ECCLESIASTICAL DICTIONARY

CONTAINING, IN CONCISE FORM,
INFORMATION UPON

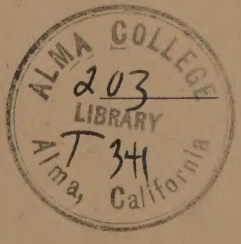
ECCLESIASTICAL, BIBLICAL, ARCHÆOLOGICAL, AND HISTORICAL SUBJECTS

BY

REV. JOHN THEIN

Priest of the Diocese of Cleveland

Author of "CHRISTIAN ANTHROPOLOGY," "ANSWER TO DIFFICULTIES OF THE BIBLE," "THE CATECHISM OF RODEZ," etc.



NEW YORK, CINCINNATI, CHICAGO

BENZIGER BROTHERS

Printers to the Holy Apostolic See

1900

6250

Copyright, 1900,
by
REV. JOHN THEIN

Imprimatur

✠ MICHAEL AUGUSTINE
Archbishop of New York

NEW YORK
MARCH 21, 1900

Nihil Obstat

✠ IGN. F. HORSTMANN
Bishop of Cleveland

CLEVELAND, OHIO
MARCH 9, 1900

PREFACE

THE closing century has been a century of Dictionaries of all kinds. Many of these works comprise several large volumes and are quite expensive. Very few can afford to make an outlay of fifty or one hundred dollars in order to procure an Encyclopedia. Hence, it has been the object of the author of the present ECCLESIASTICAL DICTIONARY to furnish, in concise form, information upon ecclesiastical, biblical, archæological, and historical subjects, and bring the work within reach of everybody by making a small outlay of money.

The more than three thousand articles, contained in our Dictionary, have been culled from various standard and up-to-date works. In order not to render the work too bulky, by always giving credit to the authors and their works throughout the text of the book, it was deemed best to confine them to a separate list, as can be seen on page v. The quotations of Scripture are mostly made from the Latin Vulgate. As it was later decided to make the size of the pages somewhat longer and wider, in order to give the book a nicer form, the total number of pages has not quite reached the original number as advertised.

The subjects treated in the ECCLESIASTICAL DICTIONARY, may be classified under the three following heads: —

MIXED THEOLOGY
HISTORIC THEOLOGY
PURE THEOLOGY

Mixed Theology answers especially to the wants of our time. It consists of articles whose characteristics are philosophical, scientific, artistic, and literary. This class of articles has for object to urge our contemporary adversaries, with the help of demonstrative resources that are offered by philosophy, the sciences, arts, and belles-lettres, to admit the great truths, continually attacked by them. They address themselves to all kinds of readers, and, by studying them carefully, may they put into practice the declared proposition of Pope Pius IX., before it was taken up again and embodied into the decrees of the Vatican Council: "The use of reason precedes faith and leads man to it with the help of revelation and grace"; *Rationis usus fidem præcedit, et ad eam hominem ape revelationis et gratiæ conducit.* If some of the articles appear to have been given too much space, then the importance of the subjects makes up for this.

Historical Theology has for its object, as the name implies, Theologico-Historic Generalities and Varieties. It comprises Popes, Councils, Particular Churches, Religious Orders, Famous Schools, Biographies and Bibliographies, Religious Sects, Ecclesiastical Dignities, etc.

Finally, *Pure Theology* consists of Theological and Exegetical Generalities and Varieties; God and the Creation; Christ and all that is directly connected with Our Lord; the Church and the Ecclesiastical Hierarchy; Grace and the Sacraments; Ecclesiastical Morals and Precepts, etc.

These are, in great outlines, the subjects treated in the ECCLESIASTICAL DICTIONARY. We shall be judged in the future. For to-day, our only ambition is to be appreciated in the simple exposition of the subjects contained in our work; and we trust that the book will find many readers, who are solely animated by the love of truth.

THE AUTHOR.

ON THE FEAST OF ST. JOSEPH, March 19th, 1900.

WORKS USED IN COMPILING THE

ECCLESIASTICAL DICTIONARY

A Catholic Dictionary, by ADDIS and ARNOLD.
American Ecclesiastical Review, New York.
Catholic Doctrine and Discipline Explained, by PHILIP BOLD.
Christian Apology (English translation), by PAUL SCHANZ, D.D.D.PH.
Concise Dictionary of Religious Knowledge, by REV. SAMUEL M. JACKSON.
Dictionary of the Bible, 3 vols. (1860–63), by SIR WILLIAM SMITH.
Dictionnaire de la Bible, by F. VIGOUROUX.
Dictionnaire des Dictionnaires, 6 vols. (1886), by P. GUERIN.
Dictionnaire de Theologie, 12 vols. (1876), by BERGIER.
Elements of Ecclesiastical Law, by REV. S. B. SMITH, D.D.
Encyclopedia Britannica, with *Revised American Supplement* (1899).
Grand Catéchisme de la Persévérance Chretiénne, 14 vols. by P. D' HAUTERIVE.
Handbook of the Christian Religion (1891), by REV. W. WILLIAM WILMERS, S.J.
Histoire Universelle de l' Eglise Catholique, 12 vols. (1872), by ROHRBACHER.
History of the Catholic Church, 2 vols. (English translation), by DR. HEINRICH BRUECK.
History of the Church (fifth edition), by REV. J. A. BIRKHAEUSER.
Hoffmann's Catholic Directory of 1899.
Introduction to the Scriptures (1889), by REV. JOHN MACDEVITT, D.D.
Kirchen-Lexicon (second edition), by WETZER and WELTE.
Manual of Catholic Theology, by JOSEPH WILHELM, D.D., PH.D., and THOMAS B. SCANNELL, B.D.
Origine du Culte Chretien (1898), by L' ABBÉ L. DUCHESNE.
Outlines of Church History (English translation 1894), by REV. H. WEDEWER, D.D.
Outlines of Dogmatic Theology, 3 vols. by SYLVESTER JOS. HUNTER, S.J.
The Century Dictionary, 7 vols.
Universal Church History, 3 vols. English translation (1876), by DR. JOHN ALZOG.

ECCLESIASTICAL DICTIONARY

A

Aachen (Lat. *Aquis-granum;* Fr. *Aix-la-Chapelle*). — City in Rhenish Prussia; population in 1890, 103,470. It was a Roman city, favorite abode of Charlemagne, and crowning-place of the German emperors (803–1558). Its cathedral consists of the famous polygonal monument founded by Charlemagne in 796–804, and a beautiful Gothic choir of the fourteenth century. Charlemagne's structure was inspired by St. Vitale at Ravenna, which he had seen in his expedition into Italy. The cathedral of Aachen possesses a very rich treasure of precious objects, magnificent reliquaries and numerous relics, particularly relics of our Lord, the Blessed Virgin, and St. John the Baptist: a robe of the Blessed Virgin of yellow-white wool, the swaddling-clothes of the Child Jesus of dark-yellow wool, the blood-stained winding-sheet of our Saviour, and the fine linen into which the body of St. John the Baptist had been infolded. Among the so-called smaller relics are pieces of the Cross and the Passion-instruments, girdle and hair of the Blessed Virgin, remains of many Apostles, martyrs and other saints. The most of these relics had been given to Charlemagne by Eastern princes. They are solemnly exposed, to the veneration of the faithful, every seventh year. Several ecclesiastical synods were held in Aachen: that of 798, in which Felix of Urgel renounced anew his Adoptionism; that of 809, which acknowledged the doctrine and practice of the Frankish Church, approved the insertion of the *Filioque* in the Symbol of Faith and the custom of singing it at Mass; that of 817 decreed regulations for canons and female congregations.

Aaron (Hebr. *enlightened*) (1574–1452 B.C.). — First high-priest of the Jews, of the tribe of Levi and elder brother of Moses. He assisted the latter in the work of delivering the Israelites, and was the spokesman before Pharao. Guilty of weakness, during the sojourn of Moses on Sinai, by permitting the people to cast and adore a golden calf, he soon acknowledged his fault and God preserved to him the priesthood, which became hereditary in his family. In punishment for not having shown sufficient confidence in the Lord, when He told him to strike the rock at Cades, like Moses, he did not enter the Promised Land, and died on Mount Hor.

Abaddon (Hebr. *extermination, destruction*). — In the New Testament, Abaddon is the angel of the abyss (Apoc. ix. 11), or Satan, and this name designates his power of destruction, his zeal of extermination.

Abarbanel. — Rabbinic Doctor, of Lisbon, Spain (1437–1508). Minister of finances of Alphonso V. of Portugal and of Ferdinand of Aragon. Banished in 1492; he died at Venice. Besides commentaries, he wrote in Hebrew, *The Herald of Salvation*, which is an examination, in a bitter tone, of the principal Messianic prophecies, in order to refute the Christian doctrine of the Messiasship of Christ.

Abarim. — A mountainous region of lofty table-lands in Palestine, east of the Dead Sea, on the northern border of Moab and within the limits of the tribe of Ruben. The mountains Nebo, Pisga and Peor are summits of the Abarim (Num. xxvii. 12; xxxiii. 47, 48; Deut. xxxii. 49).

Abasement of Christ. — The state of abasement of Christ consists in the assumption of humanity and the simultaneous occultation of the Divinity. The assumption of our nature by the Logos, if accompanied by a complete manifestation of His power and glory, would not be an

abasement, but an act of gracious condescension. But He, to whom perfect glory was due from the beginning, chose to lower Himself not only to the position of our first parents before the Fall, but to the condition of "the sons of man." He began life as an infant, lowly, weak, and dependent on others, and only gradually attained the ripeness of manhood in which Adam was created. Placed by His birth among sinners, He renounced some of the privileges of His original justice and integrity, and submitted — as far as consistent with His dignity and conducive to the salvation of man — to the imperfections of human nature, and to the ordinances and laws to which human nature is subject. He thus did homage to God sufficient to redeem His brethren; He ennobled lowliness and showed its value in the service of God; He set us a perfect example of all virtues, but especially of humility, patience, and mercy; He acquired a perfect title to our love.

Abba (a Chaldaic word signifying *father*). —When the Jews began to speak Greek, this word was probably retained from their ancient language, being easier to pronounce, especially for children, than the Greek *pater*. Our Lord used it in His prayer in the Garden of Gethsemane (Mark xiv. 36). St. Paul uses it twice (Rom. viii. 15; Gal. iv. 6) in referring to our adoption as Sons of God through the Holy Ghost.

Abbadie (JAMES).—A noted French Protestant theologian (1654–1727). He went to Berlin about 1680 as minister of the French Church there, and thence to England and Ireland; was for a time minister of the French Church in the Savoy; and finally settled in Ireland as Dean of Killaloe in 1699. His chief work is the *Traité de la Vérité de la Religion Chrétienne* (1684), with its continuation, *Traité de la Divinité de notre Seigneur Jesus Christ* (1689).

Abbé.—A purely honorary title, given in France for about two centuries to all the clerics from tonsure to the vicar-general. This custom, abusive in principle, is derived from the royal courts. As most of the clerics who frequented the courts were richly provided with abbeys, one would have considered it an insult to appear there vested in an ecclesiastical garment and not in possession of some abbatial title. Since that time, French politeness required the cleric to be called *Monsieur l'Abbé*. As a rule, to-day, all the clerics in France are called Abbé. See ABBOT.

Abbess.— The mother superior of a nunnery. According to the Council of Trent, the abbess should be elected by the secret votes of the religious. She should belong, as much as possible, to the monastery where she was elected, be forty, or at least thirty years old, and have made profession eight or at least five years before. Should a case of doubtful election arise, the ordinary intervenes and selects from among the nuns the one whom he thinks best qualified for the office. Without the bishop's sanction, the abbess cannot select a father confessor, neither for herself nor for her nuns; nor can she dispense a nun from the obligations of the Rule by her own authority; neither suspend nor dismiss any one.

Abbey signifies both the corporate body of monks or nuns under an abbot or abbess, and the building in which they live and worship. There were royal abbeys, which were under the patronage of kings, and episcopal abbeys, directly controlled by bishops. In the course of time their wealth often became very great. In England, in the time of Henry VIII., there were 190 of them. Henry suppressed them all, and confiscated their property, which was valued at £2,850,000. See MONASTERY.

Abbo of Fleury (ST.) (945–1004).—Abbot of Fleury, born near Orleans. One of the most learned religious of his time, who founded the famous Abbey of Fleury. His most remarkable work is an *Epitome de vitis Romanorum Pontificum*, first published at Mayence, 1602. F. Nov. 13th.

Abbot (Lat. *abbas*).— This title, which is equivalent to that of *father* (*chief of a family*), was given in early days to every superior of a monastery, in both the East and the West. Later on, in the East, this title gave way to that of *Hegumen* (*guide, chief of a house*). In the West, since the tenth century, the name is more strictly reserved in certain monasteries or religious orders to the superior of the principal monasteries, or to those who enjoy a more or less unlimited autonomy and independence. The new orders, the Carthusians, Dominicans, Franciscans, and those which have been founded since, do not assume this title.

The abbots have taken an important part in Church matters and also in the progress of European civilization. The respect and veneration which their position inspired, the confiding trust reposed in them by the weak and lowly, and their great influence among all ranks of society, enabled them to become the ordinary protectors of the people against the inroads of Feudalism and Barbarism. The gifts and privileges bestowed on them by the Holy See, the right to wear the crosier, miter and ring, to sit in councils and synods, also in the counsels of the Sovereign Pontiff, bishops, kings, and vassals, surrounded them with enlarged advantages, which greatly added to their influence. Though the number and influence of abbots have greatly diminished in our time, there are still many in Europe as well as in America, whose zeal for good works and religion are no less marked.

Abbreviator.— One who abbreviates or reduces to a smaller compass; specifically, one who abridges what has been written by another. Abbreviators is also the name by which we designate a number of secretaries in the chancery of the Pope who abbreviate petitions according to certain established and technical rules, and draw up the minutes of the apostolic letters. Their number is now reduced to eleven. They sign the apostolic Bulls in the name of the cardinal vice-chancellor. The *abbreviator of the curia* is a prelate not belonging to the above college, but attached to the office of the apostolic datary; he expedites bulls relating to pontifical laws and constitutions, such as for the canonization of saints, and the like.

Abdenago. — Babylonian name which signifies *servant of Nago*, sun or morning star, given by an officer of the Babylonian king to Azarias, one of the three companions of Daniel, who was thrown into a fiery furnace and miraculously delivered, in the year 600 B. C.

Abdias.— 1. Steward of the house of Achab, king of Israel. Secreted the prophets whom queen Jezabel wished to put to death. 2. The fourth of the twelve minor prophets; lived during the captivity of the Jews and foretold their return; wrote one single chapter against the Idumeans. 3. Famous impostor of Babylon who wrote the life of the Apostles and wished to pass as one of the 72 disciples of Jesus Christ.

Abdon and Sennen.— Noble Persians, martyrs, at Rome, under the persecution of Decius. F. July 30th. Their veneration is very ancient. In the third room of the Pontica Cemetery at Rome a painting can be seen, which goes back at least to the seventh century. It represents the Saviour enfolded to the waist in a cloud and deposing from each hand a crown upon the head of St. Abdon and St. Sennen, who are in Persian costume, wearing the Phrygian bonnet.

Abecedarians.— Anabaptists, who claimed that in order to be saved, we must ignore even the letters of the alphabet, because, according to Luther, each Christian will be judged about the meaning of Scripture, for God instructs all men immediately and by Himself.

Abecedarian Psalms.—The name applied to those Psalms, which, according to the proceeding of the 119th Psalm, are so arranged that the letters of each verse follow the alphabetical order.

À Becket (THOMAS). See THOMAS À BECKET.

Abel. See CAIN.

Abélard (PETER) (1079–1142).— French scholar, born near Nantes. After studying under Roscelin, betook himself to Paris, and became the pupil of the learned William of Champeaux, founder of the celebrated Abbey of St. Victor, and afterward Bishop of Chalons. His progress was so rapid, that he soon outstripped his master. In two public disputations, which he held with William, he came off triumphant. Abélard, though then only twenty-two years old, opened a school of his own, at Melun, and subsequently at Paris, Corbeil, and at "the Paraclete," a monastery founded by him near Troyes. Everywhere large numbers of scholars thronged to his lectures, as his eloquence was indeed wonderful. He surprised his contemporaries by the brilliancy of his genius, the ready flow of his language, and the subtlety of his reasoning. Among those who sought his instructions was Éloïse, the niece of Canon Fulbert. But the acquaintance with this accomplished lady proved fatal to his honor. To cover his ignominy, the unhappy man retired to the monastery of St. Denis, and became a monk, while Éloïse took the veil at Argenteuil. Abélard opened a school at St. Denis, which was

soon frequented by crowds of eager students from all parts. But his novel views on the subject of the Holy Trinity, brought him into conflict with the Church. His foremost opponent was St. Bernard. Of the novel doctrines advanced by Abélard, we quote: 1. The Father alone is all-powerful; the Son is inferior in power to the Father, and the Holy Ghost is inferior to the Son. 2. The Holy Ghost proceeds from the Father and the Son; but He is not of their substance; He is the soul of the world. 3. God cannot accomplish more than He has accomplished and intends yet to accomplish. 4. Christ assumed flesh, not to redeem man from the bondage of the devil, but to instruct him by word and example. 5. Not the guilt, but only the punishment of the sin committed by Adam, is propagated in his posterity. 6. Man can do good by his own free will, and without the assistance of divine grace. 7. No sin is committed through concupiscence or ignorance. His errors were condemned by the Council of Sens, in 1140. Abélard appealed to the Pope, but, on his way to Rome, he took sick and sought refuge with Peter the Venerable, Abbot of Clugny. Here he spent his last days, and died peacefully, reconciled with St. Bernard and the Church.

Abelites.— Heretics of Africa, in the time of St. Augustine, who condemned marriage and kept continence in order not to bring forth creatures soiled with original sin. They founded themselves on the belief that Abel had never been married. Each couple adopted a boy and a girl, and made them heirs on condition that they married each other, but likewise restrained themselves.

Abgar.— A name, like Pharao or Cæsar, borne by the kings of Edessa, a small kingdom in the southwest of Mesopotamia. Eusebius (Ch. Hist. i. 13) gives the reputed correspondence between (the fifteenth) Abgar and our Saviour, relative to the cure of a former leprosy. Christ promises to send, after His crucifixion, one of His disciples to heal him. Thaddeus was sent, and Abgar and his subjects were converted to Christianity. A later legend is that Christ sent Abgar his portrait.

Abia.— King of Juda, son of Roboam (958–955 B. C.). Abia is a proper noun and frequently mentioned in Holy Scripture.

Abiathar.— Son of Achimelech, and high-priest of the Jews. When Saul sent his emissaries to Nob, to destroy all the priests there, Abiathar, who was young, fled to David in the wilderness, with whom he continued in the function of high-priest. Saul, it would appear, transferred the dignity of the high-priesthood from Ithamar's family to that of Eleazar, by conferring the office upon Sadoc. Thus, there were, at the same time, two high-priests in Israel; Abiathar with David, and Sadoc with Saul. This double priesthood continued from the death of Achimelech till the reign of Solomon, when Abiathar, attaching himself to Adonias, was deprived by Solomon of his priesthood.

Abib.— The first month of the ecclesiastical year of the Hebrews; afterward called *Nisan*. It answered to our March and April. Abib signifies green ears of grain, or fresh fruits. It was so named because corn, particularly barley, was in ear at that season.

Abigail.— Formerly the wife of Nabal of Carmel, and afterward of David. Upon receiving information of Nabal's ingratitude to the king (I. Ki. xxv. 14, etc.), she loaded several asses with provisions, and, attended by some of her domestics, went out to meet David. Her manners and conversation gained for her his esteem, and, as soon as the days of mourning for Nabal's death were over, he made her his wife.

Abilene.— The name of a district of country on the eastern declivity of Antilibanus, from twelve to twenty miles northwest of Damascus. So called from the city Abila, and also called Abilene of Lysanias, to distinguish it from others. This territory had formerly been governed as a tetrarchate by a certain Lysanias; afterward it fell to Herod the Great.

Abimelech.— Name of three personages in the Old Testament: 1. King of Gerara of the Philistines, who took Sara into his harem; but being warned by God in a dream, he restored her to Abraham (Gen. xx.). 2. Another king of Gerara, probably son of the former, and contemporary with Isaac (Gen. xxvi. 6–31). 3. Son of Gedeon, by a concubine; made himself king of Sichem after his father's death, and slew his father's seventy sons on one stone, only Joatham, the youngest, being

left. Joatham reproached the Sichemites for their conduct in his celebrated fable of the trees. Three years afterward they rose against Abimelech; he defeated them, and destroyed their city, but as he was attacking Thebes, a woman threw a piece of a millstone on his head, which so injured him, that he called to his armor-bearer to slay him (Judg. ix.).

Abiu.— Levite, son of Aaron, devoured by fire from heaven for having offered incense with a profane fire, instead of taking it from the altar of holocausts.

Abjuration.— A solemn act of renouncing all false or heretical doctrines which a person had formerly held. There is an authorized form of abjuration in use in the Catholic Church.

Ablution.— This word, in Catholic liturgy, has several meanings. Baptism, aspersion with blessed water, the washing of feet, that of the altars in Holy Week, the washing of hands at Mass after the Offertory, are ablutions. We speak here only of those that take place after communion. The word ablution is now in use in liturgy to designate the wine and water received by the priest into the chalice and upon his fingers to purify them. After the receiving of the most precious Blood, the celebrant presents the chalice to the Mass servant, saying the words: "*Quod ore sumpsimus*," etc. While the priest recites these words, the servant pours wine into the chalice. Properly speaking, this first ablution is only that of the cup. The ablution of the fingers of the priest takes place only after he has taken the wine, and when he presents the chalice to the servant. He extends, over the opening of the chalice, the thumb and index finger of each hand, with which, only, he has touched the sacred Eucharist, and pronounces the following words: "*Corpus tuum Domine quod sumpsi*," etc., while the servant pours wine and water into the chalice. In the first ten centuries of the Church, they threw the wine and water of the ablutions into the piscina. About the year 1200, priests, guided by a sentiment of respect, judged it becoming to take the ablution, and this practice soon became a general law.

Abner.— General of Saul; embraced the party of David, and was treacherously slain by Joab, either to avenge the death of Asael, Joab's brother, whom Abner had formerly killed, or more probably from jealousy.

Abortion.— The premature expulsion of the fœtus by criminal means. Direct and voluntary abortion is always a grievous sin, a criminal act. No distinction is made between the animated and inanimated fœtus, hence the condemnation by Pope Innocent XI. of the following proposition: "It is permitted to procure the abortion before the animation of the fœtus, in order to avoid that a young girl, taken unaware with child, might be killed or disgraced." Such is the principle. Now behold the application:—

A woman dangerously sick is permitted to take a remedy, with the view of being cured, and at the risk of an abortion, when the sickness is mortal, and when the remedy is judged necessary for her cure. A woman is not permitted to take a remedy with the view of being delivered from her pregnancy, except in such case where the fœtus is corrupted. A physician, treating a sick pregnant woman, must, if he has the choice between two remedies, employ the one which will heal the mother without hurting the child; if there be only one remedy at his disposition, then, he can employ it, even at the risk of hurting the child; that is, supposing the mother's sickness is a grave one, and that the remedy employed does not tend directly toward the death of the child, and, consequently, that the abortion, if it take place, is only an indirect accident to be deplored, and far from having been held in view, was judged only probable or possible. The direct abortion, under whatever circumstances it may have taken place, being an actual or anticipated homicide, is always guilty. It is clear that all those who co-operate thereto, like physicians, surgeons, druggists, or midwives, sin mortally. But in exceedingly grave cases, when both mother and child incur an equal danger, and when it can save the one only by killing the other, which has to be sacrificed? The child, according to the opinion of a certain class of savants.

This reasoning, however, is not accepted by theology, which says: "The fœtus is a living human being. Now, it is never permitted to take the life of any one in order to preserve that of another; therefore, the child cannot be killed to save the mother."

On this point we will add, that the child would be unduly deprived of the spiritual regeneration and supernatural advantages resulting therefrom, and to which it has

received a right through redemption. One must not, in palliation of a crime, say that, "between two evils we must choose the lesser one." The principle or moral, which is applicable here, is, that it is never permitted to do evil in order to obtain the good. Now, to kill, willingly and directly, a human being is an evil.

Several Doctors of the Theological Faculty of Paris, in 1733, consulted on this question, answered: "That, if one only regards justice, one can sacrifice the child in order to save the mother, each one having the right to defend his life against the one that wishes to deprive him thereof."

This answer has, since then, been frequently refuted; and the Sacred Congregation has forbidden it to be taught in the seminaries. Hence, one has to follow the principle laid down by St. Ambrose (3 *De Offic.* c. q.) *Si alteri subvenire non potest, nisi alter laedatur, commodius est neutrum adjuvare*, Paris, April 24, 1648. The question, however, points toward a solution, which may bring harmony between the two opinions, namely, to surgery, to which we must look for the best results. Three operations promise the possibility of saving both mother and child: the Cæsarean operation, Symphysectomy, and premature artificial birth.

Abraham (Hebrew word, which signifies *Father of Nations*).—Son of Thare and eleventh descendant of Sem, was born at Ur, in Chaldea, about the year 2000 B. C., and died in Palestine, at the age of 175 years. He is surnamed the *Father of the Faithful*, because having been the man whom God separated from the common mass, to make him the father, through generation, of the people of Israel, Jesus Christ Himself is a descendant of his, and consequently all the Christians are regarded as having come forth from Abraham in a spiritual manner. The burial place of Abraham, at Hebron, honored by both Jews and Christians, is to-day in the hands of the Turks. The Greek Church, built over the sepulchre, was turned into a mosque.

Abraham a Sancta-Clara.—Augustinian monk of Germany (1644–1709); one of the most popular preachers of his time. He mingled everything in his imaginative style: fables, stories of all kinds, pedantic quotations, jocose traits, picturesque, trivial, and burlesque plays on words. Aside from all this, he was a man of great piety and had a profound knowledge of men. One can judge, by the titles, of the caprice of his sermons: "Judas the Archrascal"; "Kek, Kek, Kek, Kek, e Ke, or, The Wonderful Chicken of Bavaria."

Abrahamites.—1. Heretics of the ninth century, innovators of the Paulinianist doctrines, under the empire of Nicephorus in the East and of Charlemagne in the West. 2. Bohemian peasants, who, about the end of the eighteenth century, admitted no other dogma than the divinity of God, and adopted Abraham as the father of their belief.

Abraxas.—A sort of stone upon which were engraved cabalistic characters and which were worn as amulets. This word signifies *God* in Persian.

Absalom.—Son of David, revolted against his father; was conquered; in fleeing, remained suspended by his long hair in the branches of a tree, and was killed by Joab, commander of the armies of David, 1030 B.C.

Absolon or **Axel.**—Born on the Isle of Seeland, archbishop of Lund, primate of Denmark, Sweden, and Norway; statesman, minister under Waldemar I. and Canute IV. (1128–1201). He converted the Rügen Islanders.

Absolution (action to absolve).—In regard to the sacraments, the absolution designates the action by which the Catholic priest remits the sins in the name of God, to the sinner that is before him and who comes to make the avowal of his faults. It is always given individually; however, in imminent and unforeseen dangers, for instance, before a battle, the priest can give a general absolution, which benefits all those who are well disposed. —Absolution *in articulo mortis*, we call the action by which a priest, finding himself in the presence of a dying person that has lost the use of his senses, supposes him well disposed by the desire which he has to save his soul, and applies to him the plenitude of the reparative graces, whose dispensation Jesus Christ has left to His Church.—Absolution *in Liturgy*, we call the prayers and ceremonies which end the office of the dead and are performed round the coffin or catafalque.—The priest's *absolution* in the sacrament of Penance has been defined to be a judicial act, and not a mere pronouncing or declaring that the

penitent's sins are forgiven (Council of Trent, sess. xiv. chap. 6, can. 9). This is clear from the words of Christ: "Whose sins *ye shall* forgive," etc.; "Whatsoever *ye shall loose*," etc. The exact formula of absolution to be used was not expressly stated by Christ or His Apostles. It is certain that for upward of a thousand years a precatory form ("May Christ absolve thee," or similar words) was in general use, as indeed is still the case in the East. The indicative form ("I absolve thee") came into use in the Western Church during the early Middle Ages, and gradually supplanted the other. At the present day, a priest of the Western Church using the precatory form alone would grievously sin, and would expose the sacrament to the danger of nullity.

Abstainers.— By this word we understand those persons who have a repugnance for wine, and cannot drink it. In the primitive Church, the abstainers received holy communion only under the species of bread.

Abstinence.— Among Catholics, a religious practice which consists in abstaining from flesh-meat on Friday, in Lent, and on various other days of the year. The abstinence of Friday and Saturday was instituted in the first centuries of the Church, in honor of the death and burial of Jesus Christ, and to prepare for the Sunday. Abstinence is a virtue which assists the spirit not to be the slave of matter, to subdue the senses, and the disordinate appetites. Finally, it is a practice of penance for the expiation of sins committed. See LENT; FAST.

Abstinents.— Gnostic or Manichean heretics, who appeared in Gaul and in Spain, about the end of the third century. They proscribed marriage and the use of flesh-meat.

Abucara (THEODORE). — Metropolitan of the province of Caria, in the eighth century. Wrote: *Treatises against the Jews, the Mohammetans and Heretics*, translated into Latin by Genebrard and the Jesuit Gretzer; *De unione et incarnatione*.

Abuna.— (Ethiopic or Ar. *our father*). Title of the head of the Christian Church, in Abyssinia.

Abyssinia.— The evangelization of ancient Ethiopia, called Abyssinia, was commenced by St. Frumentius and his fellow-laborer Ædesius, though some writers attribute that honor to the chamberlain of the Ethiopian queen, Candace, whose baptism by Philip the Deacon is recorded in the Acts (viii. 38). In 316, Frumentius and his companion were taken captives into Abyssinia while accompanying Meropius of Tyre on a journey, and were presented to the king as slaves. They eventually rose to influential positions at court, and were permitted to practice and announce their religion without restraint. After the death of the king, Frumentius became the instructor of the hereditary prince Aizana and administered the government. When the prince became of age, Ædesius returned to Tyre, and was ordained priest. St. Frumentius went to Alexandria, where St. Athanasius consecrated him bishop of Abyssinia (328). Returning to that country, Frumentius baptized the king, together with a great portion of the people, and firmly established the Abyssinian Church, whereof Axom became the metropolitan see. The Abyssinian Church continues to the present day, though deformed by heresy and Judaism. Cut off for ages from the Catholic communion, it presents a curious and almost unique amalgam of religious sentiments. Customs analogous to the Jewish rites still prevail among the Abyssinians. Of these customs we mention circumcision, the observance of the Jewish Sabbath, the distinction of clean and unclean food, and even the Levirate law. When, in the seventh century, the Mohammedans took possession of Egypt, their rulers supported the Jacobite or Monophysite party, against the Melchites or Catholics, and contributed strength and permanence to the Abyssinian schism. Great efforts have been made, in the last fifty years, to convert the Abyssinians, and the labors of the Catholic missionaries were attended with the best results, in spite of almost incessant persecutions. See ORIENTAL RITES.

Acacians.— Followers of *Acacius*, bishop of Cæsarea. In turn Catholic, Arian under the Emperor Constantius, Catholic under Jovian, he became Arian again under Valens. After having caused the deposition of St. Cyril of Jerusalem and the banishment of Pope Liberius, he established the antipope Felix.—There were several other bishops by the name of *Acacius*, whom we must not confound with the above: Acacius of Constantinople,

follower of Eutyches (died 363); Acacius of Amida, famous for his charity toward the poor (5th century); and Acacius of Berea opponent of St. Chrysostom (died 432).

Acaron.— City of Palestine, where they kept the Ark of the Covenant taken by the Philistines.

Acceptants.—The term applied to French bishops and clergy who accepted the Bull *Unigenitus*, issued in 1713 by Pope Clement XI. against the Jansenists.

Access (*the approach*).— 1. The tenor of those prayers which are recommended to the priest to be said before saying Mass. 2. In *canon law*, a right to a certain benefice at some future time, now in abeyance, through lack of required age or some other conditions: if, in abeyance through actual possession of another, it is equivalent to the right of succession. *Ingress* is a right, of some previous stipulation, to a benefice resigned before entered upon; *regress*, to a benefice actually renounced. The Council of Trent and succeeding Popes abolished such titles, as tending to make benefices hereditary; since then they have existed in Roman Catholic countries only in particular instances and by a special Pontifical privilege.

Accidents (*Eucharistic*).— Name given by theologians to the sensible species that remain of the bread and wine after the words of consecration, when the substance of the bread and wine is destroyed and changed into the body and blood of Jesus Christ.

Accho.— A city of the tribe of Aser, in Palestine. In the New Testament Accho is called Ptolemais (Acts xxi. 7) from one of the Ptolemies, who enlarged and beautified it. The Crusaders gave it the name of Acre, or St. John of Acre. It is still called *Akka* by the Turks. It sustained several sieges during the Crusades, and was the last fortified place wrested from the Christians by the Turks. Population, 8,000.

Accolti (PIETRO) (1455–1532).— Born at Florence. An Italian Cardinal and legate in Ancona commonly called "Cardinal of Ancona." He drew up, in 1519, the Bull of condemnation of Luther.

Accommodation.— In Exegesis, accommodation gives rise to the accommodating meaning, which is opposed, first: to the literal (historic or prophetic) sense; secondly, to the spiritual (mystic, moral or allegoric) sense, and consists in accommodating, individually, the words of Scripture to their proper meaning, though profiting to this effect by a real accidental resemblance. This accommodative sense not being desired by the sacred authors, has, consequently, no proving or demonstrative value in theology and controversy; it would not be praiseworthy to use it too frequently, even in profane subjects, but in itself it is legitimate, and we can invoke in its favor the example of the Apostles and saints.

Accommodation (*Controversy of*).— By this term we understand a controversy which arose in the seventeenth century, between the Jesuits and other missionaries of China, in relation to certain allowances and rites practiced by the natives of the Celestial Kingdom from time immemorial, in honor of the memory of their ancestors and of Confucius. The Jesuits held the opinion that these usages, identified with national customs, should be tolerated in order to avoid greater evil; that they were purely civil or political and had nothing religious or sacred in their performance. On the other hand, the Dominicans held that these rites are superstitious and idolatrous, and could not be tolerated without sinning. The Holy See reserved to itself the decision of such a perplexing controversy. After having carefully examined the case in all its bearings, a definite decision was given by Clement X., in 1715, whereby the Chinese ceremonies in question, were condemned, as being tainted with idolatry. This decision gave rise to a bloody persecution of the missionaries, but the evil consequences which followed were justly attributed to the malice of men. The Church and her Chief fulfilled their mission and duty, which is to guard the deposit of truth, faith, and morals.

Acephali (literally, those who have no *head* or *chief*).— In Church history, those members of the Council of Ephesus, who refused to follow either St. Cyril or John of Antioch.

Achab.— King of Israel, whose crimes and those of his wife Jezabel, as cruel as himself, are related in the First Book of Kings; persecuted the Prophet Elias, and caused the death of Naboth, to get possession of his vineyard. Achab was killed in a

combat and the dogs came to lick his blood, according to the prediction of the Prophet (889 B. C.).

Achaia.—Taken in the largest sense, included the whole region of Greece, or Hellas, now called Livadia. Achaia proper, however, was a province of Greece, of which Corinth was the capital, and embraced the whole western part of the Peloponnesus.

Achaz.—King of Juda (737–723 B. C.), famous on account of his cruelties, his profanations and crimes; was detested during his life, and deprived, after his death, of royal burial. He was a contemporary of the Prophet Isaias.

Achimelech.—High-priest of the Jews, was falsely accused of conspiracy and put to death by Saul. He gave to David, who was fleeing from Saul, the sacred bread and the sword of Goliath from the tabernacle.

Achitophel.—Friend and counselor of David, and, later, of Absalom in his revolt against his father. He was famous for his political wisdom, and his defection caused David great apprehension.

Acoemeti.—An order of monks and nuns in Constantinople, under the Eastern Empire, so named because they divided their communities into relays for keeping up perpetual worship. In the sixth century, the monks embraced Nestorianism, and the order became extinct. The order of nuns, however, existed till the conquest of Constantinople by the Turks, in the fifteenth century.

Acolyte (from the Latin *acolythus*, formed from the Greek *akolouthos*, *following, one who accompanies*).—Thus were called, after the third century, in the Latin Church, and after the fifth, in the Greek Church, the young men who aspired to the ecclesiastical ministry and who accompanied and generally followed the bishops, either to serve them, or to be witnesses of their conduct. St. Cyprian himself tells us that he had acolytes. To-day, the functions of acolytes are of a very different character from their first institution. Acolyte is the name now given to the one who has received the first and most considerable of the four Minor Orders. Their employment is to light the candles, an office formerly performed by the *accensores*. In processions and ceremonies at the altar, the acolyte carries the lights; this was formerly done by the *ceroferrarii*. He holds the censer and incense-box, prepares the wine and water for the sacrifice of the Mass and renders other services at the altar. These services to-day are often performed by seminarists or others who have not received Minor Orders. Also, at present, it is customary to confer consecutively the four Minor Orders at the same ordination.

Acre. See ACCHO.

Actor Ecclesiæ.—This was formerly the name of an officer charged to administer the revenues of the church; he is often confounded with *Advocatus ecclesiæ*.

Acts of the Apostles.—The Acts of the Apostles contain the history of the rising Church during the space of twenty-nine to thirty years; that is, from the Ascension of Christ until the end of the first captivity of St. Paul at Rome, in the year 63 of the Christian era. They were written in Greek, by St. Luke, the author of the third Gospel. The book is divided into two parts. In the first, the author depicts the wonderful morals of the first Christians, and all that passed in the primitive Church until the dispersion of the Apostles. The second commences with the appearance of St. Paul. Then omitting the history of the other Apostles, from whom he was too far away, St. Luke relates the apostolic labors of St. Paul, of which he has been an eye-witness, having been chosen by the great Apostle to be his disciple and companion. With right, this book is called the first history of the Church.

Acts of the Martyrs, are works wherein we find inscribed, ordinarily, according to the official records, the heroic confession and death of those who gave their life's blood for the sake of Christ. There are several *Acts of the Martyrs;* the best known are those of Ruinart, in Latin, and of the Benedictines of Solesmes, in French. See MARTYROLOGY.

Acts of the Saints or **Bollandists.**—By this collective title we understand a gigantic collection, which leaves far behind all other analogous collections and in which we find, first: condensed,—day by day, and according to the order of the months, then verified and approved by diligent and

learned criticism, — all the original documents regarding the lives of the Saints of the whole world. This collection,— prepared by the Jesuit Rosweyde (died 1629), then by his confreres, Bollandus, whose name it carries, and Henschenius,— counts not less than 61 volumes in folio. The first appeared in 1643, the last in 1881, and finishes the month of October.

Adalbert (ST.).— Apostle of the Prussians, born in 955. Received his education at Magdeburg. Archbishop of Prague in 983, resigned in order to devote himself to the evangelization of the pagan Prussians; was murdered April 23, 997. His remains, buried first at Gnesen, were transferred to Prague.

Adalbert of Bremen.— Appointed by the Emperor Henry III. Archbishop of Bremen and of Hamburg in 1043; legate of the Pope in 1050. He was a man of genius, but domineering and violent. After the death of Henry III., he was for some time tutor of Henry IV., whom he wished to acquire absolute power, in order that he might obtain the patriarchate of the North. The opposition of the German princes hindered him from attaining this double end. He died at Goslar, May 16th, 1072.

Adam (from a Hebrew word, signifying *earth*, as in Latin *homo*, from *humus*).— God formed the body of the first man from matter, and communicated life to this body, by giving to it an intelligent and reasonable soul, or rather an immortal spirit; for the reasonable soul created by God is the principle of the life of the body (Gen. i. and ii.). Thus, the first man was created. Then God formed from him the companion which He wished to give to him for life. Adam, beholding in Eve flesh of his flesh, realized the intimate union which ought to reign between husband and wife. The Bible fully accords with science on this point, as it establishes the unity of the human species. All men arise from one single marriage, in order to be forever, however dispersed and multiplied they may be, one unique and the same family. God, who appointed man to be the complement and the king of earthly creation, created him to His image and likeness. By his body, man is, so to say, the abridgment of the triple physical world: animal, vegetable and mineral. By the nature of his soul and the natural and supernatural gifts with which God endowed him, he shares the characteristics of the angels, of the pure spirits, and even carries within himself the image and resemblance of God. The natural gifts, the proper, essential attributes of the reasonable nature of the human spirit, are immortality, and the sublime faculties, reason and liberty. The supernatural gifts, which God was pleased to bestow also upon man, were the enlightenment of his understanding by a divine light, and the raising of his will, by the divine assistance, to the state of justice and holiness, the harmony between the faculties and the natural instincts, through the subordination of the inferior powers of the soul to its superior powers. This supernatural state comprehended also the incorruptibility of the corporal existence, that is, the exemption of pains and sufferings. The preservation of this primitive state of perfection, innocence, peace, and blessedness, were conditioned by God to the observance of His law or will. This trial was necessary in order that the reasonable and free man might unite himself freely, with the help of grace, to God the supreme good. "Thou who hast created me, Thou couldst not save me without Thee." Eve, seduced by the cunning of the rebellious angel, who himself had fallen during the period of trial of the angels through the temptation of pride in presuming to become equal to God. Adam, seduced by his spouse, disobeyed God grievously in wishing, in spite of His formal forbidding, to know too much and elevate themselves by themselves. Thus man lost the peace and blessedness which he enjoyed until then, and which were the consequences of his faithfulness. He became subject to sufferings, to the death of the body, to the rebellion of the flesh against the spirit, to all kinds of miseries, of which he had been, until then, a stranger through the grace of God. He lost both his holiness and justice. This great fall from his supernatural state extended itself, also, over his natural faculties, which were deteriorated; his reason become obscured, his will weakened and inclined toward evil. But, since the day of our loss, God discovered, also, our future deliverance; He announced to mankind, that the woman would crush the head of the infernal serpent, by the divine offspring that she would produce,—Jesus Christ, the incarnate Word, the Redeemer. The state of the primitive man, a state of perfection and happiness (Golden Age), the

state of degradation which followed, the effect of sin or of the revolt of man against God, the idea of a redemption, are found in the traditions of all nations of antiquity; all the religious books contain, in a more or less altered manner, the antique traditions, the primitive revelation, which we find more precise and more complete in the Bible. The mixture of the good and the evil upon earth, and especially in man, is an insoluble problem without the accounts which revelation furnishes to us. After their fall, Adam and Eve had several children, sons and daughters. The Bible has preserved us the names of three sons: Cain, Abel, and Seth. Adam lived 930 years. See MAN.

Adamites. — Gnostic heretics of the second century, who pretended to have shared, in an inadmissible manner, the original innocence of our first parents. They practiced all kinds of turpitudes and among others that of the community of women.—*Adamites* was also the designation of a sect of Manicheans, which appeared in France, Holland and Bohemia, about the end of the fourteenth century, and revived the errors and immoralities of the Gnostics of the second century. This society has maintained itself until our time, especially in Bohemia, in a more or less latent state.

Adelbert or **Aldebert.**— A sadly famous *episcopus vagus* of the eighth century in the Frankish kingdom. This enthusiast assembled the people for divine worship in the fields and in the open air, and imposed upon their credulity by pretending to have received relics from the hands of an angel, and distributed among them copies of a letter which, he said, had fallen from heaven and alighted in the center of the city of Jerusalem. With empty vanity he compared himself to the Apostles, whose equal he pretended to be; caused houses of prayer to be dedicated to his honor, because, as he claimed, God would infallibly grant a request made in his name; and asserted that, as he knew by intuitive vision the secrets of every man's conscience, confession was wholly useless. Confession was, therefore, abolished by him, venerations of saints reprobated, and pilgrimages to holy shrines discontinued. St. Boniface, the apostle of Germany, used every available means to counteract the influence of this visionary. He preached against him, drew the attention of the First Council of Soissons (744), and of a council held at Rome the following year, to his doctrines, and finally caused his imprisonment at Fulda. Having escaped from this place of confinement, he was seized by shepherds, robbed, and murdered.

Adelm or **Aldhelm** (ST.).— Abbot of Malmesbury and first bishop of Sherborne, in England. Died May 25, 709. He was a near relative of Ina, East-Saxon king. Abbot during 30 years, he was consecrated bishop in 705. His poetical and prose works were published by J. A. Giles (Oxford), 1844.

Adelheid (ST.) (931–999).— Widow of Lothaire, king of Italy. She married the Emperor, Otho the Great and governed the empire with great success during the minority of her nephew, Otho III. F. Dec. 16.

Adelphians. See EUCHITES.

Ademar of Chabannes.— Monk of St. Cybard of Angoulême, then of St. Martial of Limoges (988–1030); author of a history of the Franks, published for the first time by Labbé, and which extends to the year 1029.

Adeodat (*A Deo datus*), POPE (672–676).— He was a monk of Rome, fought zealously for the Catholic faith against the Monothelites. Since some call a former Pope, Deusdedit (615–618) also Adeodat, he is sometimes called Adeodat II.

Adiaphorists.— Name given in the sixteenth century to those Lutherans, who ranked themselves on the side of Melanchthon, whose opinions, more mitigated than those of Luther, approached nearer the Catholic belief.

Adonai (Hebr. *lord*, *sovereign*, *master*).— Habitual name of which the Jews made use to designate God, not daring to pronounce his proper name which is Jehovah. They claim that the latter name was pronounced only once a year, on the day of expiation, by the high-priest, in the Holy of Holies.

Adoptionism. — Theological doctrine. Adoptionists was the name given to the followers of Elipandus, archbishop of Toledo, and of Felix, bishop of Urgel (about 770), according to whom Christ, in His humanity, is only the adoptive Son of God, and not His real Son. The Adoptionists of the eighth century attributed

natural Sonship to the Logos alone, the Man Christ being only son by adoption. Their doctrine, a badly disguised form of Nestorianism, was condemned by Pope Adrian I. and the Council of Frankfort (792), defining that Christ as man is, by reason of His personality, which is the personality of the Word Incarnate, the true and natural, and not the adopted, Son of God.

Adoration. See WORSHIP.

Adoration (*Perpetual*).—Permanent exposition of the Blessed Sacrament, in the same Church, or successively, in several Churches.

Adoration (*Religious of The*).—Anne of Austria, mother of Louis XIV., desirous of promoting the perpetual adoration of the Blessed Sacrament, tried to found, with the assistance of Catharine of Bar, surnamed Sister of the Blessed Sacrament and Abbess of the Benedictines of Rambervillers, in Lorraine, a distinct congregation (1654). With the coöperation of the king and prelates it was erected, approved at first by Papal legates and finally by Pope Innocent XI. (1676). Clement XI. drew up its constitution in 1705, and called from France some religious to Rome, where they established a convent. The religious of the Adoration (*adorici*) wore the emblem of the Blessed Sacrament upon their breasts.

Adramelech.—1. Son of Sennacherib, king of Assyria, who, upon returning to Ninive, after his fatal expedition against Ezechias, was killed by his two sons, Adramelech and Sarasar, who fled to the mountains of Armenia, 713 B. C. 2. *Adramelech*, one of the gods adored by the inhabitants of Sepharvaim, who settled in Samaria, whose inhabitants had been banished beyond the Euphrates.

Adrian (name of six Popes).—*Adrian I.* (772–795).—Appealed to Charlemagne against Desiderius, king of the Lombards; received Charlemagne at Rome, named him Patrician and obtained from him the confirmation of the donations made by Pepin the Short to the Holy See. He presided by his legates over the Second Council of Nice, in 787. *Adrian II.* (867–872).—He deposed Photius, but could not hinder the Schism of the East. *Adrian III.*—Pope only one year (884–885). *Adrian IV.* (1154–1159).—He was a man of great virtue, famed for learning and remarkable eloquence. He had to flee from Rome to escape the adherents of Arnold of Brescia; returned thither under the protection of Frederick Barbarossa, after the death of Arnold; successively upheld a legitimate war against William of Sicily. The supposed Bull of Adrian IV., purporting to grant the investiture of Ireland to Henry II., of England, from the latest researches on the subject, must be pronounced a forgery. *Adrian V.*—A native of Genoa; was Pope only one month (1276). *Adrian VI.* (1522–1523).—A humble, but learned and holy priest of Utrecht, who had formerly been the preceptor of Charles V. He took up, with great earnestness, the subject of reform within the Church, and devoted all his energy to the religious pacification of Germany. Seeing all his cherished projects frustrated by human malice, Adrian died, it is said, of excessive grief.

Adollam.—The name of the cave in which David and his followers found refuge from the vengeance of Saul (I. Ki. xxii. 1, 2).

Adultery.—Violation of the conjugal union. The punishments for this grave offense have been severe or moderate in various countries and ages, mainly depending on the state of morality of society. Among the Jews the adulteress was punished more severely than the adulterer; the guilty one was stoned to death. In India, the Code of *Manu*, enjoined the severest punishments; the woman was cast to the dogs and the man was burned on a bed of hot iron. At Athens, the laws of Solon declared it legitimate on the part of the husband to kill the paramour if found in the act; the husband should repudiate his wife, and she could not again appear in public except when dressed in the coarsest garments, and her entering the temples was forbidden. In Rome, under the Republic, the husband, in certain cases, was permitted to kill the paramour, and the father might sometimes kill both. The corruption of morals at the end of the Republic prompted Augustus to publish a special edict for the suppression of adultery, the famous law,—*Julia, de adulteriis coercendis*, which for the first time in Rome, considered adultery a public crime,—imposed special penalties, consisting of forfeiture of goods and banishment, both on the adulteress and the paramour. Among the Barbarians, in the

Middle Ages, adultery was sometimes punishable by death, or ignominious chastisements. In modern times, the legislation on adultery is more lenient. The adulteress was often condemned to be locked up in a convent and wear secular garments for two years, during which time the husband could receive her back, but if the time passed and the husband determined not to receive her, she was condemned to be shorn of her hair and veiled for life. In English law, the act is punishable only by ecclesiastical censure. A civil action for damages by the common law may be brought by the husband against the adulterer. This is called an action for "criminal conversation," and is also a ground for divorce. In some of the States, adultery is a crime, while in others it is the same as in the English law, only civil proceedings being allowed. Adultery, proved before an ecclesiastical court, appointed by the bishop, the latter may decree continual separation from bed and board. The Greek Church, as well as the Protestant, may dissolve the marriage union, so that the parties are individually at liberty to marry again. See MARRIAGE.

Advent (Lat. *Adventus—arrived*).—The time appointed by the Catholic Church to prepare for the feast of Christmas—the coming of Christ the Son of God. The season of Advent is as ancient in the Church as is the feast of Christmas. This we know by a decree of the Council of Saragossa (380). It is a time during which we should prepare ourselves through prayer, fasting, etc., for the spiritual arrival of Jesus Christ; hence, the word *Advent*. This season is also known as the *Lent of Christmas*, for, indeed, in former times, the faithful fasted forty days. In certain Churches they fasted every day, from the day following the feast of St. Martin (Nov. 11), on which they rejoiced,—as they still do in many countries the day before Lent. In others, Advent began in the month of November, but they fasted only three times a week, which did not always comprise forty days of fast. There are yet other differences regarding the duration and manner of spending the time of Advent, as we can see from the ancient commentaries. It is many years since the season of Advent has ceased to be a time of fast and abstinence for all the members of the Church throughout the world. To-day, only certain religious orders follow the ancient custom. For the Catholics in the United States, the general rule for fast and abstinence during the time of Advent is only on Friday. All nuptial solemnities or festivals are prohibited during Advent.

Adventists.—A Protestant sect chiefly found in the United States. It was founded, in 1833, in New York and Boston, by William Miller (born at Pittsfield, Massachusetts, in 1782). The distinctive characteristic of the sect is the belief in the speedy advent or second coming of Christ. At first, most of them believed in various dates fixed for the second coming of Christ from 1843 to 1861, but afterward abandoned the attempt to determine the date. There are several divisions or sects of Adventists, the principal of which are: the Advent (or Second-Advent) Christians, the most numerous; the Seventh-Day Adventists not so numerous, but better organized; and the Evangelical Adventists, the least numerous. The members of the first believe in the final annihilation of the wicked, which those of the other two reject. The second observe the seventh day as the Sabbath, and believe in the existence of the spirit of prophecy among them; they maintain missions in various parts of the world, and a large institution at Battle Creek, Michigan, their headquarters. William Miller died in 1849.

Advocates of St. Peter.—The name of a society of Jurists and Counselors-at-law, formed on the occasion of the Golden Jubilee of Pope Pius IX. as Bishop. The object of this union is to combat the attacks against the Catholic religion, to defend the rights of the Church and especially those of the Holy See. Pope Leo XIII. confirmed the statutes of the society by a Brief dated July 5, 1878.

Advocate of the Devil.—A phrase applied in the Church to a person whose business it is to magnify the faults, or detract from the merits, of those who are proposed for canonization as saints. He is opposed to "God's Advocate." An Advocate of the Devil nearly succeeded in preventing the canonization of St. Charles Borromeo.

Ædesius. See FRUMENTIUS.

Ægidius Colonna.—Died in 1316. A monk of the Augustinian Order and a distinguished disciple of St. Thomas Aquinas. He taught philosophy in Paris and was

preceptor to the sons of Philip III. General of his Order from 1292 to 1295; Archbishop of Bourges, in 1296. Surnamed "Doctor Fundatissimus." He left quite a number of philosophical and theological works.

Ælana.— Ancient city of Arabia, on the Red Sea, whence the vessels of Solomon departed for Ophir, about 20 miles north of Sinai.

Æneas Sylvius. See PIUS II.

Ærians.— Heretics of the fourth century, who derived their name from Ærius, an Arian priest of Sebaste. He maintained the equality of bishops and priests, rejected prayers for the dead and observance of Easter, and all appointed feasts, as Jewish superstitions.

Ætius.— Heretic of the fourth century; was a deacon of Antioch. His followers were called Ætians. From his denial of the Divinity of Christ, Ætius was surnamed the "Atheist." At the instigation of the Semi-Arians, he was banished under Constantius, but recalled under Julian, and made bishop. Ætius died in 370.

Affinity.— According to the laws of the Church, affinity is a relationship contracted between a man and his wife's kindred and between a wife and her husband's kindred. Baptism establishes a spiritual affinity between the godfather and the godmother on the one hand, and their godchildren on the other, and the parents of the latter. See MARRIAGE, MATRIMONY.

Affre (DENIS-AUGUSTE) (1793–1848).— Archbishop of Paris, a man of benevolence and learning, who did much to improve education in his country. While endeavoring to mediate in the disturbances of 1848, he was mortally wounded by the insurgents.

Africa (*Evangelization of*).— The Christian faith was carried into Africa, during the first century, probably, by St. Matthew, who passes for having evangelized Ethiopia, but certainly by St. Mark, who founded the great Church of Alexandria. As to Carthage and the northern coast of the African continent, they received the faith through the intermediary of Rome in the course of the second century, if not sooner. During the years 200–230 the Christian religion was extremely flourishing in those countries. Unfortunately, the venom of heresy was early spread there by the Donatists, the Pelagians, the Arians, etc. Afterward came Mohammedanism. However, Christianity always preserved some disciples there, and especially since the conquest of Algiers, Rome has sent there numerous missionaries, founded bishoprics and apostolic prefectures, who powerfully second the civilization carried there by France. Algeria, the largest and most important of the colonial possessions of France, contains upward of 380,000 Catholics, nearly all French, Spanish and Italian emigrants, distributed among three sees — the Archdiocese of Algiers, and the suffragan sees of Oran and Constantine. The ancient Archbishopric of Carthage, which was re-established in 1884, and includes the former vicariate of Tunis, has a Catholic population of 50,000, while the prefectures of Tripoli and Morocco count together some 11,500 Catholics. The rest of Africa is fringed around on both coasts with Catholic missions, which are rapidly developing and extending over the whole of the "Dark Continent." Where forty years ago existed only two bishoprics (Loanda and the Two Guineas), there are to-day fifteen vicariates and fourteen prefectures apostolic, managed by missionaries of Algiers, Fathers of the Holy Ghost, Jesuits, Lazarists, and other religious Orders. Adding to these the bishoprics of Northern Africa (including Egypt), and those of the islands of Madeira and St. Thomas, the Azores, Canaries, and Cape de Verde islands, we obtain thirty-two dioceses or vicariates, and seventeen prefectures apostolic, with a Catholic population of over 2,642,000. This includes the prefectures of Madagascar and Mayotta, the vicariate of the Seychelles, and the bishoprics of St. Denis and Port Louis in the islands of Bourbon and Mauritius, respectively, which together have a Catholic population of more than 400,000. The mission of Madagascar, which dates from 1855, contains some 42,000 Catholics in charge of French Jesuits. With a view to supplying the African missions with native priests, colleges have been founded at Cairo, Brussels, Louvain, and in Malta, in which young negroes are educated for the clerical state.

Agag.— King of the Amalecites, conquered by Saul, who spared him, in spite of the order of the Lord; but put him to

death when Samuel reproached him for his disobedience.

Agapæ.—The Agapæ were feasts or repasts held by the early Christians before the celebration of the mystery of the Blessed Eucharist, in which the rich sat with the poor at the same table, in commemoration of the Last Supper when Christ instituted the Blessed Eucharist. The Agapæ, however, gave rise to some abuses from the beginning, as St. Paul points out in his First Epistle to the Corinthians (xi. 20–21.) Later, on account of the disorders which they occasioned, the Council of Carthage (397) suppressed them altogether. The Agapæ owed their origin to the fact, that all the faithful, who wished to partake of the Sacrament of the Eucharist, brought bread and wine into the assembly. They consecrated only what was needed, the remainder being distributed among those who assisted. A trace of this custom still lingers in some countries, that is, in the distribution of blessed bread, after the Offertory.

Agapetæ.—In the primitive Church, virgins, who, without making any vows, lived in common or assisted the ecclesiastics in the service of the Church and the relief of the poor. Some scandal arose from these communities and the Councils abolished the Agapetæ about the fourth century.

Agapetæ.—A sect of Gnostics which appeared about A. D. 395, and was principally composed of women, who went astray on an exaggerated interpretation of the principle, that "to the pure all things are pure."

Agapetus (name of two Popes).—*St. Agapetus I.* Pope, successor to John II. in 535, died in 536. To obtain peace according to the request of Theodat, king of the Ostrogoths, he went to see Emperor Justinian; refused to ordain Anthimus for the bishopric of Constantinople, because he was Eutychian; consecrated Mennas, with the title of patriarch.—*Agapetus II.* Successor to Martin II. from 946 to 956.

Agareneans.—Name given in the seventh century to the apostate Christians in Arabia who had embraced the religion of Mohammed; also, to the Arabians, descendants of Ismael, son of Agar.

Agatha (St.).—Born at Palermo, Sicily, was martyred on Feb. 5th, 251, at Catanea, during the persecution of Decius. Quintianus, the governor of Sicily, seeing his love for her repudiated, took revenge by accusing her of being a Christian, and caused her to suffer most cruel torments. She was scourged, burned with hot irons, torn with hooks, and then placed on a bed of live coals and glass. From all these tortures St. Agatha went forth triumphant, and finally died in her prison. The inhabitants of Catanea invoke her, especially during an outbreak of Mount Ætna. F. Feb. 5th.

Agatho (St.) Pope (678–681).—Born at Palermo, Sicily. His legates presided at the Sixth Ecumenical Council (Constantinople), which condemned Monothelism, in the year 680, and which had assembled at the request of Constantine IV. (Pogonatus), to whom the Pope had written a remarkable letter to refute the new heresy. F. Jan. 10th.

Age (*canonical*).—The canonical age is the number of years attained by a person from birth and required by Canon Law, to be eligible for certain duties, responsibilities, callings and sacred offices. Such, as for instance, the age of reason; the age at which a person may receive the sacraments; to observe such or such precept; to exercise a certain function.

Agelli (Anthony).—Hellenist, and Theatine religious; director of the Vatican printing institute. Bishop of Acerno, in 1693; but soon resigned his office and returned to his monastery, where he died in 1608. Author of esteemed commentaries on Holy Scripture.

Agenda (*dispute concerning the*).—In 1816, the king of Prussia introduced a new Agenda for the Protestant divine service which gave rise to a general opposition in Prussia and in Baden, and which, instead of uniting, only spread the discord among the different factions of Protestantism.

Aggeus (Hebr. *feast, solemnity*)—One of the twelve minor Prophets; prophesied 520 B. C. Was born during the Babylonian captivity. At the return, he exhorted the people to rebuild the temple, whose glory he foretold in announcing that the Messias would enter therein.

Agnes (St.).—A Roman virgin and martyr, 12 or 13 years of age, beheaded during the reign of Diocletian. She was slain after having been exposed to the

vilest outrage in a brothel. F. Jan. 21st. A magnificent Church was erected in her honor, at Rome, by Constantine the Great. There, every year on the feast of the saint, they bless two lambs, which Religious have carefully raised. The lambs' wool serves to make the *palliums* which the sovereign Pontiff sends, as a sign of their jurisdiction, to all the patriarchs and all the metropolitans.

Agnoetæ (from the Gr. *agnœin, to be ignorant*).—1. Name given to heretics of the fourth century, followers of Theophronius of Cappadocia, who attacked God's science on future, present and past things. 2. Sect of Eutychians in the sixth century, of which Themistius was the author. They maintained that Jesus Christ, as man, ignored certain things, and especially, the hour of the last judgment.

Agnus Dei (*Lamb of God*).—1. Any image or representation of a lamb, which represents meekness. Symbolic name of Christ, the Redeemer of the world. 2. A prayer at Mass, before Communion. 3. A figure of a lamb stamped on the wax which remains from the paschal candles, and solemnly blessed by the Pope on the Thursday after Easter, in the first year of his Pontificate and then every seventh year. 4. A heart-shaped article of devotion, covered with woolen cloth or silk, to be worn about the person. 5. Part of the Mass between the *Pater Noster* and Communion where the celebrant says three times the words which St. John the Baptist said, when he pointed out Christ. This part of the Mass was introduced therein about the end of the seventh century or the beginning of the eighth. Before this time, only the choir sang it.

Agobard (St.).—Archbishop of Lyons, born very probably in Spain, in 779. We have esteemed treatises by him against the ordeals and judicial duels, against idolatry, witchcraft, on the priesthood, etc. See his works in Migne's *Pat. Lat.*, CIV. Died in 840. F. June 6th.

Agonistici (from the Gr. *agonistika; agonidzein, to combat*).—Name by which Donatus and his followers designated the preachers which they sent to spread their doctrine.

Agricius (Agrœcius, St.).—Bishop of Treves in the fourth century; died about 332. He was a cleric of the Church of Antioch, whom Pope St. Sylvester, at the request of the Empress St. Helena, sent to assure the conquests of Christianity at Treves. Agricius turned the palace of St. Helena into a metropolitan basilica and deposited therein precious relics which his illustrious protectress had intrusted to him. He rooted out the remainder of paganism at Treves and made the Christian religion flourish around him in Gaul, Belgium, and Germany. F. Jan. 19th.

Agricola (John). See Antinomians.

Agrippa.—Name of two of the Herodian family. 1. A grandson of Herod the Great, was raised by Caligula from a prison to a throne, and ultimately became king of all Palestine. He affected to be a Pharisee, and to please the Jews he caused St. James to be beheaded, and threw St. Peter into prison, whence he was miraculously delivered. But the king, shortly afterward, died a miserable death (Acts xii., etc.). 2. A son of the former, who several years after his father's death was made tetrarch of northern Palestine with the title of king. It was before him that St. Paul made his famous defense (Acts xxvi.). After the fall of Jerusalem he retired to Jerusalem, where he died about 100 A. D., the last of the race of Herod commemorated in history. See Herod.

Aguirre (Joseph Sænz).—Spanish Benedictine, professor of theology at Salamanca, then cardinal; born at Logrono, 1630; died at Rome, 1699. The most important of his works is the *Collection of the Councils of Spain*, Rome, (4 vol. in fol. 1693–1694). Bossuet called him "the light of the Church, the model of morals, the example of piety."

Aidan (St.).—Irish monk of Hy or Iona, then Bishop of Lindisfarne (Holy Island). By his prudence, conciliating disposition, and affable manners, he won the hearts and gained the souls of his barbarous people. Aidan, following the practice of his country, erected a monastery by the side of his cathedral, on the island of Lindisfarne. Between Aidan and King Oswald, there always existed the warmest sympathy and the most intimate friendship. Aidan died in 651. The Church reveres him as a martyr, and the English nation, as one of its most glorious saints. F. Aug. 31st.

Aileranus.—Irish monk and ecclesiastical writer of the eighth century. He

was superior of the convent school at Cluainerard, which was visited by thousands of scholars; on account of his extraordinary erudition they surnamed him "The Wise." Of his writings, under which *Gesta S. Patritii* are mentioned, the only one extant is his *Interpretatio mystica de progenitoribus Christi;* it was published together with the writings of St. Columban by Patricius Flemming (Ord. Minor., Louvain 1667, in fol.) and is also found in Biblioth. PP. Lugd. xii. 37; Migne, PP. *Lat.* lxxx. 337.

Ailly (PETER D') (1350–1420).—French prelate and theologian. Born at Compiègne of a poor family. Chancellor of the University in 1389; confessor of Charles VI.; Bishop of Puy, in 1395, then of Cambrai, in 1397. He did all in his power to extinguish the schism which then desolated the Church. In the Council of Pisa he energetically declared himself against the Hussites as well as for certain reforms. In regard to the latter subject he published his views in a work entitled, *Libellus de emendatione Ecclesiæ.* His philosophical and theological doctrines are especially found in a *Commentary on the Book of Sentences*, and in his work *De Anima*, which indicates a mitigated Nominalism. His vigorous logic caused him to be surnamed "The Eagle of France" and "The Hammer of Heretics."

Aix-la-Chapelle. See AACHEN.

À-Kempis (THOMAS) (1380–1471).—Canon regular, born at Kempen, diocese of Cologne, died in the convent of Mount St. Agnes, near Zwoll, in the Upper Yssel. His principal occupation was to copy works of piety, and particularly the Bible. They have also attributed to him the incomparable work, which has for title *Imitation of Jesus Christ.* Critics have claimed this honor for John Gerson, chancellor of the University of Paris, others for John Gerson, Abbot of Verceil. The Benedictine Celestin Wollsgrüber, in his work *Giovanni Gersen* (1880), brings forth a peremptory argument against Thomas à Kempis; it is a manuscript bearing the date of 1384, a time when Thomas à Kempis was 4 years old. Hence, he would be only a copyist and not the author of the *Imitation.*

Akiba-Ben-Joseph.—Jewish rabbi; died in the year 135 A. D. During forty years he directed the Israelitic College of Jasne or Tiberiades. Gave in a book the explanation of the tables of the law, and the first compilation of the Jewish traditions. It is to be regretted that he falsified some sacred texts, to prove that the Messias had not yet come. He embraced the cause of Barchochebas who passed himself for the Messias, was captured by the troops of Emperor Hadrian and flayed alive.

Alanus-ab-Insulis (*Alain de Lille*) (1114–1203).—Learned ecclesiastic, born at Lille, France; Abbot of Bivoux of the Order of Citeaux; Bishop of Auxerre, theologian, philosopher, literator and poet. His principal works are: *Regulae de sacra theologia ars catholicae fidei; Anticlaudianus* (encyclopædia); *Liber parabolarum.* According to some authors, Alanus ab Insulis would not have been Bishop of Auxerre.

Alanus (ANGLICUS).—An English canonist at the beginning of the thirteenth century, compiled a collection of Papal Decrees of the twelfth century, which completed that of Gilbert, his countryman, and was also soon united with it.

Alb.—Church vestment. The alb is an ample linen tunic reaching to the feet, and so called from the Latin word *alba, white.* Long garments were usually worn not merely in the States of ancient Greece and by the separate nations of the East, but throughout the Empire of Rome. Some, however, were plain and made of common stuff, as they were employed for ordinary use; others were more costly, and used exclusively on days of religious ceremony and on state occasions. The priests and Levites, under the Mosaic dispensation, were undistinguished in ordinary life from the rest of society by any particular garments. They assumed, however, a different and official attire to distinguish them while discharging the functions of their sacred ministry. This, no doubt, the Church of Christ, together with several other things, borrowed from the synagogue. The Church has now consecrated the alb or linen tunic for the use of her priests, her deacons and her subdeacons, who are ministering at the altar. The lower edge of the alb and the wrist bands were anciently ornamented with stripes of scarlet attached to them. A remnant of the scarlet border is still preserved by some of the religious orders, that trim the bottom and the sleeve-cuffs of the

alb with lace, under which they attach scarlet silk. In the Middle Ages the alb was adorned with emblems embroidered in silk and gold, sometimes enriched with pearls and precious stones, or with four pieces of rich silken stuff, two at the wrists and two at the bottom, one in front and one behind. Still later the custom of contracting the alb, by plating it in long folds, was introduced and is still observed. This long linen garment, which is called the alb in the Latin or Western Church, is also used among the Oriental Christians by priests, deacons, and subdeacons in the celebration of Mass.

Alban (ST.).—First English martyr, scion of a noble Roman family and lived as a highly esteemed citizen at Verulam in Britain (now St. Albans in Hertfordshire). St. Amphibalus, a learned and pious ecclesiastic, who had come to England at the beginning of the Diocletian persecution, and whom he had received in his house, gained him for Christ. When it became known that St. Alban concealed a messenger of the faith in his house, he exchanged clothing with him, in order to assure his flight and life. Hereupon our Saint was brought before the court, and as he refused to sacrifice to the idols, he was first scourged, then imprisoned and after half a year executed by the sword. Miracles glorified his death and moved many to accept the faith. These new converts, as well as St. Amphibalus, soon also died for the faith. After ten years (313) a Church was erected over the tomb of St. Alban, which became a much frequented place of pilgrimage. Alban died in the year 303. F. June 22d.

Albanians (*Conversion of the*).—See IBERIANS.

Albanians.—Heretics of the seventh century, who appeared principally in Asiatic Albania and in the eastern part of Georgia. They had borrowed their doctrine from the Manicheans.

Albert the Great (1193–1280).—Born at Lauingen on the Danube; died at Cologne. The most remarkable man of his time for varied acquirements was *Albertus Magnus*, the celebrated master of St. Thomas Aquinas. Born of a noble family, he studied at Paris, Padua and Bologna. Upon entering the Dominican Order, he was employed as teacher in various places, especially at Cologne. In 1260, he was unwillingly promoted to the bishopric of Ratisbon, which he relinquished after two years, when he returned to public teaching. His contemporaries, marvelling at his extensive learning, called him the "Universal Doctor" and the "Second Aristotle." He left numerous works, which fill twenty-one folio volumes.

Albigenses.—Noted heretics of the sixteenth century, who multiplied rapidly in the neighborhood of Albi and in the country of Lower Languedoc, France, and named Albigenses by contemporary writers. Their doctrine was of Oriental origin, a mixture of Manicheism, Gnosticism and Christianity. This heresy seems to have spread first in the Slav countries, then passed into Lombardy, from whence it penetrated into the southern parts of France, where it took deep root among the ignorant people. They called themselves *Cathares*, that is, the *pure*, and were condemned in the Council of Lombez, 1176, under the name *Bons Hommes*, and again in the Lateran Council, 1179. However absurd their doctrines and pretensions, they found protectors among many of the lords of the South, particularly Raymond VI., Count of Toulouse, his nephew Raymond-Roger, vice-Count of Beziers and Carcassonne. After the assassination of the papal legate, Peter de Castelnau (1208), Pope Innocent III. ordered a crusade in which the people of northern France took part. The crusaders, led by Simon de Montfort, took Beziers and then Carcassonne, in 1209. And in 1213, they defeated the army of the Count of Toulouse and his ally Peter of Aragon, at Murat. But, in 1218, Simon de Montfort, to whom was given the earldom of Toulouse, was killed in the siege of that city, and Raymond VII. reconquered a part of the earldom of his father. In 1226, Louis VIII. directed a new expedition against the South, but he died after taking Avignon. Finally, in 1229, the Treaty of Maux put an end to these long wars; the Count of Toulouse ceded to the king of France the senechals of Beaucaire and Carcassonne, and betrothed his daughter, heiress of most of his domains, to Alphonse of Poitiers, brother of Louis IX. From this time little was said or done by the Albigenses, except, in 1243, at the siege of the Castle of Montsegur, in the diocese of Toulouse, where some of the sect had retreated. See BOGOMILES.

Alcantara (*Knights of*).— One of the three religious and military orders of Spain. It was founded in 1156. In 1218, King Alphonse VI. gave to it the city of Alcantara; hence its name. The order was suppressed in 1835; and to-day it is only an order of military merit.

Alcuin (Lat. *Albinus*).— Famous Anglo-Saxon scholar (725 or 735–804), born at York in England; made the most brilliant studies in the Episcopal School of that city. He had for teachers the learned Aelbert, a disciple of the Venerable Bede, who taught all the branches of literature, science, and the fine arts, explained, simultaneously, the Greek and Latin authors, Holy Scripture and the Fathers of the Church. Alcuin, after having accompanied Aelbert in a voyage to Rome, became his successor. In 782, he became master of the school of the palace of Charlemagne and served as his general superintendent in educational affairs. At the Council of Frankfort, in 794, he led the opposition to Adoptionism, which the council condemned; and at the synod of Aachen, in 799, he persuaded Felix, the leader of the Adoptionists, to recant (his second recantation). Alcuin wrote on a great variety of subjects, including theology, history, grammar, rhetoric, orthography, dialectics, etc. The doctrine of Alcuin is very sound.

Alexander (name of eight Popes).— *Alexander I.* (109–117).— Successor of Evaristus, is counted among the martyrs. *Alexander II.* (1061–1073).— Formerly Anselm, bishop of Lucca. He had given proof of his virtue, and of his zeal for clerical celibacy, while yet only a priest at Milan, where the practice of simony and marriage was quite general among the clergy. He boldly denounced clerical corruptions, especially against the anomaly of a married clergy. He had to wrestle with the anti-pope Honorius II., upheld by Henry IV., Emperor of Germany, and opposed himself to the persecutions of the Jews, in France. *Alexander III.* (1159–1181).— Formerly Cardinal Roland of Siena. He was opposed by three anti-popes: Victor IV., Pascal III., and Calixtus III., willing instruments of Emperor Frederick's ambitious designs. He pronounced excommunication against the emperor, the anti-popes, and their adherents. Strict Catholics no longer regarded Frederick Barbarossa as emperor, and looked upon Alexander III. as the only secure asylum of the liberties of the Church. The contest between the Pope and the emperor ended in the decisive defeat of the latter at the battle of Legnano, May 29th, 1176. In 1177 a reconciliation took place at Venice, and in 1178 the anti-pope, Calixtus III. abdicated. Pope Alexander III., in order to remedy the evils produced by the late schism, convoked, in 1179, the Third Lateran, or Eleventh Ecumenical Council. *Alexander IV.* (1254–1261).— Formerly Bishop of Ostia; opposed himself to the encroachments in Italy of Manfred, natural son of Barbarossa, and made efforts for the reunion of the Greek and Latin Churches. *Alexander V.* (1409–1410).— Formerly Archbishop of Milan; he was elected by the Council of Pisa, after the deposition of Benedict XIII. and Gregory XII., with the understanding that he would reform the abuses of the Church. *Alexander VI.* (1492–1503).— The Pontificate of Alexander VI. was a time of degradation for the Holy See, and a calamity to the Church. This Pope was of the Borgia family, and his mother was a sister of Calixtus III. When he became Pope he made his nephew, then a military officer, Bishop of Valencia, and shortly after created him cardinal and vice-chancellor of the Roman Church. Before his elevation to the Papacy, he became the father of four children, by a Roman lady of noble family. His election to the Papacy was accomplished by bribery. Alexander possessed, indeed, all the qualities of an able and valiant ruler, but utterly lacked the virtues of a Pontiff. When raised to the Papacy, he availed himself of every means to enrich and elevate his family. He formed a league with the King of Naples, against Charles VIII. of France, who laid claim to the Neapolitan Crown. It was under the reign of this Pope that the eloquent, but eccentric Dominican, Jerome Savonarola, made war upon temporal rulers, including the Pope, denouncing their corruption and excesses. Alexander's Pontificate was contemporary with the Discovery of America, by Christopher Columbus, and one of the Pope's first acts was the publication of a Bull, known as the "Bull of Partition," which provided for the propagation of the Christian faith in the recently discovered regions, or regions to be discovered in the future, between Spain and Portugal. A Bull of this Pontiff, forbidding the publication of new books, without the approbation

of the ecclesiastical authority, tended to check the spread of heretical and other obnoxious writings.

The hatred entertained for the rule of Alexander VI. led men to charge him with imaginary crimes, and to greatly exaggerate his real failings. The horrible crimes of which this Pope and his children, especially Lucretia, stand accused were but the inventions of malice; these atrocious calumnies, as W. Roscoe, an eminent Protestant historian, has shown, are traceable to the revengeful journalists of the day. The implacable hostility of the Reformers, and the resentment of France, because of the political attitude of Alexander VI. to that country, have contributed, not a little, to blacken his memory. Besides, the deeds of violence committed by Cæsar Borgia in the Pope's name, added much to bring disgrace on his father's Pontificate. Yet enough is known, which compels us to acknowledge that the elevation of Alexander VI. was disgraceful, and his government calamitous. But the errors of his private life never affected his conduct as Pope. He made several wise decrees and patronized learning; in his many constitutions, he never taught or commanded anything contrary to faith and morals. *Alexander VII.* (1655–1667). — Formerly Cardinal Chigi, was a man of great talents and virtues. The arbitrary proceedings of Louis XIV. of France against the Holy See, gave Alexander much annoyance and greatly embittered his life. It was in his Pontificate that the Swedish Queen, Christina, daughter of Gustavus Adolphus, abjured Lutheranism, and, sacrificing her crown, embraced the Catholic faith. Alexander confirmed the Bull of his predecessor, Innocent X., against the five propositions of Jansenius. *Alexander VIII.* (1689–1691). — A Pontiff highly extolled for his moderation and prudence, obtained from Louis XIV. the restoration of Avignon, which had been occupied by the French under the preceding Pontificate. Published the Bull "Intermultiplices" against the four articles of the French clergy of 1682, which proclaimed Gallicanism.

Alexander of Alexandria (St.).—Patriarch of Alexandria, combated the heresy of Arius, whom he caused to be condemned in the Council of Nice (325), and died in the year 328. F. Feb. 26th.

Alexander of Hales.—Born in Gloucestershire, England; was one of the greatest theologians that the Middle Ages produced. He was reared in the monastery of Hales, where he derived his surname, while he received his higher education at Oxford and Paris. In 1222 he became a Franciscan monk, and was the first of his order that lectured in the University of Paris, where he taught philosophy and theology with great success. Of the Schoolmen, Alexander was the earliest acquainted with all the works of Aristotle, whose philosophy he was also the first to apply to the treating and solving of theological questions. Besides his commentary on the *Metaphysics* of Aristotle, the first of the kind on that work, he constructed, by order of Pope Innocent IV., a *Sum of Theology*, which, having been examined by a committee of seventy doctors, was recommended by the Pope as a complete manual to all masters and students of theology. On account of his extensive and deep erudition, his contemporaries called him the "Irrefragable Doctor" and the "Monarch of the Theologians." He died in 1245.

Alexander (St.).— Surnamed the "coal-seller"; lived poor at Comana, Italy, was named bishop of that city about the year 248. He discharged his office with as much zeal as prudence, and died for the faith. The year of his death is unknown. F. Aug. 11th.

Alexander (St.) (317–337 or 340).— Patriarch of Constantinople, had to wrestle against Arianism. He was the first that insisted on the convocation of a General Council. In the year 336, when it was expected that Arius with his followers would be solemnly introduced into the Church of Constantinople, Alexander prayed to God either to let him die or hinder such a scandal from his Church. God listened to his prayers; Arius died suddenly during the procession. Alexander occupied the See of Constantinople during 23 years. F. Aug. 28th.

Alexander (St.).— Bishop of Jerusalem; he left to that city a beautiful library, was the defender of Origen, and died in prison, under the Emperor Decius, in 251. F. March 18th.

Alexandria (*Councils of*).— The Church held several Councils at Alexandria (Egypt) in the early ages of Christianity. The first two (230 and 231) condemned Origen. The Council of 320 condemned

Arianism, one hundred bishops uniting in judgment. In that of 339, the Egyptian bishops declared themselves in favor of St. Athanasius, driven away by the Eusebians. The Council held about the end of 430 by St. Cyril, condemned Nestorianism. Finally, in that of 633, the Patriarch Cyrus tried to reconcile the Theodosians, a sect of the Monophysites, with the Church.

Alexandria (*Patriarchate of*).—The Alexandrian patriarchate is held by the Monophysite heretics (Copts), since the dominion of the Saracens, in the seventh century. The schismatic Greeks have a patriarchate of Alexandria at Cairo. In November, 1895, Pope Leo XIII. created a patriarch styled "Patriarch of Alexandria of the Copts," to govern the Catholics of that country. See COPTS.

Alexandrian Christian School.—This School was one that shed a luster on the early Christians of the East. Amidst the storms of persecution, the Christian youth thronged its academic halls to drink the teaching which fell from the eloquent lips of Origen or St. Clement. The teachers, in order to meet the votary of Plato or Aristotle on his own ground, were compelled to study the subtilities of both; they were obliged to mingle with the elementary and catechetical, teaching more scientific lessons on Christianity, and ended in giving a complete doctrine on the whole of the philosophical sciences. The latter was made to shine from light borrowed chiefly from the former. Side by side with theology, they taught the Platonic and Aristotelian philosophies. At that period, Plato was in the ascendant, and exclusive partiality for Plato betrayed the eloquent Origen into some errors and extravagances. Besides these, geometry, rhetoric, grammar, etc., were amongst the regular courses of instruction, and all molded to the Christian standard. The Christian School of Alexandria did produce illustrious representatives: Athenagoras, Clement, Origen, Dionysius, Peter the Martyr, Didymus the Blind, Athanasius, Cyril, etc. One distinguishes between the ancient (St. Clement, Origen) and the later school of Alexandria (Sts. Athanasius, Cyril); the first had to combat Gnosticism, the second Nestorianism.

Alexandrian Library.—History and tradition assures us that the Alexandria Library was the most famous and valuable one of antiquity. It was founded by Ptolemy Soter, and during its most flourishing period, it is said to have contained 400,000, or, according to another authority, 700,000 volumes or rolls. During the siege of Alexandria by Julius Cæsar (48 B. C.) a great deal of the library was destroyed by fire; but it was partly restored by Mark Antony. A second library of 43,000 volumes was kept in the Serapeum, the temple of Jupiter Serapis, which for the most part were ordinary works; the most valuable collection was stored in the Museum, in the quarter called Brucheium. During a revolt in 391, a portion of the library was destroyed, but at the taking of Alexandria by the Arabians, under the Calif Omar (641), the remainder was completely ruined. Orosius, a writer of the fourth century, and some modern infidel writers, would fain accuse the Christians under Archbishop Theophilus of destroying the library, but if this were the case, the library would have ceased to exist two hundred and fifty years before the Arabs fired and sacked Alexandria, which was not the case.

Alexandrian Schools.—After the decline of literature and art in Greece, Alexandria in Egypt became one of the most brilliant centers of antique civilization. Under the Ptolemies, founders of the Library, Museum, and other munificent improvements, a vast field of intellectual wealth arose from this center. The first school of Alexandria (323–30 B. C.) consisted principally of savants, grammarians, and poets. There it was that the first inquiries were made about human anatomy, in which the illustrious names of Erasistratus and Herophilus shine forth. From these halls Galen went forth equipped to practice the healing art. Euclid founded the school of mathematics which produced an Archimedes, Eratosthenes, Aristarchus of Samos, and later on Claudius, Ptolemæus, Diophantus, and Pappus. The school of grammarians, were both philologists and literateurs, in the sense that they explained things as well as words; they devoted themselves to the critical study of the texts of antiquity, particularly to revising the poems of Homer and preserving corrected texts of the earlier Greek poetry for future generations. The most noted of this school were Philetas, Zenodotus, Aristophanes of Byzantium, Aristarchus

of Samothracia, Crates of Mallus, Dionysius the Thracian, etc.

In the second century of the Christian era, Apollonius Dyscolus summed up, in a series of treatises, the grammatical science such as it was understood in his time. From the attention paid to the study of language, correctness, purity and elegance of expression followed. Of the poetic school, may be mentioned Philetas, Aratus, Callimacus, Asclepiades of Samos, Apollonius of Rhodes, Euphorion, Lycophron, and, before all, Theocritus. The second School of Alexandria, which extended from the fall of the Ptolemies (30 B. C.), to the Arab conquest (A. D. 640), was especially one of philosophers, who undertook to unite the mystic doctrines of the Orient with the principles of Greek philosophy, particularly to the ideas of Pythagoras and Plato. The distinguished names of this eclectic or syncretic school were Ammonius Saccas, Philo the Jew, Photinus, Porphyry, Jamblicus, and Proclus. The amalgamation of the religious notions of the East with Greek dialectics, represent the struggle of ancient civilization with Christianity, and gave rise to the system of the Gnostics which was elaborated in Alexandria, against which the Christian Fathers of the Church of Alexandria had to contend.

Alexians or Cellites.— A religious Congregation, who have chosen for their patron St. Alexius, distinguished for his great charity and self-denial. They are also called Cellites, from *cella* (tomb), being disposed and often destined to fill an early tomb. Owing to the nature of their vocation, they are called to care for the victims of all kinds of diseases, even the most loathsome and contagious. In many cities of Europe as well as in the United States, the Alexians have houses wherein they care for the sick and all that apply, without distinction of creed or nationality. The Alexians came to the United States in 1867, and have now several houses in this country.

Alfred the Great.— King of the Anglo-Saxons from 871–901; was born in 849, in the Villa Wanading, in Berkshire. He was the youngest son of Ethelwulf, king of the West Saxons, succeeded on the death of his brother Ethelred to a throne threatened by invasion from without and dissension within. His first care was to drive off the Danes, whom he is said to have encountered in fifty-six battles by land and sea. The great victory of Edington (878) led to the peace of Wedmore, and Alfred was thus for a time free to devote himself to the peaceful reform for which his name is renowned. Prominent among these are the establishment of social order, the encouragement of learning, and the founding of a national fleet. Alfred was highly esteemed as a religious and industrious man, and a wise and learned king. He himself composed several works, among others a *Collection of Chronicles;* translated into Anglo-Saxon the *Church History* of Bede, the *Epitome* of Paul Orosius, the *Pastoral* and the *Dialogues* of St. Gregory, etc. Under him, England had become, by its clergy and monasteries, a center of Christian civilization.

Algiers (*The Church in*).— See AFRICA; AUSTRALIA.

Allatius (LEO) (1586–1669).— Born on the island of Scio; died in Rome. Scholar in the Greek College at Rome, he became a Catholic and Librarian of the Vatican in 1661. Has left numerous and learned works on theology, archæology and philology. His principal works are: *De Ecclesiae occidentalis et orientalis perpetua consensione*,—wherein he proposes to prove that the Roman Church and the Greek Church have always been united in the same faith,—*De Libris ecclesiasticis Græcorum*.

Allegorical.—Theologians generally distinguish two kinds of meaning in Holy Scripture: the literal and mystical meanings. They subdivide the mystic sense into allegorical, tropological and anagogical. The allegorical sense is that which results from the explanation of a thing accomplished literally, but which is, however, only a figure of another thing: thus the brazen serpent raised by Moses in the desert to heal the Israelites from their wounds, represented in an allegorical sense, Jesus Christ, raised up on the Cross for the redemption of mankind.

Alleluia, is a Hebrew word which means *Praise God!* but at the same time expresses an emotion, a joyous transport, that no Greek or Latin word is found capable of conveying. Wherefore it has been left unchanged. From the time of Pope Damasus, this word was introduced

from the Jerusalem Church into the Latin Church, and not from the Greek Church, as some authors falsely affirm.

Allen (CARDINAL) (1532–1594).—Born at Rossall; died in Rome. To prevent the dying out of the true faith in England, Dr. William Allen, formerly principal of St. Mary's Hall, Oxford, opened, in 1568, a seminary in the new University of Douay, in order to train priests for England. Aided by liberal contributions, he was enabled to send thither, in the course of five years, no fewer than a hundred missionaries. He was created cardinal, in 1587, and two years later, Archbishop of Malines, Belgium, but he never left Rome.

Allies (THOMAS WILLIAM).—English ecclesiastical writer, born at Bristol in 1813, became a convert to the Catholic Church in 1850. His principal works are: *The English Church Purified from the Sin of Schism* (before his conversion); *The See of St. Peter* (1850); *Dr. Pusey and the Ancient Church; The Formation of Christendom.*

Allioli (JOSEPH FRANZ) (1793–1873).—Theologian and Catholic scholar, born at Sulzbach, in Bavaria; died at Augsburg. Priest and doctor in theology at Landshut, 1816; professor of Holy Scripture in the University of Munich, 1825; Provost of the Chapter of Augsburg. We have of him a German translation and a *Commentary on the Bible; Biblical Antiquities; Manual of Biblical Archæology; On the Internal Motives of the Canonical Hours*, etc.

All-Saints' Day (in old English *All Hallows*).—The feast of All Saints; is always held on the 1st of November. This feast was instituted, not only to honor the Saints, as the friends of God, but also to return thanks to Him for the benefits He has deigned to bestow upon them—the reward of eternal happiness,—in order to animate us to imitate their virtues, and to obtain their intercession with God; to render veneration to all the Saints we do not know in particular, but whose lives were consecrated to God alone. On the cessation of the persecutions of the Christians, Pope Boniface IV., in 607, dedicated the Pantheon, at Rome, to the Invocation of the Blessed Virgin Mary and all the Martyrs which caused this ancient temple of idols to be called: *Our Lady of the Martyrs* or of the Rotunda. Boniface appointed the 12th of May for the observance of this feast. About the year 731, Gregory III., consecrated a chapel in the Church of St. Peter, in honor of all the saints, which increased the solemnity of the feast from that time on. Gregory IV., in 837, instituted the feast in France, under the reign of Louis the Kind, and appointed the 1st of November for the celebration of the feast, which became generally adopted. Father Menard has, however, proved that the observance had already taken place in several Churches, though there had not been a decree published to that effect. The Greeks celebrate this festival on the Sunday after Pentecost. See PANTHEON.

All-Souls' Day.—A day of devotion on which the Church solemnly commemorates and prays for all the souls in purgatory, that they may be speedily released from their sufferings, and which takes place on the 2d of November. Amalarius, Deacon of Metz, has placed the Office of the Dead, in a work of the *Ecclesiastical Offices*, dedicated to Louis the Kind, in 827. But it seems that this office was not performed for the dead in particular in the ninth century. St. Odilo, Abbot of Cluny, in 998, instituted in all the monasteries of his congregation, the feast of all the faithful departed, an Office for all in general. This devotion, approved by the Popes, soon spread all over the West.

Almoner.—1. An ecclesiastic attached to the personage of kings, princes, and bishops, to perform service in their chapels and distribute their alms.—2. An ecclesiastic charged with the religious service in certain bodies and certain establishments: Almoner of a regiment, of a hospital, of a college, etc. They are also called *Chaplains.*

Alms.—The records of pagan antiquity will be searched in vain for any institution to support those who are unable to maintain themselves. But the words of Christ, that he that gives a cup of cold water should not lose his reward (Matt. x. 42), that what was done to one of His least brethren was done to Him (Matt. xxv. 40), sank deep into the hearts of His disciples, and led in some cases to the community of goods described in the Acts of the Apostles (ii. 44–46). The administration of relief was not without its difficulties (Acts vi. 1), but the system was persevered in,

and became a regular part of the polity of the Church. St. Ambrose, in the second of his three Books on the Duties of the Ministers of the Church, argues that even the consecrated vessels that serve for the use of the altar must be sold, when money is needed for the redemption of captives (*De Off.* 2, 28), and he tells the famous story of St. Lawrence, the deacon, who, being required to surrender the treasures of the Church to the tyrant, pointed to the poor, by whose hands all his wealth had been carried to the storehouses of Heaven.

Alogi.—Heretics in the early Church. The Alogi denied the doctrine of St. John with regard to the Word (*Logos*), as well as the active co-operation of the Holy Ghost in all gratuitous gifts, but particularly that of prophecy. Not satisfied with unwarranted denials, the Alogi also changed the Biblical canon to suit their own purposes.

Alpha and Omega.—The first and last letters of the Greek alphabet. Thus united, they are employed by St. John in the Apocalypse (i. 8; xxii. 13; xxi. 6) to designate the divine wisdom, origin, and end of all things. The Alpha and Omega,—the first and the last, the beginning and the end. These two letters were also used by the early Christians, as symbols of faith, and are sometimes found on coins, tombs, and Church vestments.

Altar (Lat. *altare*, from *altum*, elevated, and *ara*, altar, *a place for sacrifice*).—In ancient times, the altar was a sort of pedestal or table of stone, whereon offerings were laid by both Jews and heathen. With the pagans, an altar was a hearth of stone, raised in a place before a temple or before an idol, but always in the open air, destined to burn thereon the flesh of the victims, and pour out wine, milk, honey and other kinds of libations.

With the Christians, the altar is the table whereon is celebrated the sacrifice of the Mass. If we examine the various monuments of antiquity, we shall discover, that everywhere throughout the Christian world, from the apostolic era down to the present time, the same idea has prevailed that the temples of the Christian faith were erected for the express purpose of offering up, in their sanctuaries, the sacrifice of the body and blood of Jesus Christ, and that the table on which this offering was made became a true, a hallowed altar, while the spot on which it stood was regarded as a consecrated sanctuary, the holy of holies, of the New Testament, sacred from the tread of any other save the priest of God and his lawfully appointed ministers. If we turn to the several liturgies in use throughout the universal Church we shall find that they clearly demonstrate both the existence and the necessity of an altar, for the purpose of the true and proper sacrifice peculiar to the Christian dispensation. With regard to the liturgy in use throughout the Latin Church, the correctness of this assertion is so conspicuous, and such obvious proofs present themselves in every page of the Roman Missal, that we do not need to stop to discuss this question. We will proceed at once to the Oriental liturgies. That which passes under the denomination of St. James's is remarkable for its antiquity. In this liturgy the priest is frequently instructed to speak of the holy, the divine altar, and the sacrifice which he is going to offer upon it. It would be impossible to select clearer or more expressive terms of insistence upon the obligation of erecting an altar for the purpose of sacrifice than those employed in their respective liturgies by the Oriental Christians in general,—whether Greeks, Copts, Syrians, Jacobites, Maronites, Nestorians, or Armenians.

For the first three centuries, the altar was generally, though not always, of wood, as is evident from a variety of testimonies. Tradition has handed down the altar in the form of a wooden table, upon which St. Peter, as it is said, was accustomed to offer up the Eucharistic sacrifice of the Mass, in the house of the Patrician Pudens, at Rome, where it is still preserved with much respect in the Church of St. Pudentiana. From the earliest times, however, it is certain that it was customary to celebrate Mass in the catacombs upon the tombs of the Apostles and martyrs, not only in Rome, but in every other portion of the Church of Christ. The slab of marble which covered the sepulchre was made to serve as the altar-table, and the low-browed arched recess that spanned it merely left sufficient space for the priest to perform the sacred Eucharistic mysteries. When the altar was not the tomb of a martyr, it was sometimes an oblong, cubic figure; at others, it resembled a quadrangular table, supported in the center by a single column, or upheld

at its extremities by two, or at its angles by four low columns. For more than fourteen centuries it has been a universal custom to have the table of the altar of stone or marble. It should be one piece. Judging from the piety of the primitive Christians, it is more than probable that, from the apostolic times no altar was ever used for offering up the holy sacrifice of the Mass without having been previously consecrated by a solemn rite peculiar to that holy purpose. We have the most authentic documents to prove the use of such a rite at the commencement of the fourth century. The ceremony of dedication, which must have been performed in secrecy during the times of persecution, began to be celebrated with much public magnificence during the tranquil reign of Constantine. It was then a gratifying spectacle, as Eusebius informs us, "to witness how the ceremony of consecration and dedication of the recently erected Churches was solemnized in every city." St. Ambrose has left us a prayer which he employed in the dedication of Churches and altars which he erected. According to Genesis (xxviii. 17, 18), not only did the Church bear in mind the divine command issued to Moses (Ex. xxx. 23, 24) of celebrating the dedication of the altar, but she also remembered that the holy table was more particularly consecrated to the purposes of religious worship by being anointed with rich and precious unguents. The Church conceived that the anointing of her altars was an emblematical ceremony which she could appropriately borrow from the Old Law. At what precise period the Church adopted the ceremony of anointing the altar at its consecration is uncertain. It is certain that toward the commencement of the sixth century it became an ordinance enacted by several councils. It is a firmly established law not to consecrate an altar without placing some relics therein.

Altar Bread.— The matter, as it is called, of the sacrifice of the Mass is composed of wheaten bread, and wine of the grape. Whether the bread employed be leavened or unleavened, is a circumstance of pure discipline, which does not touch the essence of the Eucharist. That our Divine Redeemer, however, used unleavened bread at its institution, is a fact concerning which no doubt can be for a moment entertained; for the Evangelists particularly notice that Christ instituted the Blessed Eucharist on the first day of the Azymes, or of the unleavened bread (Matt. xxvi. 17; Mark xiv. 12; Luke xxii. 7), and after He had, with his Apostles, partaken of the paschal lamb, at which sacrifice it was unlawful to make use of any other than unleavened bread. See HOST.

Altar Cards.— These cards contain a printed copy of a certain portion of the prayers of Mass, which the priest cannot conveniently read from the Missal. They are placed at the center and at each end of the altar. They are of modern introduction and are not at all essential to the service.

Altar Cloths.— Anciently, as now, the table of the altar was overspread with linen cloths. Throughout the Latin Church, the altar is at all times covered with a *cere* or waxed cloth and three linen cloths, the uppermost of which should reach to the ground. Over this is laid, at the celebration of the man, a second species of altar cloth, called the corporal, and is used for such a purpose, not only in the Western but throughout the Greek and all the Oriental Churches. The corporal, in the Latin Church, continued for many ages of such dimensions that it completely covered the table of the altar; but the gradual curtailments through which it passed, reduced it to its present size of about eighteen inches square, merely sufficient to cover the spot more immediately before the priest upon which he consecrates the Eucharist.

Altar (*Main* or *High Altar.*)— The altar placed in the sanctuary or choir of the Church.

Altar (*Mosaic*).— Before the time of Moses, the Jews sacrificed upon altars, constructed from rough stones unsoiled by fire, which they raised in localities where they sojourned or temporarily resided. But the law of Moses ordained that there should be only one place of sacrifice, which at first was the Tabernacle and afterwards the Temple of Jerusalem.

Altar of Holocausts.— That which Moses built in the desert was a kind of chest, of setim wood, overlaid with plates of copper, five cubits (eight feet) square, and three cubits (five feet) high. It had a horn at each corner, and was carried about by means of staves. Upon this altar they kept up a perpetual fire, and burned the

victims thereon. It was placed in the east, and before the entrance of the Tabernacle, in the open air, in order that the smoke might not damage the interior of the Tabernacle. This portable altar was replaced in the temple of Solomon by an altar of holocausts of much larger dimensions. It was 10 cubits square, or about 18 feet high, and in the first temple 20 cubits square, and in the second 24 cubits. The tradition of the Jews is, that it was 32 cubits (about 50 feet) square at the base, contracting to 24 cubits at the top, by several steps encircling it at different heights, each step a cubit broad. The highest of these steps was three feet below the top of the altar, so that, standing upon it, the priest was able to arrange the sacrifice upon the fire, to supply it with fuel, and remove the ashes. The lower steps were to enable him to sprinkle the blood on the sides of the altar. The lowest step had a raised ledge on the outside, by which the blood poured upon the altar, was confined till it ran through an aperture into a subterranean pipe. It must, therefore, have been an immense structure, and though called "an altar of brass," was probably built of stone, and merely covered with plates of that metal.

Altar of Incense.— In the old Testament, this is described as a small altar of setim wood, overlaid with gold plates, one cubit in length, one in width and two in height. In the morning and evening, the priest of the week, chosen by lot, offered upon this altar a perfume of a particular composition. For this, he entered with the smoking-censer, filled with fire from the altar of holocausts, into the Holy, where this altar was placed opposite the altar of the "loaves of proposition." After having placed incense in the censer, the priest retired outside the Holy.

Altar of the Show Breads.— In the Old Testament a table of setim wood, overlaid with gold plates, being two cubits long, one cubit wide, and one and one-half cubits high. It was placed in the Holy and on the northern side of this receptacle. Upon this table were placed twelve loaves of bread renewed every week, with incense and salt.

Altar (*Portable*).—This is a square plate of stone, generally of marble, blessed or consecrated according to the ordinary forms of the Church, to celebrate Mass thereon, anywhere, as for instance, in private houses, public halls, camps, etc. Most of the altars in this country contain simply this plate of stone or marble, which is placed in the middle of the wooden altar. Travels to the Holy Land, the wars of the Middle Ages, and the constant journeys, in missionary countries, have necessarily given rise to this kind of altar.

Altar (*Privileged*).— By privileged altar, we understand an altar to which the Apostolic See has attached, as a special favor, a plenary indulgence applicable only to the souls in purgatory by way of suffrage (*per modum suffragii*), which indulgence is gained if the celebrant offers upon this altar the sacrifice of the Mass for these souls. This privilege is a double one: local and personal, and both may be either perpetual (*ad perpeteum*) or for only a limited time (*ad quinquennium, septennium, decennium*, etc.). According to a decree of the Sacred Congregation of Rites (Sept. 2d, 1741), all the altars possess the foregoing privilege on All Souls' Day.

Altar Stone.— The portable altar, upon which the celebrant places the chalice and host during the Mass. It can be used only after it has been consecrated by the bishop.

Alvarez (DIEGO).—Spanish Dominican of the seventeenth century. Professor of theology in Spain and in Rome; Archbishop of Trani (kingdom of Naples); zealous defender of the cause of the Thomists against the Molinists. His principal works are: *De auxiliis divinae gratiae; Concordia liberi arbitrii cum praedestinatione.* Died in 1635.

Alzog (J. BAPTIST) (1808–1878).— Learned German. Born at Ohlau, Silesia; died at Freiburg, Baden. Studied in the College of Brieg, and in the Universities of Breslau and Bonn. Priest at Cologne, 1834; doctor of theology; professor in the great seminary of Posen; Canon of Hildesheim (Hanover); professor in the University of Freiburg-in-Breisgau (1853); called to Rome for the Vatican Council. Has written the following works: *Universal History of the Church; Compendium of Patrology*, etc.

Amalecites.—Ancient Arabic people of Arabia Petræa, in the south of Palestine. They were at continual war with the Jews, who conquered them under Josue (1491 B.C.), under Saul (1079), under David

(1058–1056). They were entirely subdued only by the Simeonites, under Ezechias (715 B. C.).

Aman.—Amalecite; minister and favorite of Assuerus, king of Persia. Impious, proud, and cruel, he desired to destroy Mardochai and the Jews. Queen Esther saved her uncle and all her compatriots, and Aman was hung (510 B. C.) on the very scaffold which he had erected for Mardochai.

Amasa.—Son of Abigail, sister of David. He commanded the troops of Absalom, during his revolt; was conquered by Joab, general of David. The latter pardoned Amasa, and even promised to give to him the command of his army, instead of Joab, whom he detested on account of his insolence, and the murder of Absalom. But Joab treacherously murdered him.

Amasias (839–810 B. C.)—Eighth king of Juda, son and successor of Joas. He reigned twenty-nine years. He did good in the sight of the Lord, but not with a perfect heart (IV. Ki. xiv. 1–20).

Ambo.—In the early Christian churches and basilicas, a raised desk or pulpit from which certain parts of the service were read or chanted and sermons preached. It was often an oblong inclosure with steps at both sides, and was generally richly decorated. It was very common to place two ambos in a church, from one of which was read the Gospel, and from the other the Epistle. A tall, ornamental pillar for holding the paschal candle is sometimes associated with the ambo.

Ambrose (ST.).—Father and Doctor of the Church, born at Treves in 340; died Archbishop of Milan in 397. Was Roman governor, when, upon the death of the Arian Auxentius, he was, though then only a Catechumen, chosen Bishop of Milan, in 374. Rising at once to the full height of his office, Ambrose distributed all his goods among the poor, and with unwearied zeal, devoted himself to the performance of his pastoral duties. With great mildness and moderation, he united a wonderful firmness and inflexibility wherever the divine law was concerned. He resisted the attempts of the Arian Emperor Justinian to obtain from him one of the churches of Milan for the use of the Arians; and with fearless zeal, he compelled Emperor Theodosius I. to a humilating penance for the indiscriminate massacre of about seven thousand persons, which, in a moment of irritation, he had ordered at Thessalonica, in 390. Such was his zeal and success in rooting out heresy and propagating the orthodox faith, that it caused St. Jerome to write, that, when Ambrose became Bishop of Milan, all Italy was converted to the faith. To him, also, in part, is to be ascribed the conversion of the great St. Augustine. The writings of Ambrose are numerous and various, comprising dogmatical, exegetical, and ascetic treatises, besides a number of letters and hymns. See Migne, *Pat. Lat.* XIV—XVII. The best edition of his works is that of the Benedictines (Paris 1686–1690). F. April 4th.

Ambrosian Chant. See PLAIN CHANT.

Amen.—At Mass, the acolyte in the name of the people answers "Amen" at the end of the Collect, Secret and Post-Communion, and thus ratifies what the priest has been saying, according to the custom of the Jews and primitive Christians. Amen is a Hebrew word, employed to confirm what has been announced, and, according to the tenor of the discourse to which it is appended, signifies either *that is true*, or *may it be so*, or *I agree to that*. It is, in reality, a form of speech indicative of an assertion, a desire, or a consent. 1. When the *Amen* is uttered after a declaration of the truths of faith, as for instance the Creed, it is a simple assertion, and signifies "That is true." 2. When it follows a prayer for some blessing or spiritual good, such as the conversion of nations, health of soul and body, or rest to the souls of departed brethren, the *Amen* expresses a wish. 3. After a prayer pledging us to the performance of anything, the *Amen* declares our determination to comply with the engagement.

America (*The Church in*). See CHURCH; MISSIONS; CHRISTIANITY IN AMERICA.

Amice (*ecclesiastical vestment*).—The amice is an oblong piece of fine white linen. The priest places it for a moment, like a veil, upon the crown of his head, and then adjusts it around his neck so that it hangs down over his shoulders, reciting, meanwhile, the prayer recommended for this

purpose. The amice is not without a mystic signification. The act of resting it for a moment on the head, as well as the prayer which the priest is directed to pronounce on assuming it, render it strikingly illustrative of that helmet of salvation with which each Christian warrior should arm himself to extinguish and repel the fiery darts of the wicked one. Formerly the amice was worn upon the head in the manner of a hood while vesting, and until the priest arrived before the altar, when it was lowered and thrown back upon the shoulders, a custom which is still retained in some churches of Europe, as well as by the Dominican and Capuchin friars. The corresponding vestment in the Coptic liturgy of St. Basil is called *epomis* and the ancient liturgies termed it *anabolagium*. Amices were formerly richly embroidered with gold and silk, or adorned with an oblong piece of silken material called an apparel. Appareled amices were in use until the end of the sixteenth century, since which time they have gradually dropped out of use. The term *amice* is derived from the Latin verb *amicire, to cover;* being introduced in the eighth century as a covering for the neck, which until that period was usually bare.

Ammonites.— People descended from Ammon, son of Lot. They dwelt east of the Dead Sea and the Jordan, and north of the Moabites. Allied with the latter, they were almost always at war with the Israelites. Their capital was Rabbath-Ammon. They were reduced to bondage and transported from their country by Nabuchodonosor, in the year 583 B. C.

Ammonius Saccas. — This philosopher received his surname on account of having been a sack-carrier. Born at Alexandria, taught philosophy in that city, about the end of the second century or the beginning of the third. It is said that he abandoned Christianity, in which he had been raised, for the pagan philosophy. It is believed that he had Pantænus for teacher. He entrusted his principles to only a few of his disciples, and under the veil of mystery. He is looked upon as the founder of Neo-Platonism. Longinus, Erennius, Plotinus, and Origen the pagan were his disciples. Ammonius died about 243.

Ammonius (ST.).— Cenobite of the fourth century. He was a friend of St. Anthony, and, like him, he established monastic communities in the Nitrian deserts in Upper Egypt, where 5,000 Cenobites soon assembled under his direction.

Amorites.— People of Palestine, of gigantic stature, descendants of Amor or Amorrheus, son of Chanaan. They lived west and northeast of the Dead Sea. They were driven away from their country by Moses, and their territory was divided among the tribes of Gad, Ruben and Manasses.

Amort (EUSEBIUS) (1692–1775).— Born near Tölz, Bavaria; died at Polling. Canon of St. Augustine; entered the order of Canons Regular and taught theology in his convent. He composed, in Latin, a great number of works on different subjects.

Amos.— The third of the minor prophets, was a herdsman of Thecue, a small town of Juda, about twelve miles southeast of Jerusalem. His prophecies, contained in nine chapters, are distinguished for their poetic simplicity. We remark, therein, the employment of Aramaic forms approaching the popular language. He received his mission about the year 785 B. C., and prophesied at Bethel, the principal seat of idolatry.

Amphilochius.— Bishop of Iconium in 375. He proved his brilliant talents in several Councils; held a Council at Iconium, against the Macedonians, in 376. He assisted in 381 at the Council of Constantinople and presided over that of Sida in 388 or 390, in Pamphylia, wherein the rising heresy of the Messalians was condemned. We do not know the date of his death. All the works, carrying the name of St. Philochius, are contained in the *Biblioth. Gallandii;* in Migne, *Pat. gr.* XXXIV. F. Nov. 23d.

Amphipolis.— A city of Macedonia, situated a short distance from the mouth of the river Strymon, which flowed around the city, and thus occasioned its name. The village, which now stands upon the site of the ancient city, is called Empoli or Yamboli, a corruption of Amphipolis. (Acts xvii. 1.)

Ampulla.— 1. In Roman antiquities, a vessel with a narrow neck and a body more or less nearly globular in shape, usually made of glass or earthenware,— rarely of more valuable materials,—and used, like

the Greek aryballos, bombylios, etc., for carrying oil for anointing the body and for many other purposes.— 2. In the Catholic Church a cruet, generally made of transparent glass, for holding the wine and water used at Mass.— 3. A vessel for holding the consecrated oil or chrism used in various Church rites and at the coronation of kings. The ampulla used at the coronations in England is in the form of an eagle, of pure gold, richly chased. The famous ampulla formerly used at the coronation of the French kings, was kept at Rheims, and which tradition reported as having been brought from heaven by a dove for the baptism of Clovis I., was broken in the Revolution; but a portion of its oil is said to have been preserved and to have been used at the coronation of Charles X.— 4. In the Middle Ages a small bottle-shaped flask, often of glass, used by travelers and especially by pilgrims.

Amri.— Commander of the army of Ela, king of Israel; but, being at the siege of Gabaon, and hearing that his royal master had been assassinated by Zambri, who had usurped his kingdom, he raised the siege, and, being elected king by his army, marched against Zambri, attacked him at Thersa, and forced him to burn himself with his whole family in the palace in which he had shut himself up. After his death, half of Israel acknowledged Amri as king, the other half adhered to Thebni, son of Gineth; this division continued four years. When Thebni died, the people united in acknowledging Amri as king of all Israel, and he reigned twelve years,— six years at Thersa, and six years at Samaria.

Amsdorfians.— Lutheran sect of the sixteenth century, so called from Nicholas Amsdorf (1484–1565). In 1542, Amsdorf forcibly obtruded himself into the bishopric of Naumburg, in place of Julius Pflug, the lawfully elected bishop. Luther assumed to consecrate his friend Amsdorf, and profanely boasted of the uncanonical manner in which he had performed that rite, as he said, "without lard, or tar, or grease, or incense, or coals." Amsdorf denied the necessity of good works, and even maintained that they were a hindrance to salvation. He combated, energetically, the attempts made to modify the Lutheran doctrine of the Last Supper in the Calvinistic sense.

Amula. Same as AMPULLA.

Amulets.— Something worn about the person to ward off disease or other evils. The superstitious character of Oriental nations led them to the use of charms of this nature, sometimes in the form of carved gems, or in that of words on parchment tightly rolled up. Christianity, which is opposed to all superstitious practices, could not destroy these customs completely. In all ages, certain Christian sects have preserved the use of amulets, and we find that many Councils condemned them.

Anabaptists.— Heretics who believe in rebaptism; specifically, those who hold baptism in infancy to be invalid, and require adults, who have received it, to be baptized on joining their communion. The name is best known, historically, as applied to the followers of Thomas Münzer, a leader of the peasants' war in Germany, and who was killed in battle in 1525; and also to those of John Mathias and John Bockhold, or John of Leyden, who committed great excesses while attempting to establish a socialistic kingdom of New Zion, or Mount Zion, at Münster, in Westphalia, and were defeated in 1535, their leaders being killed and hung up in iron cages, which are still preserved in that city. The name has also been applied to bodies of very different character in other respects. It is most frequently applied to the Mennonites.

HISTORY OF THE ANABAPTISTS.— The principles which Luther had formulated and caused to prevail in theory, were soon taken up and put in practice by some of his disciples, who pushed them to the extreme limits of logic. Luther had been teaching that the Sacraments were efficacious only through faith. Nicholas Stork, of Stolberg, accepting this teaching, refused the sacrament of baptism to children and rebaptized the adults; hence his followers were called Anabaptists.

This sect soon spread among the common people, and was strengthened by the turbulent and fanatical spirit of the times; their leaders exciting the peasants against the nobles, so that the history of the movements of this sect at the time was in a certain measure a repetition of the revolutionary movement begun by the peasants, and in which the nobles had taken part. The religious unrest which Luther and his followers stirred up, was followed by every species of excesses and

aggression. Ulrich of Hutten, Goetz of Berlichingen, and several Protestant ministers, among whom Carlostadt merits special mention, fired the passions of the people and led them to combat and slaughter. During the same period, Pfeiffer stirred up the people of Franconia to war, but it was Thomas Münzer of Zwickau, in Saxony, who styled himself the "Prophet of Zwickau," who gave anabaptism a political character in 1520. Having succeeded in penetrating the mines at Mansfeld, he preached to the miners and dragged them into the movement. Soon the whole people of Franconia were in the throes of revolution, and had taken a white cross for the sign of gathering. Excited to bloodshed by the fanatical Münzer, they attacked the noblemen, with the resolve not to spare a single one of these "lazy fellows." On their march they destroyed several churches, but were met by the regular troops, who cut them down or sent them to the gallows. One hundred thousand perished in 1524. Münzer, however, had taken possession of Mülhausen, in Thuringia, established there a government, which he called *Theocracy*, based on the community of goods, and summoned princes to join them, on pain of losing their temporal power. The battle of Frankenhausen crushed their progress in Saxony and Franconia, Münzer was captured (May 15th, 1525) and tortured to death.

After these reverses, the scattered adherents of the new doctrine were brought together by self-assumed traveling preachers. They spread themselves in Bavaria, Silesia, Moravia, Prussia, Livonia, Sweden, along the Rhine, especially in Switzerland and the Netherlands, and, though persecuted, did not fail in making proselytes. Since their general defeat in 1533, the Anabaptists concentrated at Münster in Westphalia. This city had already been gained for Luther, and it was not safe to preach Catholic dogma, even in the Cathedral, for fear of causing revolt. The religious frenzy of these deluded people was augmented by a dry goods' merchant named Knipperdolling, who, after a lively opposition against the Bishop of Münster, destroyed the churches and appointed twelve judges over the tribes, as among the Israelites; and one Bockhold, a tailor of Leyden, had himself crowned king of the "New Zion," under the name of John of Leyden.

The Anabaptist madness in Münster now went beyond all bounds. The city became the scene of the wildest licentiousness and turbulence. The scattered fanatics flocked to the city to hear the Lutheran minister Rottmann, who had adopted the new doctrine. When sufficiently numerous, they began to preach in public "that the time had arrived when the elect would go and unite themselves from the four corners of the world to lead, under the immediate conduct of Christ, their God, a happy life, without laws, without superiors, without marriage; that everything would be in common among them. The baptism of children," they added, "is an abomination before God. Papists and Lutherans are equally impious We must have no relations with any of them; we cannot obey pagan authorities."

The Lutheran preachers tried in vain to crush the new doctrine, but the sect still persevered in gaining new adherents, and being reinforced by the Anabaptists of Holland, headed by their "bishop," one John Mathiesen, a baker of Haarlem, installed by the visionary preacher Melchior Hoffmann, a furrier of Swabia, they took entire possession of Münster, by the election of a council pledged to their interests (Feb. 23d 1534). Four days afterwards, they drove from the city all those who refused rebaptism, compelling them to leave all their property and goods behind. Münster was then delivered to a mob of fanatics who pretended they were inspired, and giving full reins to the most shameful excesses. Men and women rolled themselves on the streets, jumped and danced, with hands raised toward heaven; one moment in supplication, and the next invoking maledictions on their aggressors. Knipperdolling, Rottmann, and Mathiesen pretended to have prophetic visions, the latter, however, was killed in a sally against the Bishop of Münster John of Leyden assumed full power; selected sixteen of the most beautiful women of Münster for his wives, instituted a kind of Oriental court, and named Knipperdolling viceroy and sword-bearer, that is, hangman. Whoever resisted him was sent to the gallows. Meanwhile the city was besieged, and all the horrors of bloodshed and famine stared them in the face. Mothers ate their own children, fiends rioted on the blood of their victims, and finally on a June night (1535) Münster was captured in spite of the desperate resistance

of the Anabaptists, and those who did not perish by the sword were tortured to death. The final disruption of the new kingdom, and cessation of excesses and lawlessness, was hailed with rejoicing by both Catholics and Lutherans.

It is no easy task to point out the real creed of the Anabaptists. Menno Simons collected the scattered adherents of the sect and expounded their principles. He called the members of the community "God's Congregation, poor, unarmed Christians, brothers"; later they took the name of Mennonites, and at present they call themselves in Germany, *Taufgesinnte;* in Holland, *Doopsgezinden.* However, their principal tenets showed they were millenarians. They expected, after the destruction of the impious, a perfect community without any exterior law. Holy Scripture itself would become useless, owing to the fact of its being engraved on the hearts of the children of God. The community should compose itself of pure members, only those of sanctified lives being worthy; proselytes had to be baptized with the new baptism,—the baptism of fire and the spirit of Christ, whilst the other Christians baptize only with the baptism of St. John. The Last Supper with them had only a symbolical meaning; it was a great popular feast at which they ate and drank to satiety. They opposed the Lutheran doctrine on justification, and held that good works were necessary to salvation. For fear of the impossibility of keeping themselves in a state of impeccability before God, they taught that the body of Christ was created by the Holy Ghost and only nourished in the womb of the Blessed Virgin Mary. They attached so much value and weight to their communications with God, and consequent inspiration, that often when failing to accord with Holy Scripture, they declared the latter in error. They opposed the erection of temples for worship, declaring the custom idolatrous. They made severe use of excommunication; no brother was allowed to accept any public office; they rejected the taking of oaths, war, and every kind of revenge. After various vicissitudes and persecutions, chiefly by the Lutherans, this sect of Anabaptists, with other sects more modified in doctrine and discipline, still exist in Germany, Switzerland, Holland, England, and especially in the United States. See BAPTISTS.

Anabolagium.—One of the ecclesiastical vestments in the sacred functions. It designates what we now call *Amice*, which see.

Anacletus (ST.).—Pope, died about the year 91. Very ancient martyrologies give him the title of martyr. He is named, by the ancients, among the first successors of St. Peter to the See of Rome. But they are not in accord about the order which they assign to him in this succession. According to St. Irenæus, and also given by Eusebius, the following is the catalogue of the first Popes: Peter, Linus, Anacletus, Clement. According to St. Augustine, Clement was the successor of Linus, and Anacletus succeeded Clement. There are catalogues which mention a Cletus instead of Anacletus. Others name Cletus and Anacletus as two different personages. It would appear, according to the chronicle of Damasus, and according to St. Epiphanius and Rufinus, that Linus and Clement were charged by St. Peter, as his representatives, to govern the Church of Rome,—without any of them becoming Pope in the proper sense of the word,—as successor of Peter. In this case, Peter's immediate successor was Clement, who would have been succeeded by Anacletus. As to the distinction between Cletus and Anacletus, we find it indicated in many old catalogues and especially in a notice of the "Pontifical," according to which Cletus was a Roman by birth, and Anacletus an Athenian.

Anagnost.—The Greek term corresponding to the Latin *lector*.

Anamelech and **Adramelech.**—Deities of the Sepharvaim, a people who settled in Samaria, instead of those Israelites who were banished beyond the Euphrates. The Sepharvaim made their children pass through fire in honor of these false deities. The general opinion is, that Adramelech represented the sun and Anamelech the moon. At any rate, they seem to have been personifications of the heavenly bodies.

Ananias.—Three persons of this name are mentioned in the New Testament. 1. A Jew of Jerusalem, the husband of Saphira, who attempted to join the Christians, but died instantly on being convicted of falsehood by St. Peter (Acts v. 1, 3, 5).—2. A Christian of Damascus, who restored the sight of St. Paul after his vision (Acts ix. 10–17).—3. A high-priest

of the Jews, the son of Nebedæus. He was sent as a prisoner to Rome by Quadratus, the governor of Syria, and Jonathan was appointed in his place; but being liberated by the Emperor Claudius, he returned to Palestine, and Jonathan being murdered, through the treachery of Felix, Ananias appears to have performed the functions of the high-priest, as a substitute, until Ismael was appointed by Agrippa (Acts xxiii. 2; xxiv. 1).

Anaphora or **Prosphora.**—Signifies, in the Greek liturgy, what the Latin liturgy understands by *canon*, that is, the stable part found in most of the liturgies of the Mass, and wherein the words of consecration are found. In antiquity there was a special book containing the canon.

Anastasia (name of several saints).—1. *Anastasia* the Ancient.—Patrician of Rome, instructed in the faith by St. Peter and St. Paul, suffered and died for the faith together with her friend Basilissa. F. April 15th. 2. *Anastasia* the Younger.—Noble Roman lady, persecuted by her husband Publius and burned alive under Diocletian on the island Palmeria, in 303 or 304. F. Dec. 25th. 3. *Anastasia.*—Martyr at Rome, together with St. Cyril, in 303. We have preserved to our time some letters written by her in prison and addressed to Chrysogonus, her confessor. F. Oct. 28th.

Anastasius (name of four Popes).—*St. Anastasius I.* (398–402). Combated and condemned the errors of Origen. St. Jerome calls him a man of great sanctity and apostolic solicitude.—*Anastasius II.* (496–498). Combated Arianism, and made attempts at Constantinople to put an end to the Eastern schism. Sent legates to Constantinople with letters to the Emperor Anastasius, in which he insisted upon the removal of the name of Acacius from the diptychs, and the recognition of the Council of Chalcedon, yet declaring valid the sacraments conferred by that schismatic. *Anastasius III.* (911–913). *Anastasius IV.* (1153–1154).—His administration was disturbed by the movements of Arnold of Brescia and his followers.

Anastasius (surnamed *Bibliothecarius*, The Librarian).—Died 886. Librarian of the Vatican and Abbot of Sta. Maria, Trans-Tiberim, at Rome. Cardinal in 847. He assisted, in 869, at the Eighth Ecumenical Council of Constantinople, wherein Photius was condemned; and he translated the acts of the seventh and eighth Councils. The translation of the acts of the sixth Council is also attributed to him, and the lives of the Popes from St. Peter to Nicholas I.

Anastasius of Constantinople.—Died 753. Patriarch of Constantinople in 730. He was elected by the influence of the Emperor Leo III., and favored the Iconoclasts, for which he was excommunicated by Gregory VIII.

Anastasius (St.).—Patriarch of Antioch (559–599), banished for a time under the Emperor Justinian, because he defended the right doctrine on the body of Christ, against heretical arbitrariness. F. April 21st.

Anastasius Sinaita (St.).—A priest and monk in the celebrated monastery on Mount Sinai, whence his surname. Here he passed the main portion of his life from 640 to 700. At times, however, he would leave his solitude and traverse Egypt and Syria, and hold, wherever an opportunity offered itself, disputations with heretics (Monophysites and Monothelites). He also wrote in defense of the orthodox doctrine of the Church. He lived to an advanced age, but the precise dates of his death and birth are unknown.

Anathema.—The word anathema is of Greek origin, and exists in that language in two forms, distinguished by a very trifling difference of spelling, but very distinct in use. Both are derived from a verb meaning *to set aside*, and in one form the word is used to denote something precious, set aside for the service of God, such as the gifts with which the Temple in Jerusalem was adorned (Luke xxi. 5; see also II. Mach. ix. 16). But the word occurs also in another form, and is employed to signify a penal setting aside, whether of a thing which has been used as the instrument of wickedness, or of a person who has lost his social rights by crime. It occurs in both senses, in a verse of Deuteronomy (vii. 26). St. Paul uses the word more than once to signify that a person is not worthy to be admitted into the society of Christians (I. Cor. xvi. 22; Galat. i. 8, 9). In the language of the Church the phrase, "Let him be anathema," is used in the same manner as by St. Paul, and is a form of assigning the penalty of excommunication for an offense; when used, as it often

is, to enforce definitions of faith, it means no more than this; but sometimes an Anathema seems to mean an excommunication pronounced against an offender with solemn and impressive ceremonies, which, however, do not alter the nature of the punishment. No anathema or other act of human judge can take away the grace of God from the soul, if by any error the judgment has been pronounced against an innocent man. In one place (I. Cor. xvi. 22) St. Paul adds to the word Anathema, "Maranatha," and the same is sometimes done by councils of particular Churches, but the usage has not passed into the general Canon Law. It has been supposed, but wrongly, that the addition of this word signifies that the censure will never be relaxed. Maranatha is in truth an Aramaic word, belonging to a language familiar to St. Paul and most of his readers. It means *the Lord is at hand*, and has the same force as when this expression is used in its Greek form (Phil. iv. 5). The phrase enhances the force of that to which it is appended, by solemnly reminding the reader that Christ will come again, to judge the world.

Anatolius (ST.).—Born at Alexandria, about 230; died in 283. Was named Bishop of Laodicea, in Syria, about the year 270. He was one of the most learned men of his age. Of his works, which were not numerous but very valuable, only meager portions have been preserved.

Anchor.—This was a symbol of hope among the early Christians. St. Clement of Alexandria, says the anchor was one of the principal symbols which the first Christians engraved upon their rings. They considered it a sign of hope, of firmness in their faith, of a conscience always on the lookout, in order to avoid shipwreck,—may it be during the storms of the human passions, or may it be during the tempests of persecution. To show that their hope was anchored in Jesus Christ, the first Christians (as we can see by the inscriptions on tombs and in cemeteries), associated the figure of the anchor, with the fish or dolphin, which was the symbol of the Son of God. See FISH.

Anchorite.—A religious hermit who seeks the solitude of the desert, in preference to living, like the monk or cenobite, in communities. Anchorites began to appear in the Christian Church about the second century. The hermits of Thebaid were renowned for their sanctity, abstinence and austerity. In the two following centuries, anchorites became numerous and peopled the deserts of Egypt and Syria. The most renowned were Paul the Hermit, or Thebean, A. D. 250, whose example was followed by St. Anthony, St. Pachomius, St. Simeon Stylites, and many others famed in legend and song. The fame of their sanctity drew many to visit them, become their disciples and live under their direction. This was the origin of the cenobitic life, but it was not till the end of the fourth century, that the hermitical life began in Italy and Gaul. The persecutions to which Christians were subjected, and the desire to withdraw from amusements and the general corruption of society, caused many pious and earnest persons to seek the solitude of deserts where they could more freely give their thoughts to God; afterward the glory of a life spent in loneliness and austerity became a substitute for that of the martyr's death. For further information, see MONASTICISM.

Ancient.—A title of dignity bestowed on aged persons, because they were chosen from among men to fill important functions. Among the Jews, the ancients of the people of Israel were the chiefs of the tribes and of the great families who, at the beginning, formed a kind of government, and had authority over the whole people as well as that of their family. Moses established seventy Ancients of Israel (Num. xi. 16–17), whose government perpetuated itself until the time of Josue, and even Judges.

Ancyra.—An ancient town of Galatia (originally of Phrygia), in Asia Minor, founded, according to the legends, by Midas, son of Gordius,—the modern Angora. An ecclesiastical council was held here in the year 314, which passed twenty-five canons relating chiefly to the treatment of those who had betrayed their faith or delivered up the sacred books during the Diocletian persecution.

Andrew of Crete.—Born at Damascus, 660; died 720 or 723. An Archbishop of Crete; favored for some time the error of the Monothelites; but having read the acts of the Sixth Ecumenical Council, he found himself deceived and acknowledged in Jesus Christ two wills and two operations.

Andrew (St.). — The first disciple of Christ, and afterward an Apostle, was, like his brother Peter, a fisherman. Previous to his recognition of Christ as the Messias, he had been numbered among the disciples of John the Baptist (John i. 40, 41). The career of Andrew, as an Apostle after the death of Christ, is unknown. Tradition tells us that after preaching the Gospel in Scythia, Northern Greece, and Epirus, he suffered martyrdom on the cross at Patræ, in Achaia, 62 or 70 A. D. A cross formed of beams, obliquely placed, is styled St. Andrew's cross. St. Andrew is the patron saint of Scotland. He is also held in great veneration in Russia, and according to a tradition, preached the Gospel in that country. In both countries there is an order of knighthood named in his honor.

Angel.— This word is from the Greek *aggelos*, which signifies *messenger*, a word which indicates not the nature of the angels, but the office they often exercise. Angels are spiritual creatures. When angels, according to the Old and New Testaments, have appeared under sensible forms, these were forms which they had borrowed to put themselves into relation with men, and to fulfill the purpose of their mission to them. The Fifth Lateran Council teaches: "There is only one principle of all things,—Creator of all that is visible and invisible, spiritual and corporal; which at the beginning of time has drawn both from nothing, through its almighty, powerful virtue, the spiritual and the corporal creation, that is, the angels and matter; and afterward the human nature, which is like a common nature, composed of spirit and body. These incorporal beings have a superior intelligence and a well regulated will. Their knowledge of the divine decrees and of the government of Providence, although very extensive, is, however, limited. There are mysteries for them, and the future is often hidden from them. They were created, not only in a great natural perfection, but, also, in a state of supernatural justice and holiness, an habitual and sanctifying grace, subject to the trial of liberty for the good and the evil; the one, with the help of grace, persevered in the good and acquired thus by their personal activity and decision, with God's help, the definitive holiness and eternal beatitude. Others, succumbing to this trial, lost themselves by their own fault. Lucifer, who became the chief of the rebellious angels, or the first of the demons, did not wish to submit himself." Speaking of this, St. Augustine says: "They turned from the Sovereign Being and returned toward themselves." Our Saviour has said of the bad angels, that they "did not remain in the truth" (John viii. 44).

Scripture makes allusion to numberless hosts of angels, but gives no complete and systematic account of them. The belief of the Church respecting them, except in a few points, has never been exactly defined. It has always been held that angels and human souls, notwithstanding the high origin of the latter, are distinct; only Dionysius, Areopagita, and a few modern speculators have maintained the contrary. The Church in the Second Council of Constantinople (553), has expressed herself against the opinion of Origen, after which all these spirits would be equal in substance, virtue, attributes, etc. Indeed, Holy Scripture speaks of nine classes of choirs of angels, whom the Fathers and theologians divide into three hierarchies, and these are again subdivided into three classes as follows: first hierarchy: Choirs of the Seraphim, Cherubim, Thrones; second hierarchy: Choirs of the Dominations, Virtues, Powers; third hierarchy: Choirs of the Principalities, Archangels and simple Angels.

Initiated in the plan of Providence, the angels act on mankind in order that the designs of God may become realized and humanity accomplish its destiny. We behold them many times on errands of great import, and often interfering in the great phases of humanity, to second the divine power; they will appear at the universal Judgment to close, in the name of God, the history of the world. What the angels are, and do for all mankind, the angel is and does in particular for each person, like the Guardian angel. Each of us is placed under the auspices of an angel; angels, also, according to the opinion of the most ancient theologians, preside over just laws which rule the world, watch over the diverse kingdoms of nature, such for instance as plants, animals, etc. Nations and societies are under the patronage or care of certain angels. Whatever is great, worthy, holy, in a ministry consecrated to the service of God and to the happiness of mankind, merits our respect and veneration. Therefore,

nothing is more justified than the honor rendered the angels, and the invocation of those whose names are so familiar in Holy Writ, special bearers of tidings of great joy to all people; defenders of the majesty, power, and glory of God; instruments of averting danger, disaster, distress and misfortune; guardians ever ready to prompt to good actions, and to avert evil. We can present them, to our eyes, only under human form. They give them the figure of man instead of woman, though they are sexless, being pure spirits, because this is the more noble and powerful of the sexes. They are usually represented as young, because youth is symbolic of grace and beauty, and to mark their innocence and eternal freshness. The rapidity with which they fulfill their mission is symbolized by the wings. When they wish to represent them in the act of praising God, harps and other musical instruments are placed in their hands.

The creation of the angels was placed by the Platonizing Church Fathers before that of the material world; others assigned it to one of the six genetic days, and not a few modern theologians see in the primordial creation the wisdom of God, in making those spiritual beings witnesses of all His works of creation,—their matter and development, their order and harmony, their perfection and purposes, all proclaiming His power, wisdom and glory, now and forever.

Angela de Mericia (St.)—Foundress of the Order of the Ursulines. Born at Desenzano, in the diocese of Verona (1511–1540). To this woman, hidden in God and crucified in Jesus Christ, Heaven preserved the high mission to found the Institute of the Ursulines, Sisters whose lives are devoted to the education of young girls. In 1537 she laid the foundation thereof, and soon it spread all over Europe. Her *Life*, the most complete, was published by Mgr. Postel (1878, 2 vols.). See URSULINES.

Angelicals.—Name adopted by an Order of nuns, following the Rule of St. Augustine. Founded in Milan, about the year 1530, by Luigia de Forelli, Countess of Quastalla. Each nun prefixes to her family name that of a saint, with the word *Angelica*, which when uttered is to remind her of angelic purity. Their statutes, revised by St. Charles Borromeo, were approved by Pope Urban VIII., May 12th, 1625.

Angelics.—Sectarians in the early ages of the Church, who regarded the angels as creatures of the world, to whom they rendered worship due to God alone.

Angelic Salutation (Lat. *Angelus Domini*).—Words which the Angel Gabriel addressed to the Blessed Virgin Mary, when he announced to her that she would become the mother of the Redeemer, and the prayer which is composed of three verses, each one followed by a *Hail Mary* and an oration. The *Angelic Salutation* is repeated three times a day: at sunrise, noon, and sunset, when the so-called "Angelus bell" is rung. This pious practice can be traced, we are assured by some authors, to Pope Urban II. See AVE MARIA.

Angelites.—Heretics of the fifth century, thus named from *Angelium*, their place of meeting in Alexandria. They taught that none of the Three Divine Persons was God by nature. The Father was one, the Son another, and the Holy Ghost another; that none of the Three Divine Persons was God by His nature, but that there was in the Three the divine nature which was common to Them, and that by partaking of this divinity, in an indivisible manner, each One of Them was God.

Anglicanism or **Anglican Church.**— The official and established religion of England. Anglicanism embraces the Protestant Episcopal Church in Ireland, the Episcopal Church in Scotland, and all the colonial Episcopal Churches, since the sixteenth century. Anglicanism is, as to its doctrines, one of the forms of Protestantism, but in its constitution and exterior forms of worship, it assumes an intermediary state between Catholicity and German Protestantism. It receives the general appellations: *Church of England*, *Established Church*, *Episcopal Church* and *High Church*, to distinguish it from other Protestant Churches of Great Britain.

The Anglican Church was founded by Henry VIII. Wycliffe had, in the preceding century, tried to draw every malcontent from the Church by his abuse of ecclesiastical power and influence, and pretense of reform, but sensible people seeing that he was a fire-brand in society, and that his principles led directly to sedition, and to the breaking up of all social order, offered him no encouragement in his mad career. But when Luther forced a separation from the Church, in Germany, the

principles of the Reformation soon found sympathizers in England, and though Henry wrote a book against Luther, he soon became inoculated with the same virus, and found a pretext to establish himself Pope in England. Tired of an aged and virtuous wife, the royal founder of Anglicanism panted for new nuptials with another,—Anne Boleyn, whose youthful charms had already captivated his sensual heart, and whose wily arts had rendered her inexorable to his wishes, except on the condition of supplanting the lawful queen, and becoming, herself, his queenly consort. The Pontiff was appealed to, to second the plan of the English king, and to grant the necessary dispensation; but the Popes never flattered the vices of princes; and in this particular instance, Clement VII. would not consent to sacrifice his consience, to trample upon the holy laws of God, and to be recreant to his duty toward a virtuous and much injured woman, who, for eighteen long years, was the most faithful of wives. After protracting the affair for some years, during which he tried every possible means to dissuade Henry from his purpose, the Pope was, at length, compelled to decide against the divorce, on which the English king had already resolved. Henry became indignant; he sacrilegiously usurped the office of head of the Church in England; and the majority of the English bishops, won over by intrigue, worn out by harassing solicitations, or intimidated by menaces, were weak enough to sanction his wicked conduct. In this sacrilegious usurpation of the office of Pope in England, and seizing on the first fruits of the benefices which had hitherto been paid to the Roman Pontiffs, he was ably seconded by the sycophant Thomas Cranmer, whom Lord Macaulay sketches in his history of the English Reformation: "They (the English Reformers) were,—a king, whose character may be best described by saying that he was despotism itself, personified; unprincipled ministers; a rapacious aristocracy; a servile parliament. Such were the instruments by which England was delivered from the yoke of Rome! The work, which had been begun by Henry, the murderer of his wives, was continued by Somerset, the murderer of his brother; and completed by Elizabeth, the murderer of her guest.

"If we consider Cranmer merely as a statesman, he will not appear a much worse man than Wolsey, Gardiner, Cromwell, or Somerset; but when an attempt is made to set him up as a saint, it is scarcely possible for any man of sense, who knows the history of the times well, to preserve his gravity. The shameful origin of his history, common enough in the scandalous chronicles of courts, seems strangely out of place in a hagiology. Cranmer rose into favor by serving Henry in the disgraceful affair of his first divorce. He promoted the marriage of Anne Boleyn with the king. On a frivolous pretense he pronounced it null and void. On a pretense, if possible, still more frivolous, he dissolved the ties which bound the shameless tyrant to Anne of Cleves. He attached himself to Cromwell, while the fortunes of Cromwell flourished; he voted for cutting off his head, without a trial, when the tide of royal favor turned. He conformed, backwards and forwards, as the king changed his mind. While Henry lived, he assisted in condemning to the flames, those who denied the doctrine of transubstantiation; when Henry died, he found out that the doctrine was false. He was, however, not at a loss for people to burn. The authority of his station, and of his gray hairs, was employed to overcome the disgust with which an intelligent and virtuous child regarded persecution."

Is it possible, that a Church which originated under these circumstances, was the Church of Christ? Is it credible, that *that* was the Church of Christ, which came into existence at the bidding of a man, who was subsequently the murderer of his wives, and the unmitigated tyrant over his people? The man, of whom it has been truly said, "that he never spared man in his anger, nor woman in his lust!" Is that the Church which unbiased Protestant historians say was engendered by beastly lust, brought forth by hypocrisy and perfidy, and cherished by national blood!

On the death of Henry VIII., in 1547, and the accession of Edward VI., many changes had taken place in the English liturgy. First, the idea of the real presence and of a true sacrifice, which had been deemed essential to every previous liturgy, whether Latin, Greek or Oriental, was carefully excluded; and, secondly, the liturgy itself was studiously amended, at least three times, just as the English parliament happened to become more enlightened. Here is presented the ludi-

crous spectacle of a boy king and Pope making changes in the ancient liturgy and discipline of the Church, and subscribing to forty-two articles of faith of which he had not the slightest knowledge. It was a religion of the crown and parliament, and changed to suit the caprice of rulers and ministers.

After the fruitless attempt to restore Catholic unity under Mary, Elizabeth revived the former laws, rejected the Papal supremacy and restored the Anglican ritual, and formulated the Act of Uniformity, or thirty-nine articles of faith, which was approved by the Synod of London in 1562. As a natural consequence of this separation from the true Church of Christ, and rejection of her ancient liturgy, and adoption of private interpretation of Holy Scripture, new sects sprung from this diseased branch, which struggled for place and power. The Puritans triumphed for a moment under Cromwell, who was a sort of theocratic dictator. The Catholic dynasty of the Stuarts, re-established in 1660, was dethroned anew in 1668. The new king, William of Orange, published the Act of Tolerance, which somewhat mitigated the rigors of previous laws against the Catholic and Protestant dissenters; but many of the previous statutes remained in force until 1828 and 1829. The repeal of those odious laws that interdicted the Non-Conformists, and the Catholics in particular, from offices of public trust, and the holding of certain property, was not received as a gracious and voluntary act of government, but as wrung from it by agitation and strong appeals to justice.

The Anglican Church has a temporal sovereign for its head, whether it be man, woman, or child. The Act of Parliament empowers the sovereign to name the persons for episcopal sees, but the dogmas, administration and discipline of the clergy are under the direction of the archbishops. The Anglican Church has preserved, almost entire, the ancient Catholic hierarchy and part of the exterior ceremonies of the worship. There are two archbishops, Canterbury and York. The Archbishop of Canterbury carries the title of Primate of the United Kingdom and First Peer of the Realm. He crowns the sovereign, and has twenty-one suffragan bishops. The Archbishop of York, Primate of England, has seven suffragan bishops. All the bishops, with the exception of two, sit in the House of Lords, as spiritual lords. Besides these, there are fifty-three bishops in the Colonies, appointed by the Archbishop of Canterbury. The inferior clergy comprises the Chapters and those of the parishes. The Church of Ireland (suppressed as Established Church by Act of July 26, 1869), the Episcopal Church of Scotland and that of the United States are embraced in the Anglican Church, and use the English Book of Common Prayer; in America, this has been slightly altered.

Anglicanism acknowledges the symbol of the Apostles' Creed, that of Nice and also that of St. Athanasius. It admits the Trinity, the Incarnation of Jesus Christ, the Resurrection, the divinity of the Holy Ghost, the sacrament of baptism, the Eucharist, purgatory, indulgences, the veneration of the Blessed Virgin Mary, of the saints and of images. Auricular confession is optional; the communion, which has become a mere symbol, is given under two kinds; celibacy is not imposed upon their clergy. The Book of Common Prayer contains the prayers and liturgical offices, Puseyism (see PUSEYISM), which arose in our times at the University of Oxford, promises to approach more closely to the Roman liturgy, as it has re-established altars, crosses, stations of the cross, veneration of the Blessed Virgin Mary, and many other ceremonies repudiated since the reign of Elizabeth.

Angustia Loci (*the smallness of the place*).—Is one of what theologians call "oonest causes for dispensation," in marriage. A place is held to be small, when it contains no more than three hundred hearths, which would be equivalent to about twelve hundred souls. A maiden, who is of such a place, can ask dispensation from the impediment of relationship, if she does not find, outside of her family in this place, a husband suitable to her, with regard to her patrimony, condition, or age.

Anicetus (ST.).—Pope from 157 to 168. Syrian by birth, suffered martyrdom under Marcus Aurelius. He was visited at Rome by St. Polycarp of Smyrna. These two Saints had some dispute in regard to the date of the feast of Easter, a discussion which did not alter their friendship. F. April 17th.

Animals (*pure and impure*).—This regulation explains itself in the dietary code of Moses, which prescribed the pure animals for food for the Hebrew people, and

the impure animals, which they were to reject. The permission to eat the flesh of certain animals, while that of others is strictly forbidden, has been a subject for ridicule and attacks of all kinds. Those who have judged that the distinction between pure and impure animals had no foundation in fact, did so in ignorance, for this law was made by Moses for well known hygienic reasons.

Animism. (Lat. *anima*, *soul.*)—By this word we designate the doctrine which admits the identity in man with the thinking soul and vital principle. The real animism has been taught in antiquity only by Aristotle. The Ionians and other philosophers before Plato, recognized, it is true, that the soul is the principle of life, but according to them, the soul was a subtile matter—air, fire, etc. Plato supposed that there were in the same body several souls having different operations and seats. The nutritive soul was seated in the liver, the concupiscent soul in the heart, and the cognitive soul in the brain. Galen admits the Platonic distinction of three souls; attributes only to the inferior soul the principle of life, and does not consider the reasonable soul immaterial and immortal. The Pantheistic animism of the Stoics was materialistic, like that of the Ionians; Parcelsus, Robert Fludd, Van Helmont, approach Plato a good deal.

Aristotle distinguishes four kinds of souls: the nutritive soul, the sensible soul, the locomotive soul, and the reasonable soul. They are not different substances which superadd themselves in the same living being, but are diverse and hierarchal functions, of which the soul of a vegetable fulfills the first, the soul of a zoöphyte the first and second, the soul of an animal the first three, and the soul of a man all four at once.

We regain this real animism in the scholastic philosophy of which St. Thomas is the most illustrious and most exact representative. According to him, man is composed of a body and soul. The first principle of life of the body is the soul, since life manifests itself through diverse operations in the various degrees of the living beings; the first principle by which we operate each of these vital works is the soul. The soul is the first principle by which we nourish ourselves, we feel, we go from one place to another, just as she is also the first principle of the intellectual operations. The soul, being, not only united with the body as its motor, such as Plato believed, but as its substantial form, it is impossible that in one sole man there are several essentially distinct souls; there is in man no other substantial form but the intellective soul; as it contains, virtually, the sensitive soul and nutritive soul, so also it contains, virtually, all the inferior forms and produces in it alone what more imperfect forms produce in the other beings. We have to say the same of the sensitive souls in beasts, and the nutritive souls in plants, and universally of all the most perfect and imperfect forms.

The doctrine of St. Thomas, which is cited here, is also that of the Church. The Ecumenical Council of Vienne (1312), in Dauphine,and Pope Clement V., in 1311, decided against Peter-John of Oliva, and Ubertin of Casal, successively superiors of the "Spiritual Franciscans," that the proposition "the reasonable or intellective substance is not really and by itself the form of the human body," is erroneous, contrary to Catholic truth; they classed as heretics, those who uphold it with stubbornness. In our days the Holy See has recalled to mind and confirmed this article of faith, June 15th, 1857. Pius IX., in his letter to the Archbishop of Cologne, speaking of the writings of the German priest Günther, censured and condemned by the Congregation of the *Index*, with the approbation of the Pope, says: "We know that it is a blow to the Catholic sentiment and doctrine, touching the nature of man, which is composed of a body and soul, but of a rational soul, which is by itself the real and immediate form of the body."

Among modern philosophers, Stahl has adopted the most precise, and we might add, the most complete exposition of animism. He tells us that the soul, even in physiological operations, knows what she is doing. This appears to be a too hasty conclusion and bold assertion. To-day, animism holds first place among spiritualistic philosophers, but they are not willing to grant to the soul, like Stahl, the knowledge of what she does, as vital principle; it is in virtue of an instinct which ignores that the thinking soul accomplishes its functions as principle of life. The physiologists and philosophers opposed to animism are: those who pretend that the vital phenomena are explainable by the play of the sole forces which govern brute

matter without having to recur to any principle of life (they are the Anti-Vitalists). And among the Vitalists, those who explain the principle of life, by either the *double Dynamism*, or by the *Organicism* (see these two terms); finally, those who affirm life as a special phenomenon, and in so affirming pretend that science is yet powerless to refer it to its real cause.

Anna (ST.).—According to old traditions, the saintly mother of the Blessed Virgin, whose name, Anna, signifies grace, was descended on her father's side from the tribe of Levi, and on her mother's side from the tribe of Juda. She was born in Bethlehem and was married, while still a pure and pious virgin, to Joachim, a man of position, with whom she lived, occupied in pious works, and patiently conforming to the will of God in all things. When the pious couple had reached a very advanced age, in which they could scarcely expect to have children, an angel announced to them that they were to be blessed with a daughter whom they were to name Mary. And it occurred as foretold. In the fall (Sept. 8th) following the announcement was born the holiest of God's creatures, the Queen of angels and of men, the chosen Mother of the Son of God, not so much the fruit of the body as she was the fruit of grace. Joachim and Anna brought this child Mary, at a very tender age, to Jerusalem, presenting her to the high-priest as an offering to God, to be brought up in the service of the temple. How long Anna lived after this sacrifice is not known, but she is now enthroned among the elect in heaven with her beloved child in glory. F. July 26th. The devotion towards St. Anna is very great among the faithful. Her remains, first buried at Bethlehem, in the tomb of her parents, then transferred by the faithful into the Church of the Sepulchre of Notre-Dame, in the valley of Josaphat, were, finally, transferred into the Church of Apt, in Provence. From the city of Apt, all the relics of St. Anna are derived.

Annas.—A high-priest of the Jews. He is mentioned in St. Luke as being high-priest along with Caiphas, his son-in-law. He was first appointed to that office by Cyrenius, or Quirinus, proconsul of Syria, about A. D. 7 or 8, but was afterwards deprived of it. After various changes, the office was given to Joseph, also called Caiphas, the son-in-law of Annas, about A. D. 27 or 28, who continued in office until A. D. 35. In St. Luke iii. 2, therefore, it is apparent that Caiphas was the only actual and proper high-priest; but Annas, being his father-in-law, and having been formerly high-priest himself, and being, also, perhaps, his substitute, had great influence and authority, and could, with propriety, be still termed *high-priest* along with Caiphas.

Annats.—The first fruits, consisting of a year's revenue, or a specific portion of the revenues of vacant benefices which ought to be paid to the Pope, but which now form a scarcely appreciable portion of the papal revenues. See PETER'S PENCE.

Anna the Prophetess.—Daughter of Phanuel, of the tribe of Aser, became widow after a marriage of seven years, and consecrated her life to God in the temple. She received the Saviour when He was presented there by His mother.

Anniversary.—Feast or ceremony which takes place every year on a certain day. The dedication of a church is an anniversary festival.—An anniversary service is the yearly commemoration of the day of a person's death, by a Mass offered for his soul.

Annunciade.—Literally, the Annunciate, that is, the Blessed Virgin Mary as the receiver of the Annunciation. A name which designates several religious orders founded in honor of Mary.

Annunciation (*Feast of the*).—The annunciation of the Angel Gabriel to the Blessed Virgin.—Festival which the Church celebrates in honor of this mystery, March 25th. The institution of this feast dates back to the first centuries of Christianity. St. Athanasius mentions it in one of his sermons. For a long time they commenced the civil year with the feast of the Annunciation. The custom of commencing the year on the 1st of January was introduced in France in 1564, in Scotland in 1579, in England in 1752.

Anomœans.—Members of an extreme sect of Arians, in the fourth century, who held that the Son is of an essence not even similar to that of the Father (whence their name), while the more moderate Arians held that the essence of the Son is similar to that of the Father, though not

identical with it. Also called *Ætians*, *Eudoxians*, and *Eunomians*.

Anscharius (ST.) (surnamed the *Apostle of the North*).—Born near Amiens, in Picardy, in 801. In 829 he accompanied the imperial embassy to Sweden, where he made many converts and built several churches. In 832, Pope Gregory made him Archbishop of Hamburg and apostolic delegate for the North; to this appointment the See of Bremen was added in 849. Anscharius, with immense toil and privations, and amidst many dangers, succeeded in firmly establishing Christianity in Denmark and Sweden. After an apostolate of thirty-four years, he died in 865. F. Feb. 3d.

Anselm (ST.).—Archbishop of Canterbury; born at Aosta, Italy, in 1033. William II., during a dangerous illness, resolved to restore the estates which he had taken from the different churches; and, urged by his nobles, he nominated the learned Anselm, Abbot of Bec, in Normandy, to the See of Canterbury. Only on the king's promise to resign the temporalities belonging to the See of Canterbury, to follow his counsels in things spiritual, and to acknowledge Urban II. as rightful Pope, did Anselm, at last, consent to receive consecration, in 1093. But, when restored to health, the king, by his renewed rapacity and despotism, soon gave much trouble to the new Primate. The refusal to acknowledge Urban II. and permit Anselm to receive the pallium from the Pontiff, led to a complete rupture. In his struggle with the king, Anselm was forsaken by the bishops, whilst the nobles of the realm earnestly supported him. Shortly after, William acknowledged Urban, and was reconciled with Anselm. But fresh aggressions compelled Anselm to have recourse to the Holy See. He set out for Rome, in 1097, and was received by Urban with signal marks of respect; but his resignation, the Pope refused to accept. While in Italy, Anselm took part in the Councils of Lateran and Bari. At the latter Council, he defended, in a masterly oration, the "Procession of the Holy Ghost" against the Greeks. Anselm remained a voluntary exile, living chiefly at Lyons, till the year 1100, when, upon the sudden death of William and the accession of Henry I., he repaired to England. Although the new king had promised to respect the liberties and immunities of the Church, he was engaged in a sharp conflict with Anselm concerning the right of investiture. As Henry would not give up his pretensions, Anselm went into exile a second time. Pope Paschal II. threatened to excommunicate Henry; but, at the instance of Anselm, the Pontiff contented himself with pronouncing excommunication against the venal prelates who had received investiture from the king. At last, the good services of Henry's sister, Adela, led to a compromise. Anselm returned to England in 1106, and henceforth lived in peace till his death, in 1109. Anselm is regarded as the earliest of the Scholastic theologians, and is sometimes called the "Father of Scholasticism." He did not, indeed, construct a complete sum, or system of theology, but his various works are so many formal treatises on the principal parts of theological science. He composed elaborate tracts *On the Freedom of the Will*, *On Original Sin*, *On the Fall of Satan*, *On the Procession of the Holy Ghost*, and *On the Agreement of Divine Fore-knowledge, Predestination, and Grace with Free Will*. His *Monologium* and *Prosologium*, respectively, treat of the Existence of God, and of the Holy Trinity and the Divine Attributes, while his work, entitled *Why God was made Man*, is a learned exposition of the Incarnation and Redemption. Against the Nominalistic theory of Roscelin, he wrote his work *On the Belief in the Trinity, and the Incarnation of the Word*. In the works of St. Anselm is found the celebrated Ontological argument for the existence of God, deduced from the idea of an infinitely perfect Being. His extraordinary erudition won for him the surname of "the Augustine of the Middle Ages," and, in 1720, the honor of being numbered among the Doctors of the Church, by Pope Clement XI. F. March 18th.

Antependium.—The hanging by which the front of an altar is covered. It is frequently made of silk or velvet, and ornamented with embroidery.

Anterus (ST.).— Greek by birth, elected Pope after the death of Pontianus, on November 21, 238. Occupied the Holy See only one month and a few days. He died on January 3, 239, and had for successor St. Fabian.

Anthem.—Originally, a hymn sung in alternate parts; in modern usage, a piece

of sacred music, set to words, usually taken from the Psalms or other parts of the Scriptures. See ANTIPHON.

Anthonists.—Members of a religious Community. This Congregation was founded on the occasion of the visitation of the "Sacred Fire," or "St. Anthony's Fire," a terrible plague which was brought into Europe from the East in the eleventh century. Among those attacked by this disease was one Guerin, the son of a wealthy nobleman by the name of Gaston, who had also been stricken by it. Both had recourse to St. Anthony, the Hermit, and obtained their recovery. Out of gratitude for this blessing, the two made a pilgrimage to Didier-la-Mothe, where the saint was particularly venerated, and there consecrated their entire fortune to the foundation of an order whose work was to consist in serving and caring for those who were stricken with that and similar maladies. They were approved in 1096 by Pope Urban II., after which they took the name of Anthonists, or Hospitalers. The order, which was at first entirely of laymen, but subsequently, by permission of Boniface VIII., included canons, observed the Rule of St. Augustine, under the direction of a superior called a Master (*magister*).

Anthony (ST.).—Founder of Monasticism. Born in Egypt, of rich and virtuous parents, in 251, he, after dividing all his possessions among the poor, retired into the desert, where he lived, for twenty years, the life of a hermit. The fame of his miracles, and still more the power of his words and example, drew about him many followers, who, under his guidance, desired to devote themselves to this new life. He became the director of a number of anchorites who dwelt in detached cells, forming a community called a "Laura." This venerable patriarch of the Cenobites, died in 356, at the age of one hundred and five. There are extant, seven authentic letters and an "Exhortation to the Monks" by St. Anthony. His life was written by St. Athanasius. F. Jan. 17th.

Anthony of Padua (ST.).—Born at Lisbon, in 1195; died at Padua, in 1231. Entered the order of St. Francis, who was still alive, and who gave him the mission to preach. He preached with wonderful success in Italy, France, and Spain. "His sermons," says his biographer, "were flames, impossible to withstand, which aroused numbers of sinners and criminals to penance." He died at the age of only thirty-six. F. June 13th.

Anthropomorphism.—In theology, the conception or representation of God with human qualities and affections, or in a human shape. Anthropomorphism is founded in man's inability to conceive beings above himself otherwise than in his own likeness. It determines the growth and form of all human religions, from the lowest up to the highest: as where the Scriptures speak of the eye, the ear, and the hand of God, of His seeing and hearing, of His remembering and forgetting, of His making man to His own image, etc.

Anthropophagy.—The habit of eating human flesh. This horrible and repulsive habit may be traced to many tribes and peoples of the Old and New World, though it does not appear, however, that the custom was general or practiced at all among the primitive races, as we learn from the attentive study of the bones which have been preserved from remote times, and which G. de Mortillet seems to have established. Everything goes to prove that primitive man was a vegetarian; the organization and the form of his teeth, the length and structure of the digestive tube, are, indeed, more in his favor as a vegetarian than as a carnivore. This is also corroborated by the fact that the taste for flesh meat is rather acquired than natural, and in general man shows repugnance to raw food and will relish it when cooked.

The depraved taste for human flesh is due to several causes, the principal one is the want of religious ideas and a gross conception of the same. Man, after having become accustomed to slay animals and use them for food, finds himself at certain times without game or other substitute, and none immediately in prospect, may hunger for human flesh and become a cannibal. In tales of shipwreck and destitution, even in modern times, the sad spectacle is presented of hunger forcing one person to eat another. On the other hand, we find most of the heathen forms of worship agreeable to the deities by sacrifices of animals, and, in grave circumstances, of human victims, which they ate, as it was the custom for the ordinary victims. They usually selected enemies and those captured in battle for sacrifices, and from this idea grew the general immolation of the

conquered for the occasion of feasts and special gratification of the deities.

Whatever may have been the origin of cannibalism, it has been in practice with most of the people in a savage state, and in some instances with people already civilized, but in the latter case, it is true, only so far as isolated facts show. Every student of ancient history remembers the account of Josephus concerning the Jewish woman who, during the memorable siege of Jerusalem by Titus, cooked and ate her own child. In France, in the year 1030, during a terrible famine, some of those in want took to hunting men to appease their hunger, and even human flesh was for sale at Tournay. In 1590, during the siege of Paris by Henry IV., a rich lady, if we may credit the story of Peter de l'Estoile, salted and ate her two children who died of hunger. Numerous cases of shipwreck go to prove the old adage that hunger will break through stone walls, and that civilized people will sometimes, when pressed by hunger, and no other alternative before them, devour their companions.

The facts of anthropophagy do not refer strictly to victims intentionally strangled for nourishment of others. There are people who have at times devoured the corpses of individuals who died a natural death, and to bury within one's self, as it were, the bodies of old parents, is looked upon as something praiseworthy. The morbid desire to eat corpses goes sometimes so far with some of the native races of Australia, that, as we are assured by Mgr. Salvado, who resided many years among the Australians, they unearth the bodies and use them for nourishment. Certain facts could be brought forward of isolated cases of a similar kind which have taken place in civilized countries, but as a rule, these could be traced to a morbid taste for human flesh, the consequence of aberration of mind.

Among the people most addicted to cannibalism, we will mention the New Caledonians, who regard human flesh as the greatest of delicacies, and were continually at war to procure a supply. In 1868, the fact became known that a tribe of Basuto-Caffres lived mostly by hunting men for food. The Fans of Africa buy from their neighbors those who die from disease, and the Niam-Niam treat themselves to the flesh of their prisoners and at times those who are useless and indigent among their own people. The New Zealanders and Noukahivians have practiced cannibalism to a great extent. In America the practice had been spread among the Moxos; the Guaranis fattened their prisoners in cages before eating them, and the Mexicans made human flesh an article of commerce. In Asia, the accounts of cannibalism are far from being rare. The Battas of Sumatra, through filial love, it is said, eat their aged parents, and the criminals through a desire to satisfy vengeance. Ancient historians attest the presence of cannibalism in parts of Europe at an early day. St. Jerome tells of having seen in Gaul, Scotchmen addicted to this habit.

Thus it is seen that the causes which have led to the eating of human flesh are many; notably, pressing hunger, religious ideas, captured enemies of battle, respect for aged parents, and finally an aberration of mind approaching the bestial state.

Antichrist. — It is the belief of the whole Church, that before our Lord comes again, a real individual being will appear in the world, who will become an evil power, persecute the Church, and lead many into apostasy. The general notion of antichrist, as a power opposing itself to the reign of the Messias, may be traced back beyond the Christian era. Its origin is, perhaps, to be found in the prophecy of Ezechiel, concerning the doom of Gog and Magog. The ancient Jews conceived, that immediately before the Messias's reign, national adversity must be experienced in an extreme degree, and that an angel of Satan would appear, who must be overcome before prosperity could be restored. This was antichrist. The idea is adopted in the New Testament, although the term antichrist occurs in no place of Scripture, except in the First and Second Epistles of St. John.

Antidicomarianites.— Name given about the end of the fourth century to the adversaries of the divine maternity and of the perpetual virginity of Mary. They include in their number the following: Helvidius, Jovinian, Bonosus, and Paul of Samosata. At all times they were looked upon as heretics.

Antidoron.— Name given by the Greeks to blessed bread which they distribute to those who do not communicate.

Antimensium is in the Greek Church a silk cloth blessed by the bishop for use where there is no altar, corresponding,

therefore, to the portable altar of the Latin Church.

Antinomians. — Sectarians of the sixteenth century, who pretended to reject all moral law through motives founded apparently on Christian truths. They made use, for the first time, of this name, in the discussion of Luther against John Agricola of Eisleben (died 1566). The latter passes for the chief of the sect. He taught that the law, whatever it might be, has no share in justification, for the Holy Ghost is given without it; that the law has no longer any sense for the just, nor for those who desire to become just. It was a simple consequence of Luther's doctrine; however, the latter tried to defend himself and wrote against Agricola.

Antioch.—Name of two cities mentioned in the New Testament. The first in importance is situated on the river Orontes, and was the metropolis of all Syria. It was founded by Seleucus Nicanor and named after his father Antiochus. It was a noted city at an early day. Cicero says it was opulent and abounding in men of taste and letters, hence it became a great resort for the Jews and afterwards for the Christians, as encouragements and invitations were held out by Seleucus Nicanor to worthy settlers. The distinctive name *Christian* was first applied to the followers of Christ at Antioch (Acts xi. 19–26; xiii. 1; Gal. ii. 2). It is now called *Antakieh*. Ten Church councils were held in this city from 252 to 380; in the sixth century, it became the seat of a patriarchate, which extended over Syria, Mesopotamia and Cilicia.

The other city was named *Antioch of Pisidia*, because it was attached to that province although situated in Phrygia. It was also founded by Seleucus Nicanor (Acts xiii. 14; xiv. 19–21; II. Tim. iii. 11).

Antiochus.— The name of twelve kings of Syria, of whom several have connection with the Old Testament. *Antiochus II.* (261–246 B. C.)— He is supposed to be the king of the North whom Daniel mentions (xi. 6) as forming a marriage connection with the king of the South (Egypt). *Antiochus III., the Great* (224–187).— After being defeated at first (Dan. xi. 11), he conquered Palestine and the adjacent countries, but afterwards advancing into Europe was defeated by the Romans, and obtained peace only on hard terms (Dan. xi. 18). After his death, which soon followed, he was succeeded by his brother, *Antiochus IV.*, Epiphanes (*illustrious*) (176–164), a man of overweening pride (Dan. xi. 36), who engaged in an insane attempt to supplant Jewish institutions and usages by Hellenic arts and culture, and was guilty of the most cruel tyranny and the foulest sacrilege. At first he succeeded, and set up the abomination that maketh desolate in the temple (Dan. xi. 31), but in the end he roused the Jews to a successful insurrection under Mattathias, Judas Machabeus, and the other members of that heroic family. The nation achieved its independence, and retained it until, with the rest of Western Europe, it became subject to Rome. The prominence given to Antiochus Epiphanes in Daniel is due to the fact that his attempt was the turning point in Jewish history, deciding whether Greek worldly refinements were to stifle Israel's true faith. Persecution was God's method of saving His people from seductions which had well-nigh made them compromise their witness of His truth.

Antiochus.— Monk of St. Sabas, in Palestine. At the request of Eustathius, Abbot of the monastery Attalina near Ancyra, he composed in Greek an abridgment of Holy Scripture, entitled: *Pandectæ divinæ Scripturæ*, in 130 moral discourses which contain precepts and maxims on the principal duties of a Christian, founded upon various passages of Scripture and ancient Doctors of the Church; it is, so to speak, a code of moral theology. The work commences with an account of the martyrdom of 44 religious of St. Sabas, put to death by the Arabs in the time of the taking of Jerusalem by the Persians (614). The *Pandectæ* have been published by Timannus (Paris, 1543), and inserted since into all the Libraries of the Fathers.

Antipædo-Baptists.— A term designating one who objects to infant baptism. In this sense, the term has been sometimes applied to the sect known as Baptists, in this country and elsewhere.

Antipas (ST.)— Suffered martyrdom at Pergamum, of which city he was bishop, under the reign of Domitian. He had been one of the first disciples of the Saviour. He was burned alive, and in the Apocalypse he is called the faithful witness of Jesus Christ (xi. 13). F. April 11th.

Antipatris.— The name of a city of Palestine, situated about three miles distant from the coast, in a fertile and well watered plain between Cæsarea and Jerusalem, on the site of a former city, Cafar-Saba. It was founded by Herod the Great, and called Antipatris, in honor of his father Antipater (Acts xxiii. 31).

Antiphon.—An alternate chant, sung in the Church at vespers and on feast days. 1. In the Liturgy of both the Eastern and Western Churches, as well as in the daily-hours and other Offices, a series of verses from the Psalms or other parts of Scripture, either in their original sequence or combined from various passages, are sung as a prelude or conclusion to some part of the service. It is sometimes especially applicable to the verse sung before or after the Psalms of the office, the tones of which are determined by the musical mode, according to the Gregorian Chant of their respective antiphons. — 2. A kind of hymn in honor of the Blessed Virgin Mary, which is sung at the end of the *Compline:* the *Alma Redemptoris Mater* is the antiphon from Advent to Purification; the *Ave Regina* is sung after Purification and during Lent; the *Regina Cæli* during the Paschal time, and the *Salva Regina* from Trinity Sunday until the time of Advent.

Antiphonarium.— Book of the Church which contains the anthems of the Breviary, with the notes of Plain Chant, according to which they should be sung; the verses and hymns are added thereto. The most ancient Antiphonarium known is that of Pope Gregory the Great. At the time of John the Deacon, called Abbé Fleury, 300 years after St. Gregory, it was yet preserved in St. John Lateran, but the original was destroyed by fire.

Antipope.— A pontiff elected in opposition to one canonically chosen; one who pretends to assume the Pontificate to the prejudice of the Pope legitimately elected, and who causes by this pretension a schism in the Church. The following is the list of Antipopes: Novatian, 251; Felix, 356; Ursicinus, 356; Eulalius, 418; Laurentius, 498; Dioscorus, 530; Vigilius, 537; Paschal, 687; Theodorus, 687; Theophylactus, 757; Constantin, 767; Zizimus, 824; Anastasius, 855; Sergius, 891; Christophorus, 904; Franco or Bonifacius VII., 973; Philagathus or John XVI., 997; Gregory, 1012; John or Sylvester III., 1044; John, Bishop of Velletri, or Benedict, 1058; Cadalons or Honorius II., 1061; Guibert or Clement III., 1080; Albert, Theodoric, and Maginulf, 1100; Maurice Bourdin or Gregory VIII., 1118; Peter of Leon or Anaclet, 1130; Gregory or Victor, 1138; Octavian or Victor III., 1159; Guy of Cremoa or Paschal III., 1164; John, Abbot of Strume, or Calixtus III., 1168; Lando Sitinos or Innocent III., 1178; Peter of Corbieres, 1328; Gilles Munias or Clement VIII., 1424; Amedeus of Savoy or Felix V., 1439.

The power which the rulers of Europe exercised in the temporal affairs of the Church, together with appointments entrusted to their judgment and interest, were very often used to further their ambition and influence, or to resent some real or fancied reprimand from the Pontiff or prelate in whose kingdom or principality he exercised spiritual authority. Several emperors of Germany set up Popes against those who were legitimately elected. After the death of Honorius III. France began to intermeddle in the strifes. Sicily and Savoy followed with rival Popes. The Council of Constance in 1415, after nearly three years of patient labor and mature deliberation to compel the three claimants to resign, disposed of the three rival claimants, and proceeded to the election of a new and undoubted Pope. On the 11th of November, 1417, the choice fell upon a noble Roman, Otto di Colonna, who took the name of Martin V. The schism was at an end; — both the Church and the Papacy came out much stronger than they went into it.

Antisabbatarian.— One who denies the perpetual obligation of observing the Sabbath (Sunday), and maintaining that it was a part of the ceremonial, not of the moral law, and abolished by Christ. Hence, the word is applied to those who oppose strict observance of the Sabbath.

Antitactes.— A sect of Gnostics who appeared in the second century, and regarded God as the involuntary author of evil, though in Himself He was good and holy, but had delivered the world to an evil genius that deceived men, and represented to them as good what was evil, and everything to the contrary. Hence, in order to do good, one must do the contrary of that which is prescribed by the law.

Antitrinitarian.— One who denies the dogma of the Trinity. Theologians generally agree that the Samosatians, who do

not admit the distinction between the Divine Persons, the Arians, who deny the divinity of Christ, the Macedonians, who contest that of the Holy Ghost, the Socinians or modern Unitarians, who object to the Trinity on theological grounds, and the Mohammedans, who are characterized by the intensity of their monotheism, are antitrinitarians in the general sense of the term.

Antitype (Gr. *Anti*, instead of *tupos figure*).—Literally signifying a type or figure. In its theological sense it denotes that which is pre-figured or represented by a type, the person in whom any prophetic type is fulfilled; thus, the paschal lamb is called the antitype of Christ; the offering of bread and wine by Melchisedech was an antitype of the sacrifice of the Mass.

Antoninus (St.).—1389–1459. Born at Florence; Dominican, and then Archbishop of Florence; distinguished himself by his piety and learning. Has left: *Summa confessionalis; Summa theologica*, great compilation of moral extracts from the works of the Fathers, scholastics, and councils; *Summa historialis*, the greatest chronicle of the Middle Ages, rich in notices on Church history, commencing with the creation of the world and ending with the last year of the saint's life. Best edition of his complete works is that by Mamachi and Remedelli, Florence.

Aod.—Son of Gera, of the tribe of Benjamin, was judge of Israel after Othoniel and before Samgar. Charged to bring Eglon, king of Moab, the tribute which the Israelites had paid him for eighteen years, he profited by this occasion to free his country. He feigned, therefore, to have a secret to communicate to the king, and when they were alone he murdered him. Before the guards of Eglon could learn of the death of their master, Aod had time to assemble an army with which he occupied the passes by which the Moabites could fly to their country. Ten thousand were killed, 1496 B. C. The Bible adds that this victory procured eighty years of peace to God's people. Aod was chosen Judge by his grateful compatriots. We do not know the date of his death.

Apelles.—A Gnostic of the second century, the most famous disciple of Marcion; spread his errors about the year 145 B. C.

Apelles.—A Roman Christian, to whom St. Paul sends greetings as *virum probum in Christo* (Rom. xvi. 10). He became Bishop of Smyrna and died by martyrdom.

Aphec.—1. City of the tribe of Aser, undoubtedly the same as Aphaca spoken of by Eusebius and Sozomenus, situated near the Libanon, famous for having a temple of Venus; known, to-day, under the name of Afka.—2. Royal city of the Chanaanites, whose king was killed by Josue; situated south of Jerusalem, in the neighborhood of Hebron.—3. City situated east of the Sea of Galilee, where the Syrian Benadad lost a battle against the Israelites, and where there is still a place called Pheik.—4. City of the tribe of Isachar, in the neighborhood of which Saul lost against the Philistines a last battle, and his life.—5. City in the neighborhood of Eben-Ezer, where, in Samuel's time, the Philistines came to camp in face of the Israelites, south of Palestine, between Masphat and Sen.

Aphraates (James).—Syrian writer of the fourth century. We have from him 23 treatises or homilies about questions on dogma and morals.

Aphthartodocetæ.—A Monophysite sect, which existed from the sixth to the ninth centuries, or later. They taught that the body of Christ was incorruptible even before the resurrection, and that He suffered death only in a phantasmal appearance. From this, they are sometimes called *Phantasiasts*, a name more properly belonging to the *Docetæ*, who denied even the reality of Christ's body.

Apis.—The bull worshiped by the ancient Egyptians, who regarded it as a symbol of Osiris, the god of the Nile, the husband of Isis, and the great divinity of Egypt.

Apocalypse.—A Canonical book which contains the revelations of St. John the Evangelist, while on the Island of Patmos. The Apocalypse treats of the progressive development of the Kingdom of the Messias upon earth, its victory over its two enemies, Judaism and Paganism, and of its transformation into the eternal Kingdom of heaven, after the second coming of Christ at the end of time. The instructions contained in this book, on all these points, are not given to us in the ordinary prophetic style, which describes

future events almost under the form of a simple narrative, often without any figurative expression, but in a series of symbolic visions, which interlink themselves with the greatest art, by wonderful transitions, and offer a complete and perfect tableau of the ordeals of God's Church upon earth, from her first combats to her final triumph.

After the exposition of the subject in a vision, which serves as a preamble, the book divides itself into two chief parts, the first of which comprises information about the state of the seven Churches of Asia Minor, figure of the entire Church (Apoc. ii.—iii.); the second about what is to come, that is, a prophecy concerning the combats of the Church and her victories over her enemies (Apoc. iv.—xxii.). In this prophecy the first representation is the combat of the Kingdom of Jesus against Judaism, and the defeat of the latter. A series of symbolic visions make known and describe the swift chastisement which will, by and by, fall upon the country, upon the city, and upon the Temple to its total ruin (Apoc. iv.—xii.).

After the victory over Judaism, the prophecy passes to the triumph which the Church will achieve over Paganism, though an unequal contest in the beginning; displaying greater hatred and rage since the fall of Jerusalem. Paganism—with power and opulence, commanding the world's conquering armies—tries, by every device to annihilate the small body of Christians. Heaven declares in favor of the Christian army—the army of saints and martyrs—and in a series of symbolic visions the destruction of the Roman Empire is pointed out and that of Rome, its capital—designated under the name Babylon, the great prostitute, seated upon the seven hills—is shown to be on the point of fulfilling itself (xiii.—xix.); an event after which Christianity reigns for a long time (a thousand years) the Empire of the world (xx. 1–6). Satan having lost power, during this long period, to seduce man, as in the days of Paganism, receives fresh power, about the end of time, and renews his combat. The enemies of the Christian religion make every effort to annihilate the faith in God, and in His Christ, but in vain. Jesus Christ appears; Satan and all his followers are cast into hell; the dead arise; they are judged, and the Church, that was earthly until now, transforms herself into the heavenly Kingdom. Thus is the end which this sublime and mysterious book has revealed to us. It has been proven that the Apocalypse was written in Greek.

Apocalypse of Moses.—An apocryphal book, under this name, which some have confounded with the small Genesis. It is a revelation made to Moses by the Archangel Michael, when the tables of the law were given to him. It contains the history of Adam and Eve and their children. Tischendorf places its composition about the time of our Lord. The Assumption and the Ascension of Moses is of the same epoch, and can be regarded as a continuation of the *Book of the Jubilees*. It is a prophecy about Israel, placed in the mouth of Moses and addressed to Josue.

Apocalyptic Number.—The mystical number, 666, spoken of in the book of Apocalypse (xiii. 18). As early as the second century, the Church had found that the name, Antichrist, was indicated by the Greek characters expressive of this number; while others believed it to express a date. The most probable interpretation, and the one that has been most generally accepted, is that which found the number in the word *Lateinos* (*Latinus*)—the Roman nation, the mightiest pagan power on earth. See ANTICHRIST.

Apocrisarius.—A title formerly given to certain ecclesiastical agents or deputies; but in modern times it has been changed to that of nuncio or ablegate. At Constantinople and other European courts, they represented the Holy See and the interests of the Church.

Apocrypha or **Apocryphal Writings.**—This word is now employed to mean a number of writings which were sometimes considered as an appendage to Holy Scripture, and sometimes as a portion of it, and which the Church does not receive as Canonical. The Apocryphal writings of the Old and New Testaments form quite a considerable literature for the Biblical scholar. The principal works are, for the Old Testament:—The 3rd, 4th and 5th book of Esdras; the book of Enoch, the Small Genesis; the Ascension of Isaias; the Testament of the twelve Patriarchs; the letter of Baruch to the twelve tribes of Israel; the 3rd book of the Machabees; the eighteen Psalms of Solomon, etc. For the New Testament:—The Gospel of the Twelve Apostles; the Gospel of Cerinthus and Carpocrates; the Gospel of St. Peter;

the Gospel of the Four; besides numerous Epistles and Acts and apocryphal Apocalypses.

Apodipne.— In the Greek Church, that part of the divine office which we call Compline.

Apokatastasis.— In theology, according to the Acts of the Apostles (iii. 2), the word signifies the re-establishment of all things, through the work of Redemption, conformably to the divine promises. To Origen is attributed the teaching of a more radical and more absolute apokatastasis, in virtue of which everything that comes from God, must be restored to its former state. This would imply the suppression of the eternal hell, so clearly taught in the Gospel. This error was revived in the ninth century by John Erigena, and in the sixteenth by Petersen.

Apollinaris (St.).— First Bishop of Ravenna and the only one of this Church who suffered martyrdom, was, it is believed a disciple of St. Peter. He is famous in Church History, although the acts of his life, such as we have them, are not authentic. His panegyric was pronounced by St. Peter Chrysologus, one of his successors. Hungary claims him as its apostle. His remains, formerly kept at Closse (ancient sea harbor four miles from Ravenna), were transferred in 549 into a vault of the same Church. Pope Honorius founded a Church at Rome in honor of St. Apollinaris about the year 630. We read his name in the Martyrologies; the Roman Martyrology commemorates him on July 23rd.

Apollinaris the Apologist.— Bishop of Hierapolis in Phrygia about the year 160. He addressed to the Emperor Marcus Aurelius an *Apology* in favor of the Christians. He reminded this prince of the miraculous rain which saved his army, a rain obtained through the prayers of the 12th legion, and a miracle of which the emperor himself had been a witness. This *Apology* is lost. According to Eusebius, Apollinaris also wrote five books against the pagans, two on truth, two against the Jews, and one against Montanism. All of these works are lost. Fragments thereof can be found in Routh's *Reliquiæ Sacræ* (vol. i.), and in Migne's *Greek Patrology* (vol. v.).

Apollinarists.— Heretics of the fourth century. Their founder was Apollinaris, Bishop of Laodicea in Syria. Adopting the psychological trichotomy of Plato, the doctrine affirming three component parts of man,— spirit, soul, and body— he maintained that Christ had, indeed, a human body and human passions, or a sensitive soul, but not a spirit, or rational soul. This was supplied in Him by the Divine Word; consequently, Christ had no human will, which would mean that He was not impeccable. The Apollinarists denied that Christ assumed flesh from the Virgin Mary; His body, which was heavenly and divine, as they maintained, merely passed through her virginal womb. This heresy was ably refuted by St. Athanasius, and condemned by the Synods of Alexandria in 362; of Rome in 368, under Pope Damasus; and lastly, by the Second Ecumenical Council of Constantinople in 381, which proclaimed "Christ is true God and true Man." After the death of Apollinaris, which occurred about 392, his followers were divided into two parties — the Timotheans and Valentinians. During the fifth century they were absorbed by the Monophysites.

Apollo.— A Jewish Christian, born at Alexandria, distinguished for his eloquence and success in propagating the Christian religion. His history and character are given in Acts xviii. 24, etc.

Apollonia.— A city of Macedonia, situated between Amphipolis and Thessalonica, about a day's journey from the former place. (Acts xvii. 1.)

Apollonius.— A very eloquent Church writer and opponent of the Montanists. He lived in the second century. He is the author of an extensive and celebrated work against the Montanists, of which a few passages are found in Eusebius.

Apollonius of Tyana (*in Cappadocia*).— Was born about the time of the birth of Christ. This Apollonius, a Neo-Pythagorean philosopher, may be called the heathen counterfeit of Christ, just as the Neo-Platonic system was the caricature of Christianity. Origen calls him both magician and philosopher, and Dion Cassius terms him a skillful wizard. His biographer, Flavius Philostratus, describes him as a great religious and moral reformer, and represents him as a god. But the work of Philostratus, which he compiled at the bidding of the Empress Domna, wife of Septimus Severus, and

from the materials collected by her and Damis, a disciple of Apollonius, has no claim whatsoever to historic truth. This life of the pretender Apollonius, furnishes many striking points of resemblance to the life of Christ, and the design of its author seems to have been to give to paganism a standard bearer and representative in the same manner as Christianity had such a standard bearer and representative in Christ. Carefully abstaining from every mention of Christ or his religion, Philostratus tacitly imitates both; he makes his hero depart from the earth in a miraculous manner, ascribes to him the power of working miracles, and the knowledge of not only absent and secret, but, also, of future things, and portrays him as equal to Christ in wisdom, power, and the practice of every virtue. Thus his work reveals an intense inward antagonism to Christ and the Christian Church.

Apologetic.—In the broadest sense, apologetic is the science which teaches us how to defend or justify the Catholic religion, in its teaching and practices, against the attacks of infidelity, heresy, and schism. Apologetic furnishes a two-fold demonstration: 1. It proves the divine origin of Christianity in general; this is what we call Christian or Evangelical demonstration. 2. It proves that true Christianity finds itself entirely and exclusively in the Roman Catholic Church; this is what we call the *Catholic Demonstration* or *Dissertation on the true Church*. As to the particular controversies on such or such a point of dogma or moral, ecclesiastical law or history, apologetic relegates them generally to theology itself, which gives the solution thereof in proportion to its exposition of the dogma, moral, etc. We can see, hereby, that apologetic is rather a preamble or introduction to theology than theology itself. Indeed, it has sometimes rightly been given the title of *Religious Philosophy*. The *History of the Religions*, much in vogue for some years past, is nothing more, when it is written in a Catholic spirit, than an apologetic work referring to the *dissertation of religion*. The object of this science is to successfully make partial or universal apologies for the Catholic religion. Hereby we understand a real advocacy and plea for the truth, whether it be against rationalism or naturalism, paganism or idolatry, Judaism or Mohammedanism. Apologies can be traced to the origin of Christianity itself; each assault upon it stimulated the production of new refutations; and the Church often profited by the works of defense made by heretics against those who denied all revelation, or openly confessed themselves opposed to Christianity. The authors of these pleas of sublime power are called *Apologists*. We divide them into four series for the better understanding of the lines of defense, and the character of the adversaries they had to combat.

Among the most illustrious names of those that fought against the paganism of the ancients and irreligion of the leaders of the people are the following: 1. St. Justin, Athenagoras, Tertullian, St. Cyprian, Origen, St. Athanasius, Lactantius, and St. Augustine, whose *City of God* is the masterpiece of primitive apologetic. 2. Those who arose against the Jews, Mohammedans and Arabian philosophers of the Middle Ages: St. Isidore of Seville, Agobard of Lyons, St. Peter Damian, St. John Damascene, Raymond Martin, and especially St. Thomas of Aquinas, whose incomparable *Summa against the Gentiles*, has been, and is now, an indestructible bulwark of Catholic truth and teaching. 3. Those who battled against the leading spirits misled by the Renaissance, Protestantism, infidelity, and philosophical speculations: Bellarmine, Stapleton, Pascal (who unfortunately was tainted with Jansenism), the great Bossuet, the learned Feller, Houteville, the industrious Bergier, the Cardinal of Luzern, and Chateaubriand by his *Genius of Christianity*. 4. Those who stood foremost against the attacks inspired by inexact interpretations of science and false ideas of modern progress, the lecturers at Notre Dame, Paris, who arose "like walls of Israel"—Frayssinous, Lacordaire, Ravignan, Felix, Monsabré. Spain upholds the truth with her learned Balmes and Donoso Cortes; England with her Cardinals Wiseman and Newman; Italy comes forward with Perone, Nardi, and the celebrated Manzoni; and Germany stands in line with her Doctors Denzinger and Hettinger, the latter of whom in his *Apology for Christianity*, has undoubtedly, reared, one of the strongest bulwarks against the attacks of infidelity. The Catholic Church knows that she will always have adversaries; and she knows,

too, that she will ever have fearless and learned champions to defend her cause and lead her to victory.

Apologist.— One who speaks or writes in defense of anything; but, this name was originally used to designate a defender of Christian doctrine against the attacks of pagans, heretics, schismatics, etc. In this sense, the term is applied to the writers who have lived at the time of the Fathers of the Church, and during the great combats between paganism and Christianity, whose special work entitles them to a distinct place in the galaxy of Christian defenders. The principal apologists were Quadratus and Aristides of Athens, who addressed their writings to the Emperor Hadrian; St. Justin, Martyr; Meliton, Bishop of Sardes; Miltiades, Christian philosopher of Asia Minor; Claudius Apollinaris, Bishop of Hierapolis, in Phrygia; Athenagoras, Athenian philosopher; Tertullian, Theophilus, Bishop of Antioch; Minutius Felix, St. Cyprian, Tatian, Hermias, Origen, Apollonius of Tyre, Apollinaris the Younger, Eusebius, St. Cyril of Alexandria, Clement of Alexandria, Lactantius, St. Athanasius, Arnobius, St. Augustine, and Paul Orosus. Otto has published *Corpus Apologetarum Christianorum Saeculi Secundi* (Jena, 1847–1848, 5 vols. in 8vo.); Freppel, *The Christian Apologists* (Paris, 1866); Mereaux, Canon of Orleans, has made a collection of the principal passages from the works of the philosophers of the eighteenth century, in favor of Christianity, under the title: *The Involuntary Apologists.*

Apolyctic Prayer.— Prayer recited in the Greek Church by the priest at the end of Mass.

Apostate.— Literally this word designates any one who changes his religion, whatever may be his motive. In its primitive sense, the word *Apostasy*, from the Greek *apostasia* and the Latin *discessio*, is employed in the Bible to express the reprehensible act of one who had abandoned Judaism as well as of the one who had renounced the Christian faith. In early Christian times, the word was applied to those who abandoned their faith in order to escape from persecution; but it was also applied to such as rejected Christianity on speculative grounds (the Emperor Julian for instance). On the decline of paganism, those who had made profession of Christianity and were baptized, and who subsequently assisted at heathen festivals, offered sacrifices or incense to the Roman gods to gain favor or avoid persecution, were deemed apostates, but were styled variously *Sacrificati*, *Thurificati*, etc., according to the modes in which they publicly made known their return to heathenism. The word apostasy now expresses the formal and declarative abjuration of the fundamental principles of Christianity, which in itself distinguishes unbelief from heresy and schism. One who abjures the Christian religion for Islamism is called *renegade;* Catholicism for Protestantism, *pervert;* and the former name is also applied to the convert who returns to his former religious belief. Entering a religious order by solemn profession, and afterwards laying off the monastic habit, without being authorized by legitimate superiors, is, in canonical language, deemed apostasy; but passing from one religious order into another cannot be called apostasy. An ecclesiastic, who has received the Major Orders, and who afterwards returns to the custom and mode of life of the world, commits apostasy, an action of ecclesiastical infamy; and if such a one marries, he is excommunicated.

Apostle. — *One who is sent*, but especially used to denote the twelve persons whom Jesus had chosen, from among His disciples, to preach the Gospel and govern His Church after Him. The ones sent by God, in the Old Testament, were the prophets; in the New Testament, they are the twelve men whom the Saviour selected to announce His doctrine, spread His religion, establish His Church, and whom the Holy Ghost endowed with the necessary gifts for this end. Their names were Simon Peter (always named first), Andrew (his brother), James (the son of Zebedee), John (his brother), Philip, Bartholomew, Thomas, Matthew (surnamed Levi), James (the son of Alphæus), Thadeus, Simon (of Cana), and Judas Iscariot. Subsequently, Matthias was chosen in the place of Judas; and at a still later period, the number of the Apostles was further increased by the calling of Paul and Barnabas to the Apostleship. The Apostles were twice commissioned by their Master to go forth on their work of evangelization. First, during the third year of His public ministry. On this occasion their labors

were to be restricted to the Jews, properly so called. The second time was shortly before the Lord's Ascension, when their sphere of labor was indefinitely extended to all the nations of the earth, "Go, and teach all nations," etc. On the day of Pentecost, the Apostles received miraculous gifts, fitting them for their arduous work. The spirit who inspired them already spoke in them, as the Saviour Himself testifies, and according to the promise that had been made to them. They received the power to bind and to loose; the power to perform miracles, drive out demons, heal the sick, and raise the dead to life. Not only did the Apostles under their visible Chief, Christ, establish the first Church, but it was also a part of their special mission to establish His Church throughout the world; and they were the first exponents of the divine principle which founded and preserved the Church. It was this that Christ wished they should be for the entire world, in His name and place, what they had been for the primitive Church,—the perpetual mediators of His doctrine, in the person of their successors. If the principle of Christian knowledge called *Tradition*, is the living conscience of the Church, and if the principle of this conscience is the living contemplation of the Person of Christ, this conscience was at first alive in the Apostles and always transmits itself alive to their successors. They beheld with their own eyes the glory of the Lord, as one among them says (I. John i. 14): "That which we have seen and have heard, we declare unto you that you always may have fellowship with us, and our fellowship may be with the Father, and His Son, Jesus Christ" (I. John i. 2-4). It is for this reason that we Christians build upon the foundation of the Apostles, and the true Christian Church is necessarily the Apostolic Church.

Apostles' Creed. See CREED.

Apostles, Doctrine of the Twelve (a work of the apostolic times).—The author of the *Doctrine of the Twelve Apostles*, a work well known to ancient authors, holds place among the Christian writers of the Apostolic age. Express mention is made of this work both by Greek and Latin authors, such as Eusebius, St. Athanasius, St. Jerome, and Rufinus. Many quotations, also, from the *Doctrine of the Apostles* are to be found in the second part of the Epistle of Barnabas, in the *Pseudo-Clementine Apostolic Constitution* (book vii.) and very clear traces of the work are apparent in the compositions of Justin, Tatian, Clement of Alexandria, Theophilus of Antioch, Origen, Irenæus, Lactantius, and John Climacus. But from the twelfth century downwards the *Didache* disappeared, and was believed to be utterly lost, until 1873, when Philotheus Bryennius, at that time Professor and, since 1877, Metropolitan of Nicomedia, discovered in a monastic library at Constantinople a codex, written by Leo the Notary in the year 1056, which contained, besides the Epistle of Barnabas and two Epistles of St. Clement to the Corinthians and some other writings, the *Doctrine of the Twelve Apostles*.

According to its contents, the work consists of two parts; the first, from chapter i.—vi., treats of the two ways of life and death; that is, of the general duties of a Christian and of whatever is opposed to them; and from chapter vii.—x., of particular duties, especially the administration of baptism, fasting, and the reception of the Holy Eucharist. The second part gives instruction for the admission of brethren, for discerning true and false prophets, for showing hospitality to Christian pilgrims and strangers, for the maintenance of teachers (apostles), for the choice of "bishops" (priests) and deacons, and for fraternal correction. Chapter xvi. closes with an admonition to watchfulness, a description of the doings of the antichrist, and the coming of our Lord.

Concerning the time and place of the origin of the work, opinions differ very considerably. While some place it as early as between 50 and 70, others assign it to the middle, or toward the end of the second century. The majority, however, of the learned assume the last quarter of the first century to be the time of its composition, on the ground that the work itself contains nothing which would point to a later origin, while its author speaks of prophets and apostles in a way that was possible only for a writer of the first century. On other grounds, also, the hypothesis of a later period is untenable.

In spite of its small dimensions, the work possesses great merits. It is written with admirable simplicity of style, and its subject-matter is of the highest importance to the Catholic theologian, for it places in his hand an excellent weapon wherewith to defend the traditional doctrine of the

Church on the obligation and merit of good works, the necessity of baptism, confession of sins, the Holy Eucharist, both as sacrament and sacrifice. It likewise furnishes proof of the lawfulness of baptism *per infusionem*, the duty of submission to ecclesiastical superiors, as well as of the divine institution, authority, and visibility of the Church herself.

Apostleship of Prayer. See CONFRATERNITY.

Apostolate (*Catholic*).—A name adopted by an ecclesiastical congregation, and by certain societies of piety, founded by Father Vincent Palotti, a priest of Rome, in 1835. This congregation is comprised of communities of secular priests and lay brothers combined, devoted to the work of giving missions; communities of religious women occupied with the instruction and care of poor girls; associations of pious laymen, of every condition and state, who by alms and prayers assist in aiding this and other good works.

Apostolate of the Press.—An organization recently established in New York City, through the instrumentality of the Paulist Fathers, with the approbation of the Archbishop of New York, for co-operation in the spread of printed *Truth*. This organization is made up of men and women of approved Catholicity, who desire to co-operate with the clergy in the dissemination of printed truth regarding the doctrines of the Church, and the attitude of Catholic citizens toward the public schools and institutions of the United States; to counteract the baneful influence of secret and organized associations, which flood the country with false and malicious literature prejudicial to the Church.

Apostolians.—The name adopted by three different sects, who fancied that they followed the customs and practices of the Apostles. The first Apostolians, also called *Apotactitæ*, arose from the Encratites or Catharists, in the third century. They professed to abstain from marriage, wine, flesh meat, etc., directed in this by their Gnostic opinions in regard to the corruption of matter. The second sect appeared near the Lower Rhine, neighborhood of Cologne, and also at Perigueux, France, in the twelfth century. Doubtless, the prevalence of Manichean and Gnostic opinions of former centuries, mingled with sincere aspirations toward the Apostolic poverty and simplicity had something to do with the strange and incongruous beliefs which now and then sprung up, wherever the taint of heresy remained. The third sect of the so-called Apostolians appeared in 1261, its founder being Gerard of Sagarelli, of Parma, who was supported by Fra Dolcino of Prato. Gerard, a fanatical young man, had been dismissed from a Franciscan convent. Like many of the heresiarchs who went before him, he believed himself called upon to revive the Apostolical era of the Church. He entered upon his self-appointed mission in 1261; and, accompanied by a number of followers, who, though not permitted to marry, were attended by women called "Sisters," went up and down the country, begging, singing, and announcing that the kingdom of God was at hand. The scope and aim of their teaching was for some time kept secret, but gradually came out, when it was discovered that they were communistic, subversive of society at large, hostile to the Church, but chiefly opposed to the Papacy. Both Church and State undertook their suppression, and in 1300, their fanatical leader, Gerard, was burned to death at Parma.

Gerard's death did not put an end to their sect. They found a new leader in Dolcino of Prato—in the county of Novara—an Italian of considerable culture and remarkable energy of character, and some military talent. He introduced himself to public notice by a circular letter, addressed to all Christendom, in which he claimed a "new age was dawning on the Church, and that he and his followers were the latter prophets who were to immediately precede the great Judgment Day" (1303). After going about for some time in Tyrol and Dalmatia, he returned to Piedmont, and, having gathered together his followers at Novara, formally declared war against Rome (1304). After fighting several battles, Dolcino and his followers were driven to seek refuge on Mount Zebello, where those who escaped death by famine perished by the sword of the crusaders sent against them. Both Dolcino and his female companion, Margaret, whom he called his spiritual sister, were taken prisoners, and, after having borne severe torture, the former was executed and the latter burned to death. From this time forth the Apostolians ceased to exist as an organized sect, though small com-

munities were to be found scattered here and there, in Germany and in the south of France, as late as the beginning of the fourteenth century.

Apostolic Canons.— Collections which contain the rules of discipline adopted in the Church during the first centuries. They are also called Apostolic Constitutions. See CANONS.

Apostolic Council. See COUNCIL.

Apostolic Fathers.— The name given to the immediate disciples and fellow-laborers of the Apostles, and their successors in the sees founded by them, and, in a more restrained sense, to those of the primitive epoch of the Church who have left writings behind them. The Apostolic Fathers, specially so-called, have left us the following writings: 1. A letter of St. Barnabas; 2. Two letters of St. Clement of Rome; 3. Seven letters of St. Ignatius, Bishop of Antioch and Martyr; 4. A letter of St. Polycarp of Smyrna to the Phillippians; 5. A letter to Diognetes; 6. The book entitled *Pastor of Hermas;* 7. Fragments of a work of Papias; 8. The Acts of the Martyrs or the Circulars addressed to the Churches on the death of St. Ignatius and of St. Polycarp. The writings of the Apostolic Fathers as to their form and subject have been looked upon as a continuation of the Apostolic Epistles. Editions were published by Cotelier (Paris, 1672, 2 vols.; Amsterdam, 1720); ed. Auctior—the latter not correct—by the Armenian, Le Clerc; ed. with new inquiries and explanations in the *Bibliotheca* of Gallandius and in Migne, (Greek series, vols. i. and ii.); Jacobson (Oxford, 1830 and 1840); Hefele (Tubingen, 1839, 1857, 1875); Dressel (Leipsic, 1863); another by Zahn, Gebhardt, and others began to appear in 1875. There are several English translations.

Apostolic King.— A title given to the kings of Hungary from the time of Stephen I., founder of the royal line, on account of his efforts to propagate Christianity. Hungary claims the proud title of calling herself Apostolic Kingdom by virtue of the title bestowed upon her Kings by the Pope.

Apostolic Majesty.— Title of honor, bestowed on the Pope during the Middle Ages.

Apostolic Notaries.— Notaries who commit to writing, in each diocese, the acts which belong to ecclesiastical matters.

Apostolic Nuncio or **Delegate.**— An ambassador charged with ecclesiastical affairs, sent by the Holy See. See DELEGATE.

Apostolic Prefects. See VICARS.

Apostolic Sees, Churches, and Patriarchates are those sees and Churches which were founded by the Apostles themselves. The Churches follow in order of date: Jerusalem, Antioch, Alexandria, and Rome. To-day this title is reserved and attributed only to the See of Rome. A Spanish bishop was excommunicated at the Council of Rheims (1049) for having arrogated to himself the quality of "Apostolic," which, by virtue of succession, pre-eminence, and common consent, is reserved to the Pope alone.

Apostolic Succession.— An uninterrupted succession of Popes and bishops in the Church by regular ordination, from the Apostles down to the present day. Leo XIII. is the 259th in the long line of Roman Pontiffs. See POPES.

Apostolic Times.— The time when the Apostles lived; the first century of the Church.

Apostolicæ Sedis.— Latin words which designate a celebrated Constitution or Pontifical Decree, dated Oct. 12, 1869. It is the ecclesiastical penal code of excommunications, suspensions, and interdicts *latæ sententiæ, i. e.*, incurred by the fact of a fault committed, and before all legal proceeding and judgment against the guilty. This constituent part of canonical legislation, having been in need of revision, Pope Pius IX. provided therefore by the Constitution *apostolicæ sedis*, of which we can have an adequate idea when saying that it enumerates first the excommunications *latæ sententiæ* specially reserved for absolution to the sovereign Pontiff; the excommunications of the same kind simply reserved to the Pope; those which are reserved to the bishops or ordinaries; again those which are reserved to no particular authority, and from which a simple confessor can absolve. After this, the Constitution specifies the suspensions *latæ sententiæ* reserved to the Holy See, and, finally, the interdicts reserved either to the Pope or to an inferior authority. This important act of the Papal power, belongs to what Canonists call the modern Canonical law, the source of which is the Council of Trent. Hence we will not be surprised to learn that it maintains, in a great part,

the spiritual penalties decreed by said Council. This Constitution had several commentaries.

Apostolicity.—Conformity to the doctrines of the Apostles, one of the marks of the Catholic Church.—Apostolic succession from the chief Apostle, St. Peter. The marks of the true Church of Jesus Christ are: Authority to teach and interpret the word of God, visibility in her chief and universal head, unity in faith and teaching; universality from the fact that she extends to all time and to all places.

Apostolicity of the Church. (*Fourth mark of the Church.*)—By this term, we distinguish two kinds of apostolicity: the apostolicity of the doctrine which the Church has preserved since her origin, and which consists in the belief of all the truths the Apostles have transmitted to us by voice or writing; and the apostolicity of the ministry, which consists in the uninterrupted succession of pastors since the time of the Apostles. We also distinguish two kinds powers in the apostolic ministry, namely: the power of order and power of jurisdiction. These two powers emanate from the Apostles who had received them from Jesus Christ. The first, *i. e.*, the power of order, which is inherent in the episcopal power, has perpetuated itself, without interruption, through ordination, which rite has been determined by our Lord Jesus Christ. The Apostles, after receiving their mission from Jesus, dispersed in different directions, carrying with them the light of faith, preaching the Gospel, baptizing the people, and teaching them all that their Divine Master had taught them. We read, in the Acts of the Apostles, that in each village in which they planted the faith, there they established bishops, priests, and deacons to govern the faithful, and that it was in this manner that Churches were founded. It must be obvious to every person that the Apostles had, in fulfilling their mission, ordained the first bishops, and they in turn ordained others, and so on, in succession to our own days. The same power of order, like that which the successors of the Apostles received, has been transmitted from one to the other, and whoever has not been ordained by a bishop, with vested rights, cannot partake in the Apostolic ministry. The power and jurisdiction is that by which one can exercise the power of order and take part in the government of the Church. It is attached to the Canonical institution and its mode is determined by the ecclesiastical laws emanating from the Pope, or, at least, sanctioned by him as the Chief of the universal Church. By this institution each bishop receives the jurisdiction which his predecessors had in line up to the Apostles.

The new bishoprics, founded by the successors of the Apostles, are as apostolic as those which have been founded by the Apostles themselves, because they are founded by the same apostolic power which was given to the first successors of the Apostles.

The power of jurisdiction is no less essential than the power of order to the apostolicity of the ministry, and the apostolicity of the ministry is no less essential to the Church than the apostolicity of doctrine. Scripture and tradition represent to us the apostolic ministry perpetuating itself through a succession of bishops, like the property of God's Church, and with the mark of vested rights, which has ever distinguished it from all schismatic organizations.

Apotheosis.—Deification, or the raising of a mortal to the rank of a god. Among heathens generally, and especially among the Romans, every departed spirit became a deity; and as it was common for children to worship (privately) the *manes* of their fathers, so it was natural for divine honors to be publicly paid to a deceased emperor, who was regarded as the parent of his country. At the *consecratio*, as it was called, of a Roman emperor, the body was burnt on a funeral pile, and, as the fire ascended, an eagle was let loose to mount into the sky, carrying, as was believed, the soul of the emperor from earth to heaven. Many medals are found with the word *consecratio* surrounding an altar, with fire on it, and an eagle rising into the air (*Chamb. Encyc.*).

Apparitions.—The general belief that the spirits of the departed are occasionally presented to the sight of the living, has existed in all ages and countries, and usually declines only when a people has advanced considerably in the knowledge of physical conditions and laws. "These apparitions are all to be accounted for by peculiar conditions of the organism of the

individual sensible of them" is the theory of some of our modern savants.

To amplify this point and make it more clear, we must understand by apparitions all extraordinary and sensible manifestations, by which an object, be it spiritual or corporeal, is placed in communication with the exterior or even interior senses of a subject which could neither naturally be expected nor known. May it be God, an angel, or a soul who shows itself under a material form; may it be a body far away, that one hears, feels, or sees, as if present before him. There are many apparitions, and all cannot be due to a diseased or disordered state of the mind.

The belief of the Catholic Church in the Sacred Scriptures, does not permit us to question numerous apparitions mentioned in them, since it speaks of the apparition of God to the first man in the earthly paradise; of Jesus Christ descending from heaven at the end of the world, "to judge the living and the dead," as the Apostles' Creed tells us.

As a logical consequence, the Church believes in the possibility of apparitions, and which have taken place since the Biblical revelation, and which have been reported in Church history, and in the biographies of the saints. Does she believe, in like manner, in their reality? Her conduct in the canonization of the saints, and in the direction of the faithful, her feasts and liturgical prayers, certainly prove that she believes in them, because she examines carefully the facts of this kind, when they are met with in the life of personages for whom one asks for the honors of a public veneration, because she blames or permits certain accounts of apparitions, and finally she authorizes and sometimes solemnizes facts of this kind, like the Apparition of the Archangel St. Michael in Sicily (May 8th, 493 or 520).

But does she impose the obligation of belief, in particular, in the reality of one or the other of these apparitions or non-Biblical visions? Not at all. These apparitions, posterior to revelation, without being outside the sphere of the infallibility of the Church, cannot become the object of a definition of faith, nor of an act of faith, properly speaking; hence one would not be a heretic were he to question or deny them. It is true that the Church, by the manner she receives many of them, tells us quite clearly that we can and ought to accept them, prudently, as authentic; but she does not go beyond this; and, while the limits of scientific and Christian prudence should never be overstepped, a respectful and judicious liberty of examination or judgment remains the right of the Catholic faithful.

1. The general objections against the possibility and reality of every apparition, of every supernatural vision, being the same which one raises against the supernatural, the miracle, the historical value of the Bible, we do not need to occupy ourselves with these here. It is sufficient for us to say that a *cause infinite in power and wisdom*, can very well, through itself, or through secondary causes, which it governs and animates by its own energy, operate the interior or exterior phenomena necessary to an apparition, to a vision, and co-ordain them so perfectly with the regular function of the physical powers, that the order of the world will not be troubled thereby.

2. They have asked how a pure spirit, an angel, and especially God, would appear in a visible manner? The answer is contained in that which precedes. Certainly it is not the immaterial nature which enters into direct and physical contact with our senses, organic and material faculties; but for this purpose it makes use of an intermediary instrumental cause, which obeys it and manifests to us its presence, its thoughts, its will. Several philosophers have preferred another explanation of this miraculous communication; they suppress the intermediary, the instrument, and believe that God, or the appearing spirit, acts upon our interior and exterior senses to prejudice them, as really present and sensible objects do. Although this interpretation seems difficult to reconcile with the account of most of the Biblical apparitions, it is not indefensible, especially when it applies itself to non-Biblical apparitions; and it maintains quite the objective reality of a superior and supernatural action, for not being rejected entirely.

3. They have often pretended that the apparitions and the visions are the result of morbid dispositions, of lively and prolonged excitements of the brain, of great intellectual fatigues, of profound meditations or severe fastings, etc. Undoubtedly this may have such effects, and many apparitions may have been produced by one or the other of the causes mentioned. Nothing is more interesting than to behold

the most minute, careful, and discretionary measures indicated by Pope Benedict XIV., who so earnestly desired that the proofs of the facts of this kind, when they are alleged in a process of beatification, are of a weight equal to those which are required in criminal causes (*De Beatif. et Canoniz. Sanctorum; libr.* III. ch. iii. v. 1); by the Canonists, who admit, only with difficulty, the testimony of the minors, women, persons whose veracity or good faith may be suspected (Cf. E. Grandeclaude, *Visions and Apparitions* in the "Revue des Sc. Eccl." of 1873, and in the "Canonist," May, 1888); by the mystic theologians, of which the most celebrated may be mentioned—Cardinal Bona, the Jesuit Godinez, the Benedictine Schram, and quite recently the Sulpician Ribet, show themselves of extreme rigor in the examination of these phenomena. Schram, for example, enumerates nineteen signs by which we can recognize the falseness of a vision, and these among others: whether the person who passes for having had apparitions *sit superba,—si visiones desideret,—si sit arreptitia,—vel delira,—si sit melancholica,—si sit novitia,—si sit pauper, dives, juvenis, senex; si sit femina,—si visiones suas facile propalet.* Certainly these signs are not equally and always certain, and they themselves must be appreciated with a great wisdom. But when, after the most careful examination of the facts, the ecclesiastical authority approves or at least does not disapprove the publication of a supernatural vision, we can say that there are very serious motives in favor of the fact. Besides, the Church permits this publication only after the attentive judgment of the diocesan bishop. The Council of Trent, in its XXVth session, has enacted a very precise decree regarding this matter.

4. What use, is asked, can there be in these particular visions and apparitions, which do not enter into the official deposit and in the body itself of the Catholic doctrine? We answer, that God has established not only His Church; but that He also governs and assists it continually through ordinary or extraordinary helps, among which we have to admit in the first rank certain striking and famous apparitions; that the Church does not occupy herself, solely, with the palpable, fixed and bounded, but takes care of the soul in particular; and if some do not wish to profit by the extraordinary signs and graces, it is no reason why others should be deprived of such awakening manifestations; the divine liberality, in the midst of such frightful enormity of wickedness, must not be shackled here any more than human liberty.

Appeal.—In Canon Law, this is an act by which a layman or cleric, who believes that a wrong or injury has been done to him, or that his rights have been violated by an ecclesiastical superior or judge, demands justice by appealing to a higher court or superior. One can always appeal directly to the Sovereign Pontiff, without first passing through the intermediary jurisdiction, such as that of an Archbishop or Primate.

The ecclesiastical law, however, of the United States is such that, if an ecclesiastic has any grievance, he can appeal only from his bishop to the Papal Delegate residing in the United States, and from the latter to the Propaganda of Faith.

One can never appeal from an act of the Sovereign Pontiff (or Propaganda for the United States) to another authority, not even to a future Ecumenical Council, neither to the successor of the actual Pope, nor to this same Pope better informed. The Pope has, indeed, the supreme authority in the Church; to pretend to revoke one of his acts is a revolutionary temerity which cannot find place in the Catholic Church. Also the appeal one would make from a decree or command of the Pope to a future General Council would incur, *ipso facto*, the pain of excommunication, especially reserved for absolution to the Holy See. If the appeal is made by a Chapter, University, or Corporation, such a society would incur, *ipso facto*, the interdict, also especially reserved to the Pope.

Appeal as Abuse.—This means a recourse to civil authority about ecclesiastical affairs. This kind of appeal is not in harmony with the Church, and has served, for a long time, as a protective wall for Gallicanism, having proceeded, probably, from the "Pragmatic Sanction" of Bourges (1438), and is based on the thought that the king, as protector of the Church, can examine and do away with the orders of the Pope and bishops before his court. The French bishops were well enough satisfied with this appeal as long as it was made against the Papal orders; but, finally, when all ecclesiastical obedience

had been destroyed, they remonstrated in such a manner that Louis XIV. imposed some restrictions upon the Parliament. After the king's death, the evil grew wonderfully. All the disorders and troubles of Jansenism found, in this appeal, their full explanation and support. Priests in the United States cannot have recourse to the civil courts for redress in matters strictly ecclesiastical. Among other proofs this goes forth, clearly, from the instruction of the *S. Congregation de Propaganda Fide*, Sept. 2d, 1837, on the decrees of the Third Provincial Council of Baltimore. We say in matters strictly ecclesiastical. It is true, that, according to the general law of the Church, as formerly in force, ecclesiastics were not allowed to have recourse to secular tribunals against other ecclesiastics, even in temporal affairs. But this general law no longer exists, having been modified by concordats, or by custom to the contrary. Hence, as the *S. Congr. de Prop. Fide* in the above instruction indicates, ecclesiastics or religious are no longer forbidden to bring before the civil courts *causæ mixtæ*, that is, those causes where the persons are ecclesiastics, but the things concerning which there is a controversy are temporal and family matters. This holds, especially, as the Sacred Congregation says, in the above instruction, in non-Catholic countries, where redress can scarcely be obtained outside the civil tribunals. However, according to the declaration of the *S. Congr. S. Officii.*, Jan. 23d, 1886, approved by Pope Leo. XIII., ecclesiastics and others must always obtain leave from the Holy See before they can have recourse to the secular court against a bishop, even though it be in temporal matters. See S. B. Smith, *Elem. of Eccl. Law*, vol. I. No. 456.

Approbation in theology is the power which a bishop gives to a priest to hear confession and preach in his diocese. In canon law, Approbation is an act by which the Holy See, the bishop of a diocese, or an inquisitor of faith, authorizes the publication of a book. In virtue of actual discipline, this approbation is required only for the writings referring to religious things. The Church exercises great tolerance in this matter when there is question of Catholic authors and good works, reserving to herself, however, the right to put on the *Index*, those books which could not receive her approbation if asked for and which present a special danger to morals, etc.

In moral theology, Approbation is the favorable judgment passed, by the ecclesiastical authority, on the capacity of a priest with regard to the ministry of hearing confession. Mostly by the fact that the jurisdiction is obtained, also the approbation is included, that is, the effective power to absolve in the tribunal of penance. Formerly, however, the distinction between both was of a continual custom, and to-day it is in vigor for the exempt religious who receive their jurisdiction from the Sovereign Pontiff, but who must obtain the approbation of the bishops in whose diocese they hear confessions.

Aquarians.— Heretics who believed that water is a principle coeternal with God, and hence they used water instead of wine in the sacrifice of the Mass. St. Cyprian, who refuted this heresy in his 63rd *Letter*, states that it was a new sect in his time. They were disciples of Hermogenus, an African heresiarch, about the middle of the third century.

Aquila and **Priscilla.**— A Jewish Christian couple, tent-makers, who, driven from Rome, went to Corinth, where St. Paul met them, and where they instructed Apollo (Acts xvi. 3–5).

Aquileia.— A town in the crownland of Gorz and Gradiska, Austria-Hungary, situated near the head of the Adriatic, 22 miles north of Trieste. It was one of the chief cities of the Roman Empire, an emporium, and the key of Italy on the northeast, colonized by Rome about 181 B. C. In 452 A. D. it was destroyed by Attila's forces. A Synod held at Aquileia, in 558, condemned the Fifth General Council, and thus caused a formal schism, which lasted till the year 700, when the last of the schismatics returned to the unity of the Church. Aquileia became the seat of a Patriarchate in the sixth century.

Arabia.— A country of Western Asia, lying south and southeast of Judea. It extends 1,500 miles from north to south and 1,200 miles from east to west. It is bounded on the north by Syria, on the east by the Persian gulf and the Euphrates, on the south by the Arabian Sea and the straits of Bab-el-Mandeb, and on the west by the Red Sea, etc. Arabia is divided, by

geographers, into three parts — Arabia Deserta, Petræa, and Felix. The north-eastern portion is called *Arabia Deserta*. *Arabia Petræa*, or Stony, is now generally known as the Sinaitic peninsula and lies between the two arms of the Red Sea. *Arabia Felix* is the larger and the southern portion. Holy Scripture often refers to the country of Arabia.

Christianity was introduced into Arabia by some of the Apostles, at least it is certain that St. Paul, after his conversion, dwelt for some time in Arabia (Gal. i. 17). The seed sown by St. Paul in Arabia bore fruit a hundredfold, for one of the Emirs of that country sent a request to Origen, asking him for instruction in the Christian religion, to which the latter gladly acceded. There was a bishopric at Bostra at a very early date, and at many other places in Arabia about the middle of the third century. About the year 350, the Emperor Constantius sent an embassy, composed of the most distinguished persons, to the Sabeans or Homerites, a people inhabiting southern Arabia, to conciliate them, if possible, to Christianity. Theophilus, the Arian bishop, an Indian of Diu, who was at the head of the embassy, made an effort to obtain from the king certain privileges for the Christians. These were granted. Many inhabitants embraced the faith and three Churches were built at Tapharan, Aden, and Hormuz. Monks from the frontiers of Palestine labored zealously during the fourth and fifth centuries among the nomadic tribes of Arabia, as, for instance, Hilarion, Simeon Stylites, and Euthymius. Through the efforts of these holy solitaries, immense multitudes of the tribes we now call Bedouins, embraced Christianity. In 401, Euthymius converted Aspebethos, chief of a Saracenic tribe, and also consecrated him bishop for his subjects.

Arabici.— Heretics of the third century, who attacked the immortality of the soul, without, however, denying that it has another life. They maintained that the soul would die with the body, and rise again with it. These heretics held a great assembly, in Arabia, in regard to this question, at which Origen was present. He spoke there with such firmness and conviction that many of those who had fallen into this error, immediately abandoned it.

Aram (*elevation*).—Hebrew name of the region situated north and east of Palestine reaching to the Tigris. In Scripture, Aram is often distinguished by means of a determinative, for example: *Aram Naharim*, Aram or Syria *of the two rivers* (the Tigris and Euphrates), is the Mesopotamia of the Greeks (*between the rivers*).—*Aram of Soba*, *of Damascus*, *of Beth-Rohob*, *of Maacha*. The Septuagint and Vulgate render the name Aram by Syria. In the Assyrian cuneiform inscriptions, the names Aramu, Arimu, and Arumu are used, but only of Mesopotamia, and the peoples on the western bank of the Euphrates. As early as the period of the Judges, an Aramean king extended his conquests to Palestine (Judg. iii. 8, 10). David took Damascus from the Arameans, but Solomon was obliged to restore it. The last king of Damascus, Rezin, allied himself with Phacee, King of Israel, against Juda, but succumbed to Teglath-Phalaser of Assyria (745–727 B. C.). The Arameans became an important factor in the Assyrian state; their language seems to have become the common speech of trade and diplomacy, and it gradually supplanted Assyrian in Assyria, and Hebrew in Palestine.

Ararat.—The ancient name of a district in eastern Armenia between the river Araxes and the lakes Van and Urumiah; also used for all Armenia, and for the mountain ridge in the south of that country. The usual statement that Noe's ark rested on Mount Ararat, has no foundation in the Hebrew text, which reads, "on the mountains of Ararat." Tradition fixes upon a point called by the Turks "Steep Mountain," as the spot where the ark rested. In the Assyrian cuneiform inscriptions, the country is mentioned under the name Uratu, and many expeditions of the Assyrian kings against it, are enumerated. The height of Great Ararat is about 17,000 feet (17,325 according to Parrot); that of Little Ararat, 12,840 feet.

Arator.—Latin poet, born in Liguria (490–556); secretary and steward of Athalaric, king of the Ostrogoths of Italy; embraced the ecclesiastical state and became subdeacon at Rome. He put the Acts of the Apostles into Latin verses, published by Alde (Venice, 1502).

Arbela.—In ancient geography, a town in Assyria, the modern Arbil, Erbil, or Ervil. It was an early seat of the worship of Istar, and a place of considerable importance (I. Mach. ix. 2.).

Arbrissel (ROBERT OF) (1047–1117).—A French ecclesiastic, the founder of the Order of Fontevrault. He was appointed vicar-general of the Bishop of Rennes, in 1085; became professor of theology at Angers, in 1089; and two years later, retired to the forest of Craon, where he founded the Abbey of De Rota. Later, he founded the celebrated Abbey of Fontevrault, near Poitiers, after which the Order was named.

Archangel. See ANGEL.

Archbishop.—The title given to a metropolitan prelate, who superintends the conduct of suffragan bishops in his province, and who exercises episcopal authority in his own diocese. This title was unknown in the primitive Church, and for the first time was applied in the Orient by St. Athanasius, Bishop of Alexandria, to his predecessor, Alexander (fourth century); and in the Occident, to St. Isidore of Seville, who died in 636. However, since the Roman epoch, the prelate residing in the capital of a province, exercised over the bishops of the same province a kind of suzerainty, and it was generally the suzerain bishop who, later on, took the name of archbishop. There is no difference between the bishop and the archbishop as to order and character, but only in regard to privileges and jurisdiction. The archbishop judges, in his metropolitan officiality, the appeals lodged against the sentences rendered by the officials of his suffragans. He possesses the power of convoking and presiding in the provincial synods, superintendence and power of visitation over the bishops of the metropolitan see; the power of enforcing the laws of the Church as well as the canons and constitutions of his province. He has also the right of having the Cross carried before him in his own archiepiscopate, of giving his blessing, etc. See METROPOLITAN; APPEAL.

Archbishopric.—The extent of ecclesiastical territory under the jurisdiction and spiritual authority of an archbishop. In the United States there are at present (1899) fourteen archbishoprics. This term is also applied to the city where there is an archiepiscopal see.

Archchaplain.—This title was given in the early French monarchy to the court chaplain, often the same as the Papal, or later the imperial apocrisiary, and identical with the grand almoner and archchancellor. The title became extinct with the Carlovingian dynasty or second line of kings before A. D. 1000. The archchaplain had great privileges over matters concerning the Church; presided as mediator between the bishops and king. The same ecclesiastical office existed at the court of the Emperor of Germany and at other courts of sovereigns and princes.

Archconfraternity.— As the name indicates, this is, in the Church, a chief confraternity, having other confraternities affiliated with it, and endowed with special privileges. See CONFRATERNITY.

Archdeacon.— An ecclesiastical dignitary whose jurisdiction is immediately subordinate to that of the bishop. In early times, the archdeacon was often charged by the bishop with attending and assisting him in the administration of his diocese, wholly, or in part. His duties consisted in attending the bishop at the altar, and at ordinations; assisting him in managing the revenues of the Church, and directing the deacons in their duties. The name archdeacon is found among the ecclesiastical dignities since the fourth century. In the East it ceased with an ecclesiastical officer of the Court of Constantinople under the Byzantine Empire, and in the West after the eighth century. Dioceses had begun to be divided into separate territories over which rural archdeacons were placed, having under them deans or rural archpriests, charged with the supervision of the parish priests of their respective districts; over these was placed the general or grand archdeacon of the whole diocese, who took precedence of the archpriest and held his own court with its officials distinct from that of the bishop, so that appeals were taken from the former to the latter. The rural archdeacons were often priests, having care of souls, as was also the grand archdeacon from the twelfth century. The powers and privileges of this office were gradually restricted, and since the Council of Trent, its place is, for the most part, supplied by the bishop's vicar-general, between whom and the parish priests are sometimes placed the vicars forane or present rural deans; while the archdeacon of the present day, where the office survives, holds it as a position of honor. There are no archdeacons in the United States.

Archelaus.—A son of Herod the Great, by his Samaritan wife, Malthace. He was

educated with his brother Antipas, at Rome, and after his father's death was placed over Judea, Idumea, and Samaria (the cities Gaza, Gadara, and Hippo excepted), with the title of *ethnarch* or *tetrarch*; whence he is said to reign in Judea (Matt. ii. 22). After enjoying his power for ten years, he was accused before the Roman emperor, on account of his cruelties, and banished to Vienne, on the Rhone, in Gaul, where he died.

Archelaus.—Bishop of Kascar, in Mesopotamia, flourished about 278, under the reign of Probus. He is only known by his controversies with Manes or Manicheus. He wrote them in Syriac; we still possess an ancient Latin translation thereof, made, not according to the primitive text, but according to a Greek version, attributed to Hegomenus. This Latin text has been published by Zaccagni, Librarian of the Vatican, Rome, in 1698.

Archimandrite.—Formerly, this word signified a superior of a monastery. In the eighteenth century, it was used to denote an abbot-regular. At the present day, the word is applied to the superior of a monastery in the Greek Church, and the title has been retained among the United Greeks, that is, among those who acknowledge the Pope supreme Pontiff.

Architecture (*Early Church*).—What little is known of the places of worship of the early Christians is found in the patristic writings and among the writings of the early Christian historians, while much information is also obtained from the early pagan writers of the age. In the earliest times, doubtless, there were no fixed edifices, services being held in the houses of Christians; sometimes, as we read in the Scriptures, in an upper room, as when St. Paul was stopping at Troas (see Acts xx. 7–11). This is the most particular description of a house of worship that we find in the Scriptures. It is an upper room, as was also that in which our Saviour celebrated the Last Supper. These out-of-the-way places were doubtless selected because in those early days a Christian was exposed to the danger of losing his life by proclaiming his religion. In Rome we find them worshiping in the houses of wealthy Christians, in underground chapels, and in other places where they were least liable to be disturbed, and discovered to be Christians. After the period of persecutions, in the fourth century, however, Christians already possessed in many places spacious and often beautiful edifices set apart for the worship of God. The form of the primitive Christian Church was generally that of an oblong quadrangle, divided into three, rarely five, spaces by parallel rows of columns. The middle space, unlike that of the pagan basilicas, was roofed in and called the nave of the building, from its similarity to a ship, while the two or four spaces on either side were called the aisles, or wings of the building. There were, however, many churches built in other forms. The Church built by Constantine over the Holy Sepulchre was round; the one built by him at Antioch, octagonal; the Church of Nazianzum, built by the father of Gregory Nazianzen, was also octagonal. Others were in the form of a cross, such as that of the Apostles at Constantinople, built by Constantine. The church built by the same emperor at Mambre was, according to the authority of Valesius, in the form of a quadrangle, or square. There was still another form of church built in the figure of an arch, or hemisphere, resembling, if not identical with, the Pantheon at Rome. This, however, is more properly a description of part of a church, such as that of Saint Sophia at Constantinople, the body of which was built in the form of a trulla, or half-globe or cupola, though the general outline of the church was oblong. The churches were commonly so situated that the front or chief entrances faced at first toward the east, and the sanctuary, or altar, toward the west; but these positions were reversed in the Western world, and the altar was made to face toward the east, and the chief entrances toward the west. But in Ireland, as Bishop Usher, quoting from Jocelin, observes, the churches built by St. Patrick differed in position from any of these, and faced north and south.

The interior of the church was commonly divided into three parts: 1. At the western end was the *narthex*, antetemple, or vestibule, where the penitents and catechumens stood. 2. The *naos*, from its similarity to a ship, or temple, where the communicants or faithful took their respective places. These were separated according to sex, the men occupying the north side and the women the south. Besides this general division, there was still another. In the transept on the side occu-

pied by the women, the consecrated virgins and widows were separated from the others in a division called the *matronæum;* similarily, on the opposite side of the transept, monks and men of rank also held a separate position, called the *senatorium*. In Eastern churches the women occupied tribunes. And 3. The bema, or choir, or sanctuary, which was raised by a few steps above the nave, and separated from it by a curtain or partition usually of wood, but sometimes of marble. This terminated in a large semicircular hall, at the central point of which, and against the wall, was the bishop's throne, flanked on either side by the seats for the clergy, which also ran along the wall, and particularly surrounded the altar. Only the clergy were permitted to enter here. The altar stood in the center of the choir.

Archives.— Rooms to keep for safety and examination public records and historical documents. The principal archives of the Church, from apostolic times to the present day, are those contained in the Vatican at Rome. Pope Leo XIII. has graciously opened the Vatican Archives to public examination. They contain the most rare and most valuable records in the world.

Archontics. — Heretics of the second century, a branch of the Valentinians. They received this name because they attributed the creation, not to God alone, but to divers powers or principalities, which they called *Archontes*. They rejected the sacraments, and pretended that *Sabaoth*, an inferior archon or principal, was their author. They held that woman was the work of the devil; denied the resurrection of the body, and permitted every excess of sensual indulgence. They had books, which they called *Revelations of the Prophets*. Their chief was one named Peter, priest and anchorite. This heresy started in Palestine; Eutactus carried it into Armenia, and it was refuted by St. Epiphanus of Salamia.

Archpriest. — A title of ecclesiastical dignity which gives to certain priests a pre-eminence over others. Called by the Greeks *protopresbyter*, and later *protopope*. The title dates from the fourth century, and was originally given to the senior by ordination in a diocese, a rule long observed in the West. The archpriest, or dean of the Cathedral, assisted the bishop in solemn functions as well as in the spiritual adminstration, though without ordinary jurisdiction; the rural archpriest, or dean, had a limited superintendence over the parish priests of his deanery or district of the diocese, and formed with them the rural Chapter, as the bishop with his canons formed the Cathedral Chapter. The archpriest, in the Catholic Church, at the present time, is merely a title of honor, the former duties of the office being now performed by the auxiliary bishop or dean of the Cathedral Chapter. The duties of rural archpriests, since the Council of Trent, have generally devolved on the vicars forane, still called rural deans, or directly on the bishop's vicar-general.

Aretas.— Name of several kings of Arabia Petræa. One of them, at the instigation of the Jews, attempted to put St. Paul into prison (I. Cor. ii. 32; Cf. Acts ix. 24, 25).

Arianism.— Name of the most formidable heresy of ancient times, having for its founder one Arius, a native of Cyrenaic Libya, and generally supposed to have been born about the year 296. In early life, we find him mixed up in the religious disputes going on at Alexandria. Having studied under Lucian, at Antioch, he was well instructed in matters of exegesis, eloquent, subtle, and ambitious for fame. Degraded from the deaconate for having taken part with Meletius, Bishop of Lycopolis, in Upper Egypt, in strenuously opposing certain rules of discipline entertained by Peter, Bishop of Alexandria, but afterwards became reconciled to the latter. The reconciliation, however, was brief. Arius once more took part with Meletius, and was excommunicated by Peter in consequence; but the latter dying soon after, Achillas, his successor, restored Arius to his office and raised him to the priesthood. His new function opened vast resources to his already gifted intellect, and it is no wonder that his preaching became popular, and his erroneous opinions vehemently embraced. In a conference held in 313 with his bishop, Alexander, Arius, while speaking of the Trinity, rejected the eternal generation of the Word and its equal divinity to that of the Father. In a word, he denied that the Word was consubstantial to the Father, and alleged that such a conception was impossible to the human

mind, and accused Alexander of Sabellianism, *i. e.*, of destroying the distinction of persons. In maintaining his ground Arius went beyond his first statement of the absolute distinctness of person between the Father and the Son; he maintained that the Son was not coequal or coeternal with the Father, but only the first and highest of all finite beings, created from nothing, by an act of God's free will, and that He ought not to be ranked with the Father.

In holding these opinions, we find that Arius had embraced the principles of Philo. Later on, he expressed himself more fully before his adherents and in public: The Father alone is not produced. He alone has the being by Himself; if such is the character of the divine Being, if this is a condition of the divine unity, the Son cannot be but having been produced; the basis of His Being and of His essence is outside of Him; He is not God, but of an essence different from that of the Father; He is a creature, but the first of the creatures, the most eminent, manifested before every other by the free will of God, who through Him creates all things; hence there has been a time when the Son was not. Thus it was that Arius denied, with the Monarchians, the distinction of the Persons in God, maintained, with Sabellius, that God has not been eternally Father, that He became this only in time, when He created the world through His Son; finally he taught, with the Manicheans, that Christ has delivered man only through His doctrine and example.

Arius, not heeding the admonitions of his bishop nor the supplications of the priests who wished to see him reconciled to the Church, was excommunicated at the Council of Alexandria, in 321. Persisting in his opinions and in open defiance of the excommunication, he succeeded in securing the adherence of a number of the clergy and laity in Egypt, Syria, and Asia Minor, by his subtle and equivocal explanations. To escape persecution, Arius retired to Palestine, where he wrote a letter to his friend Eusebius, who was Bishop of Nicomedia, a city of Bithynia, and not far from Constantinople. Eusebius, one of the most influential Christians of his time, warmly sympathized with him; wrote in his behalf to Paulinus, Bishop of Tyre, and others; absolved him from the Alexandrian Council's excommunication; and in 323 convened another Council in Bithynia, which pronounced favorably on Arius. He even enlisted Constantine on the side of the latter to the extent, at least, that the emperor addressed admonitions to both Alexander and Arius, assuring them that the point in dispute was a trifling one, and ought not to provoke a serious quarrel. While Arius was residing at Nicomedia, he wrote a theological work in verse and prose, called *Thaleia*, some fragments of which remain, but they contain expressions which could not but pain a believer in the divinity of Christ. The *Thaleia* is said to have been sung by the Arian neophytes, who thus kindled the passions of their adversaries, and increased the virulence of the contest. The comedians, who were pagans, took advantage of the occasion to ridicule the Christian religion in the theaters. The officers of the emperor, in several cities, wished to repress the profane temerity, but the insolence of the Arians added to the confusion.

It now became impossible for the emperor to remain neutral or indifferent to the spread of Arianism and its fatal consequences. Hosius, Bishop of Corduba, whom he had appointed mediator between Alexander and Arius, took part with the former and reported unfavorably of the doctrine of Arius. Seeing the tranquillity of his empire threatened and dissensions among the eastern Christians growing more numerous through the efforts of Arius and his adherents, he listened to the advice of the most eminent bishops and, with the full approbation of the Pope, convoked the Ecumenical Council of Nice, in 325. Three hundred and eighteen bishops from all parts of the world were present, besides numerous priests and deacons well versed in theology. Arius was allowed to explain his doctrines, and the utmost freedom and facilities were provided for him at each session, to plead his case before attentive listeners. He boldly expounded and defended his opinions. He declared in the most unambiguous manner that the Son of God was created out of nothing; that He had not always existed; that He was not immutable or impeccable; that it was through His free will He remained good and holy; that if He had chosen, He could as easily have sinned as not; in a word, that He was a mere creature and a work of the Deity. He further affirmed that the Son of God was not of the same substance with the Father; that He

was not the "Word" or "Wisdom," properly speaking; and that the Scriptures only attribute these names to Him as they do to other created intelligences.

These propositions were listened to with great calmness by all the bishops until he had done. Then the document containing his confession of faith was torn to pieces before his face and consigned to the flames. The zealous young deacon, Athanasius, more than the equal of Arius in eloquence and logic, ably seconded Bishop Alexander in controverting the opinions of Arius, word for word. The logical effect of the argument was so precise and clear that the Council defined in the most precise manner the doctrine of the Godhead, founded on that of the Apostles, and signed by all the bishops except two, Theonis of Marmarica, and Secundus of Ptolemais.

The definition of the Godhead, declaring the absolute unity of the divine essence, and the absolute equality of the Three Persons; that the Son of God is true God, *i. e.*, being necessarily of the essence of the Father, and not made from a substance equal to the Father, unmasked the errors of Arius, and was a clear admonition to his friend Eusebius, and their adherents. Even in exile Arius planned various ambiguous definitions of his doctrines to betray Constantine into the belief that in substance he acknowledged the Nicene symbol of faith. He went so far as to promise to conform to the decisions of the Council. Disappointed in his expectations, Arius, in 336 A. D., proceeded to Constantinople, where he presented the emperor with another apparently orthodox confession of faith. The bishops Eusebius and Theonis were also recalled from exile. Constantine thought by this declaration that it would surely tend to restore peace and unity to the Church, but immediately on their return, the Arians became bolder and continued to persecute the most faithful defenders of the Nicene Creed: Eustachius of Antioch, Athanasius, etc. Athanasius was one of their most formidable antagonists, and they sought every means to influence the emperor against this saintly champion of the Church. Believing that peace and concord would more readily be restored by yielding to their presentations, he banished Athanasius to Treves, where his voice and pen could not exert such influence among eastern Christians against the errors of Arianism.

The new formula of faith presented by Arius to Constantine was so ingeniously put together that the emperor accepted his adherence to the Nicene dogma, and requested Alexander, Bishop of Constantinople, to administer to him Holy Communion on the Sunday following. This was considered a grand triumph by Eusebius and his friends, and, when the day arrived, they escorted the heresiarch through the streets of the metropolis. When about to enter the Church of the Apostles, to sacrilegiously partake of the Body and Blood of our Lord and Saviour Jesus Christ, whom he denied being coeternal and coequal, he was seized with violent colic and forced to seek a private closet to relieve nature, where he died of a painful hemorrhage in a few moments.

Arianism did not cease after the death of its founder. On the contrary, it spread rapidly in the East under the Emperor Constantius, and conquest over Magnentius gaining dominion over the West, spread there also. The Nicene doctrine had strong support on its side, and was strictly maintained by the banished Athanasius, and all in communion with the Holy See. The Arians soon became divided on points of doctrine and split into many parties. The old Arians, also styled Anomœans, or Heterousians, asserted, in the boldest style, their doctrine of "distinct substances." The semi-Arians modified the former doctrine by acknowledging that the Son of God was similar to the Father, at least by grace. Instead of *homousian*, which means consubstantial — of the same substance, they said *homoiousian* — of a similar substance. Morally, the victory was leaning to the side of the Niceans. Other parties qualified the doctrines of the others till the verbal difference between them and the orthodox doctrine was in some instances quite slight. Each sect carried the name of its chief. There were Eusebians, Eunomeans, Photians, Apollinarists, Accacians, Macedonians, etc.

Julian the Apostate (361–363), in his hatred of the Christian religion, left all parties at liberty to contend as they pleased with one another, so that they did not interfere with his plans. Indeed, it is said that he favored the Arian heresy to weaken the true Christians. Arianism, at last, was virtually abolished in the Roman empire under Theodosius in the East (379–395), and Valentinianus II. in the

West. Among the German nations, however, it continued to spread. The Vandals carried it into Africa, the Burgundians into Western Gaul, the Visigoths into Southern Gaul and Spain. The Arian controversy has never excited any great interest in modern times, though Erasmus was accused in the sixteenth century of wishing to revive this doctrine in his *Commentary on the New Testament*, while it is known that Michael Servetus published a work against the mystery of the Trinity later on, which served as a basis for a new system of Arianism. This modern heresy degenerated in the course of time into Socinianism. Dr. Samuel Clarke (1675–1729) and Whiston, who died in 1752, tried to revive it in England. Recently, a part of the Arian doctrine, the denial of the "eternal sonship," was broached in the Wesleyan Methodist Society by Dr. Adam Clarke and a few followers, but it was soon suppressed by the Conference. Pure Arianism can hardly now he said to exist. It has gradually lapsed into Unitarianism.

Arias Montanus (BENEDICTUS) (1527–1598).—Spanish Orientalist and philosopher; born at Frejenal, in the mountains of Estremadura, whence his surname *Montanus*. He took a distinguished part in the Council of Trent, and was the editor of the Antwerp Polyglot Bible (1568–73).

Ariel (Hebr. *lion of God*).—Name given by Isaias to Jerusalem, because the mountain on which it was built resembles a lion at rest.

Arimathea or **Rama.**—A city of Palestine, near Jerusalem, now called *Nebi-Sahamuil*, because the people there claim that they possess the tomb of Samuel. Country of Joseph of Arimathea, a disciple of Christ.

Arioch (Chald. *servant of the moon-god*).—1. King of Ellasar, one of the four kings who, at the time of Abraham, made an attack on the cities in the valley of Sodom (Gen. xiv.). In the book of Judith (i. 6) he is called king of Elam; identified by some with Erim-agu, king of Ellasar.—2. A captain of the guard of Nabuchodonosor (Dan. ii. 14 f.).

Aristides (ST.).—Christian apologist, of the first half the second century, was an Athenian by birth, and wore, after having become a Christian, the gown of the philosophers. The Emperor Adrianus, staying in Athens in 125, Aristides presented to him an apology for the Christians, filled with passages selected from philosophers. Adrianus was struck by it and mitigated the lot of the Christians. Of this long lost Apology, a considerable fragment, in an Armenian translation dating from the tenth century, was found in 1878 in an old codex by the Mechitarist monks in Venice, together with an oration ascribed to Aristides. But in the year 1889, J. Rendel Harris, an American palæographer, found in the Convent of St. Catharine, on Mount Sinai, the entire Apology of Aristides in a Syrian manuscript of the seventh century; and, soon after, Professor Robinson made the surprising discovery that the Greek text also was to be found, not only in manuscript, but actually printed, since 1832, in the *Vita Barlaam et Joasaph*, found among the writings of St. John Damascene. Though the three texts agree on the whole, they differ from each other in many particulars, but the Syrian seems to be preferable.

Aristo of Pella.—A Jewish Christian and apologist of the second century, of whose life we know very little. He wrote *Disputatio Jasonis et Papisci*, a dialogue on the Christian religion between Jason, a converted, and Papiscus, an unconverted Jew. It was written in Greek, and translated into Latin; both the original and the translation are lost. Its object was to show the fulfillment of the ancient prophecies in Jesus Christ.

Aristobolus.—Name of princes and high-priests of the Jews. *Aristobolus I.* Son of John Hyrcanus, and King of Judea (106–105 B.C.). His Hebrew name was Judah. *Aristobolus II.*—Son of Alexander Jannæus; died about 48 B. C. *Aristobolus III.*—A Jewish prince, who was made high-priest by Herod I. Herod had him assassinated about 30 B. C.

Ark of the Covenant.—One of the most important parts of the furniture of the Tabernacle, which, by divine direction, the Israelites constructed in the wilderness, and afterwards of the Temple, built by Solomon, at Jerusalem, to be used as a sacred depository for the Tables of the Law. It was a chest of setim wood, covered with gold within and without, two cubits and a half in length, one cubit and a half in breadth and in height (according

to the common estimate of the length of the cubit, three feet nine inches in length, and two feet three inches in breadth and height). The lid was formed of pure gold, with a crown or raised border of gold. Within the Ark was deposited the "testimony," consisting of "the two Tables of the Law," *i. e.*, the stone tablets upon which the ten commandments were inscribed. The golden lid of the Ark was called *mercy seat* or *propitiatory*, and above it were the *Cherubim* made of the same piece of gold with it, and between them was the place of the *Shechinah* or manifestation of the Divine presence. The Ark had also golden rings, through which they passed staves of setim wood, overlaid with gold, for carrying it in the journeyings of the Israelites (Ex. xxv. 10–22). At first it was placed in the part of the Tabernacle called the Holy of Holies, and later on in the Temple of Solomon. It was carried before the people when they marched to battle. The Philistines got possession of it but restored it shortly after. Before the Babylonian captivity, Jeremias secreted it in a cave of Mount Nebo. There is no mention of it being deposited in the second Temple, and the general belief, current in early times, was that it was burned at the destruction of Solomon's Temple.

Arles. — One of the oldest towns in France, situated on the left bank of the principal branch of the Rhone, after it has divided into a delta, in the department of Bouches du Rhone. In the early Christian times several important synods were convened at Arles (314, 354, 452, and 475).

Armenia.—An extensive country of Asia, having Media on the east, Cappadocia on the west, Colchis and Iberia on the north, Mesopotamia in the south and the Euphrates and Syria on the southwest (IV. Ki. xix. 37).

Armenia (*Christianity in*). See GREGORY THE "ILLUMINATOR."

Arminius and **Arminians.**— Arminius (1560–1609), a preacher in Amsterdam, and, in 1603, a professor in Leyden, dissented from Calvin's severe doctrines on Free Will and Predestination, and adopted a system which he deemed less revolting to the reason of man. He was opposed by Gomar, one of his colleagues. The controversy between the Arminians, also called "Remonstrants," from their Remonstrance, which in 1610 they presented to the States-General, and the Gomarists, known also as Anti-Remonstrants, led, early in the seventeenth century, to civil commotions. Repeated, but ineffectual, attempts were made on the part of the civil authorities to bring about a reconciliation between the contending parties. The National Synod of Dort, in 1618, upheld Calvin's doctrines, and condemned the Arminians as heretics, who, in consequence, were deprived of their position, and even banished from the country. Though much persecuted, the Arminians continued as a distinct organization and are chiefly confined to the Netherlands, where they number only about twenty congregations and a few thousand adherents.

The doctrine of Arminius, and of Episcopius, his successor, against that of Calvinism and that proclaimed by the "Synod of Dort," was as follows:—1. Conditional election and reprobation in opposition to absolute predestination as taught by Calvin. 2. Universal redemption, or that the atonement was made by Christ for all mankind, though none but believers can be partakers of its benefits. 3. That man, in order to exercise true faith, must be regenerated and renewed by the operation of the Holy Ghost, which is the gift of God. 4. That this grace is not irresistible. 5. That believers are able by the aid of the Holy Ghost to resist sin, but that there is always in this life the possibility of the fall from grace, in opposition to the Calvinistic doctrine of the perseverance of the saints. Protestants in general shared in the controversy excited by the promulgation of these doctrines, and all opponents of Calvinism are still often characterized as Arminians. In the Church of England Arminianism was especially favored by the High Church party. The Methodist denomination was divided on the subject, the followers of Wesley being Arminians and those of Whitefield, Calvinists.

Arnauld (ANGELICA).— Daughter of the following, born in 1591; died in 1661. When only 14 years old, she became Abbess of Port-Royal des Champs, where she revived the spirit of the Institute of St. Bernard. She also reformed the Abbey of Maubuisson. *Arnauld* (*Jeanne Catharine Agnes de St. Paul*).— Sister of the preceding (1694–1671), became coadjutress of her eldest sister, and ruled Port-Royal after her sister's

death. She wrote: *The Image of the Perfect and Imperfect Religious* (Paris, 1660); *The Rosary of the Blessed Sacrament* (1663), suppressed at Rome, without being censured.—The four other daughters of Antoine Arnauld were also religious of Port-Royal and attached to the Jansenist party.

Arnauld (ANTOINE) (1560–1619).—Famous lawyer, son of the general advocate of Catherine de Medici. He composed works against the Jesuits and against Philip II. King of Spain. He had by Catharine Marion twenty children, of whom ten survived him.

Arnauld (ANTOINE).—Son of the preceding and youngest of his children, born at Paris in 1612. By the advice of Abbé St. Cyran, director of Port-Royal, and friend of his family, he embraced the ecclesiastical state and joined the cause of Jansenism. Doctor of the Sorbonne in 1643, he published his book on *Frequent Communion*, to which he might have given just the opposite title. Violent disputes broke out in regard to this subject. A priest of St. Sulpice having refused absolution to the Duke of Liancourt, who had taken up, with an extraordinary zeal, the defense of the book of Jansenius, Arnauld wrote in favor of Jansenism two lively letters. The Sorbonne censured the two following propositions: The Fathers show us a just man in the person of St. Peter, in whom grace, without which we can do nothing, was wanting on one occasion, where we cannot say that he did not sin.—We can doubt whether the five propositions condemned by Innocent X. and Alexander VII. are those of Jansenius, Bishop of Ypres, and whether they are contained in the book of this author. Arnauld, refusing to subscribe to the censure, was excluded from the Faculty. A transaction between the parties, concluded in 1669, under the name of "Peace of Clement VII.," permitted him to leave without disgrace. He devoted this time of peace to the defense of Catholic orthodoxy, against the Protestant ministers Claude and Jurieu. Then he published (in French): *Perpetuity of Faith; The Destruction of the Morals of Jesus Christ by the Calvinists*, and several other works of controversy. But his relations with Port-Royal and the Jansenists rendered him suspicious once more. He was obliged to leave France; he went to Belgium, where in spite of his advanced age and infirmities he did not cease to write and to fight. He died at Liége in 1694. See JANSENISM.

Arnobius.—A distinguished rhetorician. He was a native of Sicca, in Africa, and flourished in the beginning of the fourth century. He was a zealous advocate of paganism, until, as St. Jerome relates, he was warned by heavenly admonitions to embrace Christianity. To give some public proof of the sincerity of his conversion, Arnobius, about 304, wrote, probably at the bidding of the bishop to whom he applied for admission into the Church, his seven books of *Disputations against the Gentiles*, in which he exposes the fallacies of heathenism and the immorality of idolatry. He dwells in particular on the reproach made by the pagans that the Christians, by despising the ancient gods, were the cause of all the calamities that befell the empire. As he wrote this work while a novice in the faith, his expressions are somewhat inaccurate regarding certain doctrines of the Gospel. He died in 325.

Arnoldists.—Heretics of the twelfth century, who took their name from the impetuous Arnold of Brescia. They are said by some writers to have held the errors of the Petrobusians, regarding infant baptism and the Holy Eucharist. Their special doctrine was, that secular and religious power ought not to be vested in the same person; that salvation was impossible to a priest holding property, or to an ecclesiastic exercising temporal power; and, consequently, that Church property might be lawfully seized by laymen. They are branded as heretics by Pope Lucius III., and also in the law of Frederick II.

Arnon (*Oued-Modjel*).—River of Palestine, which descends from the mountains of Galaad into the Dead Sea. It separates Palestine from Arabia.

Arphaxad.—1. Son of Sem, born two years after the Deluge, and father of Cainan. According to Josephus, he settled in Chaldea.—2. King of the Medes, mentioned in Judith, where it is said that he built Ecbatana. It is believed that he is the Phraortes or Phrartes of Herodotus, who subdued all the peoples of Asia, and was finally conquered and killed by Nabuchodonosor.

Art (*Christian*).—Christian art was born in the Catacombs of Rome. It com-

prises three periods: The first answers to the age of primitive Christianity; the second produced in the Orient the Byzantine style, and the third produced in the Occident the Latin and Roman style. From the first century, the history of art and the Church are inseparable. The early Christians employed painting in the decoration of their places of worship, as abundant evidence in the Catacombs bears witness. Among them is a head of Christ, the type to which all succeeding artists have adhered. There are also several representations of the Blessed Virgin and a head of St. Peter and of St. Paul. (See PAINTING). In the fourth century, after the recognition of Christianity, art received new life and some remains may be traced to that time; but it relapsed after the Western Empire, and would, most probably, have been forgotten had it not been for the monks. Those patient toilers preserved, through the illustration of the Bible, and the illumination of missals, the germs which in the thirteenth century waxed strong, and budded and bloomed into beauty, in the matchless work of Cimabue, Nicholo, Pisano, and Giotto, whose names will remain landmarks in the history of art for all time.

At this time, art completely abandons the ancient traditions to take a new form—all Christian in expression. The thought which dominates in the monuments of the thirteenth century is the transporting towards heaven. This new architecture, so improperly called Gothic, arose in the bosom of France, perfected by French workmen and artists. So, too, with sculpture; it creates from itself a new type, essentially Christian, through which it is in harmony with the temples it decorates; the plastic beauty was all in the pagan statuary; in the statues of the Middle Ages it is the expression of the moral sentiment which is predominant. Finally, a new art, encouraged and nurtured by the French—the painting on glass—developed during this time and largely contributed toward the decoration and solemnity of the churches; touching the vaulted ceilings, aisles, altars, paintings and statuary with a mellow and subdued coloring, which is both touching and elevating to the soul and to the artistic sense. And now after the great architects come the great painters; the latter arose in Italy at the end of the thirteenth century. In the seventeenth and eighteenth centuries, the master works of the Middle Ages were not so highly prized as they are to-day. The advancement in all departments of knowledge has cultivated a higher appreciation of the classic works of art which will stand alone in their perfection for all time.

Art (*Christian*) and **Protestantism.**—Protestantism, says Cardinal Wiseman, presents no types of Christian art. It has destroyed the types of the past. It excludes as legendary all the most beautiful histories of the early saints; it has quenched all sympathy for the favorite themes of mediæval painting—the Fathers of the Desert, St. Benedict, and the great monastic heroes; and, still more, the inspirer and the maturer of art and of its poetry, the glorious St. Francis of Assisium. And as to the present, it allows no communion with saints in heaven, and consequently no interest in having their effigies before our eyes; no loving intercourse with blessed spirits, and therefore no right to bring them visibly in action. All ecstasy, supernatural contemplation, vision, and rapturous prayer, with the only approach to heavenly expression that earth can give; all miracles and marvelous occurrences, with the store of incident which they supply; all mingling, in any one scene, of the living and the blessed, the past and the present; in fine, all the poetry of art, is coldly cut out—nay, strangled and quenched—by the hard hand of Protestantism.

Furthermore, Protestantism lacks essentially all religious tenderness and affectionateness. It has no sympathy with the mysteries that touch the feelings. The crucifix is to it, what it was in St. Paul's time dividedly to Jew and Gentile, both a stumbling block and foolishness. The Mother of sevenfold grief is a superstition. Meditation on the Infancy or Passion of Our Lord is not part of youthful training in its schools; it has not produced a tender writer on these subjects.

Artemon and **Artemonites.**—Artemon, the founder of the Artemonites, taught in Rome, at the end of the second and the beginning of the third century. He declared the doctrine of the Divinity of Christ to be an innovation, and maintained that the belief of his party, with regard to Christ, was the primitive one in the Church during the first two centuries,

till the faith was perverted by Pope Zephyrinus. This bold assertion was ably refuted by a Roman presbyter (Cajus or Hippolytus) from the sacred Scriptures, the writings of the Fathers and the Apologists; by the prayers and hymns of the early Church, and by the condemnation of Theodotus the Tanner.

Articles of Perth. — The five articles agreed upon at a General Assembly of the Church of Scotland, convened by James VI., in 1618, enjoining certain episcopal observances, such as the observance of fast days, kneeling at the Lord's Supper, etc. They were ratified by the Scotch parliament in 1621, and became a subject of bitter controversy between the king and the people.

Articles of Schmalkald. — Articles of Protestant faith, drawn up by Luther, and submitted to a meeting of Protestant electors, princes, and States, at Schmalkald, Germany, in 1537, intended to bring them into closer union and form a league against the Catholic States and Charles V.

Articles (*The Lambeth*).—Nine articles drawn up at Lambeth, England, in 1595, which were intended to define the Calvinistic doctrine with regard to predestination, justification, etc.

Articles (*The Six*).—These are often mentioned in the ecclesiastical history of England as the "whip with six strings," or "bloody statute," as they were called from the bloody persecutions to which they gave rise. These articles were imposed by act of parliament in 1539, when Henry VIII., was displeased with some of the bishops most favorable to the Reformation. They upheld the doctrine of Transubstantiation, declared communion in one kind only necessary, condemned the marriage of priests, enjoined the continued observance of vows of chastity, and sanctioned private Masses and auricular confession. Severe penalties were appointed for writing or speaking against them, and for abstaining from confession or Communion at the accustomed times, for priests failing to put away their wives, and for persons writing or speaking against the doctrine of Transubstantiation. Archbishop Cranmer vainly opposed the act in the House of Lords as a "blow to the Reformation"; the king was resolved to have it passed. Its severity was mitigated by a subsequent act of Henry's reign (1544), and repealed in 1549.

Articles (*The Thirty-Nine*).—Are the articles of religion of the Church of England, which were agreed upon by the archbishops and bishops of both provinces and the whole clergy, in the Convocation held in London in the 4th year of Elizabeth, 1562, under Archbishop Parker. In the reign of Edward VI. the original articles were forty-two in number, and were set forth by the King's authority in 1552. To these articles was prefixed the *Catechism*, nearly all of which was the work of Cranmer, for he acknowledged before Queen Mary's commission that they were his doing. After Edward's death, one of the first acts of the Convocation was to reject these forty-two articles. In 1558, Elizabeth succeeded her sister, and in the following year Parker was installed in the see of Canterbury, and then came a fresh opportunity for drawing up some articles of faith which might be binding on the Anglican Church. Parker revised the forty-two articles of King Edward, rejecting four of them entirely, and introducing four new ones, *viz.*: the 5th, 12th, 29th, and 30th, as they now stand, and altering more or less seventeen others. This draft Parker laid before the Convocation, which met in 1562, where further alterations were made; and the 39th, 40th, and 42d of King Edward, which treated of the resurrection, the intermediate state, and the doctrine of the final salvation of all men, were finally rejected. The 41st of King Edward's articles, which condemned the Millenarians, was one of the four which Parker omitted. Thus the articles were reduced to thirty-nine. They were drawn up and ratified in Latin, but when they were printed, as was done both in Latin and English, the 29th was omitted, and so the number was further reduced to thirty-eight. From these thirty-eight there was a further omission, *viz.*, of the first half of the 20th article, which declares that "the Church hath power to decree rites and ceremonies, and hath authority in controversies of faith." As all the records of the Convocation perished in the great fire of 1666, it is difficult to tell who authorized Parker to make the omissions, alterations and additions, and to place a number of clergy "under ban" for accepting the original draft instead of the revised and altered one. However, the commis-

sion had found some of the bishops and clergy adhering to the 42 articles, while others maintained the original draft. This was leading to different beliefs among the professed members of the Church, some holding to the doctrine of purgatory, and others to the final salvation of all men by receiving the last rites prescribed by the Church to the dying. In 1571, the articles once more underwent revision and alteration. Some clamored for a radical change in doctrine and for a complete elimination of Catholic doctrine. Parker and Jewel made some alterations to satisfy the extreme Churchmen, and an act of parliament was passed, in that year, compelling the clergy to subscribe to "such of them as only concern the confession of the true Christian faith, and the doctrine of the sacraments." The question now arose, which was the authorized copy, some of the copies being printed with, and others without, the disputed clause of the 20th article and the restoration of the whole of the 29th. The articles in dispute were settled, and the whole thirty-nine, as they now stand, were approved in 1604; and adopted by the Convocation of the English Church in Ireland in 1635, and by the Scotch Episcopal Church in 1804, and, with certain modifications, by the Protestant Episcopal Church of the United States.

Theologians find in the thirty-nine articles of faith a curious admixture. Some of them have been taken from the Confession of Augsburg, others from Melanchthon's *Apology* and Luther's writings, and not a few from the articles drawn up by a commission appointed by Henry VIII., which contain some points of Catholic doctrine. Cranmer framed the 11th article, on justification; three of the bishops of the Convocation which ratified said articles were accused of Arianism, and no two wholly agreed on certain clauses which were added from time to time. Is it possible that a Church which came into existence at the bidding of a lecherous tyrant and murderer, which changed its confession of faith in each successive reign according to the royal pleasure and the will of the parliament, that promulgated its liturgy by the force of the halter and the stake, was the Church of Christ?

Asa.— Son and successor of Abia, king of Juda (944–904 B. C.). Restored the worship of the true God, conquered the Moabites and Ethiopians. He united with the king of Syria against the kingdom of Israel, and imprisoned the Prophet Ananias, who reproached him for that alliance; but he repented and reigned happily during 41 years. Josaphat was his successor.

Asael.— Son of Sarvia, brother of Jacob; one of David's thirty heroes, and extremely swift of foot. He was killed by Abner, in the battle of Gabaon.

Asaph.— A celebrated musician in David's time, and one of the precentors of the Temple music. Some Psalms are attributed to him, but it is probable that he only set them to music.

Ascalon.— One of the five chief cities in the land of the Philistines, on the coast of the Mediterranean, 39 miles southwest of Jerusalem. After the death of Josue, the tribe of Juda took Ascalon. Its site is marked by the modern village of Asgalan.

Ascension Day (sometimes called Holy Thursday).— One of the greatest festivals in the Catholic Church. It is celebrated on the fortieth day after Easter, and is intended to commemorate the Ascension of Christ into heaven. Ascension Day has been observed from the earliest times of the Christian Church. St. Augustine believes it to have been instituted by the Apostles themselves or the primitive bishops succeeding them. Christ having remained with His Apostles forty days after His resurrection, and having them sufficiently instructed to go forth and preach His Gospel to all nations, He led them outside the city of Jerusalem; then, extending His hand to bless them, He raised Himself up to heaven in their presence, and seated Himself at the right hand of God, His Father, from whence He shall come to judge the living and the dead, and render to each according to his works (Acts i. 1 II.). Several ancient writers assure us that Christ left the impress of His feet upon the ground when He raised Himself up to heaven. In order to preserve every remembrance of our Saviour's Passion, Resurrection and Ascension, the Empress Helena caused a magnificent Church — the Church of the Ascension — to be built over the place, leaving unpaved the spot where the imprint of the Saviour's feet was visible; and in closing the vault, a part was left open to indicate the direction the Redeemer took in ascending to heaven. St. Augustine is of the opinion that the ascension took place at the hour

of noon. The Apostolic Constitutions ordain that the Church shall celebrate the feast on Thursday, the fortieth day after His resurrection.

Ascetic (Gr. *Asketes*, from *Askein*, to *exercise oneself*).—Name given to those Christians who practiced penance, fasts, abstinence, self-mortification, etc. Among the Greeks asceticism denoted the exercise and discipline practiced by athletes or wrestlers who had to harden their bodies by exertion and to avoid all sensual and effeminating indulgences. In modern times the name is also applicable to one who retires from the ordinary bustle and business of life to engage in pious exercises, or who withdraws from society to practice the austerity of the recluse or hermit.

Ascetical.—That which has reference to the exercise of the spiritual life and bodily mortification; ascetical theology which treats of the mastering of the desires and passions and the practice of severe virtue; the ascetics of the Fathers of the Church, *v. g.*, of St. Basil. The word has been adopted by modern Protestants to designate that part of ethics which treats of the practice of virtue, or, in other words, the essence of asceticism is to hold self-denial and suffering to be meritorious in the sight of God, in and for itself, without regard to whether it promotes in any way the good of others or the improvement of the ascetic's individual character. Though the fundamental principle of the Reformation is that salvation is secured by justification through faith, and not through "dead works," yet, the ascetic spirit often shows itself still animate under various disguises of Protestantism.

Asceticism.—The life or practice of an ascetic; the principles and historic customs of ascetics. In the Christian sense, asceticism signifies, in general, the exercise of every action which furthers the self-perfection of man, especially self-command, self-denial, and mortification of the lower sensual nature. In this sense, asceticism is the duty of every Christian. The teaching of St. Paul in comparing the Christians to wrestlers who had to contend with Satan, the world, and the flesh, contributed to the mastering of the passions, though the philosophy of the time exercised an influence toward it, as it held the freeing of mind from matter to be the means of union with God; or, at least, that the refraining from all luxurious pleasure was the way to restore the soul to its original purity. In a more restricted sense, asceticism designates an unmeasured degree of self-victory, like the renouncing of earthly possessions, pleasure, abstinence in eating and drinking, exercise of penance, abstinence from marriage, and submission of our own will to that of a superior. The ascetic is one who wishes to obtain, through such means, a higher state of holiness than is generally attained. Towards the beginning of the second century, the ascetic spirit began to show itself in the practice of poverty, celibacy, and abstinence from all sensual gratification. Some of the ascetics remained among men, and others dwelt apart as hermits. The union of scattered hermits into separate communities, was first made by Pachomius in 340 A. D. Afterwards, each community followed the rule of its founder, and this virtually led to the institution of monasticism. See MONASTICISM.

Ashdod (Gr. *Azotus*).—One of the five cities of the Philistine confederacy, and a seat of the worship of Dagon, the fish-god (I. Ki. v. 5), between Gaza and Jaffa. It was assigned to the tribe of Juda, but was never subdued by the Israelites. It was destroyed by the Machabees (I. Mach. v. 68; x. 84). Its site is marked by the modern village of Esdud.

Ashima or **Asima.**—A deity adored by the people of Hamath, who settled in Samaria. It means, probably, the same as the Persian word *asuman, heaven;* and signifies the host of heaven, that is, the stars, or perhaps the sun alone.

Ashtoreth (plural *Ashtaroth*, called by the Greeks *Astarte*).—A goddess of the Phœnicians, whose worship was also introduced among the Israelites and Philistines. She is more commonly named in connection with Baal. Another Hebrew name for the same goddess is *Asherah*, that is, *the happy, the fortunate;* or more simply, *fortune.* In connection with the worship of Astarte, there was much of dissolute licentiousness; and the public prostitutes of both sexes were regarded as consecrated to her.

Ash Wednesday is the first day of Lent, so called from the Catholic ceremony of blessing ashes and strewing it upon the forehead of the clergy and laity

as a sign of penance. The Fathers of the Church, especially St. Gregory, call the first day of Lent the "head of the fast," *caput jejunii*, because it is on this day that the fast of Lent begins. This custom is very ancient, for we know it was observed in the time of Pope Gregory the Great (590–604). The covering of the head with ashes has long been a common sign of mourning among eastern nations, indicative of the deepest sorrow and distress. Instances of this are mentioned in Scripture. Jeremias advises the people of Jerusalem to cover themselves with ashes to escape the wrath of Nabuchodonosor (Jer. xxv. 34). The Ninivites dressed in sackcloth and put ashes upon their heads to avert the heavenly vengeance (Jonas iii. 6). The Christian Church has adopted a symbol so potent to excite in the soul sentiments of humility, compunction, and penance, by reminding us that we are but dust and unto dust shall return. Penitents, in the early Christian Church, testified their sorrow and humiliation at times by standing at the door of the Church in "sackcloth and ashes." The ashes are blessed at the altar, immediately before Mass; the celebrant marks on the heads of the clergy and the assembled people, with the blessed ashes, and to each person he thus marks, he addresses the words which God announced to the first sinner: "Remember, O man! that thou art dust and that thou shalt return unto dust" (Gen. iii. 19). The ashes that are used on Ash Wednesday should be dry; this the Sacred Congregation of Rites specifies (May 23d, 1693, *apud Gardellini*, vol. I, p. 19). They should be made from the branches blessed on Palm Sunday, the year previous. The Rubric of the Missal is formal on this point. These ashes, are indeed the remains of the glory of the God-Man, and as the seed of that which is reserved for us in heaven. Hence we should receive them in accordance with the sentiments of the Church.

Asia.—The largest division of land on the globe, generally regarded as the birthplace of the human race, and the most ancient seat of civilization. The same Asian characteristic of variety and wide contrast is found in the religious creeds as in the countries and tribes of people: The Brahminical religion of India; the doctrines of Buddha, Confucius, and of Lavtse in China; the worship of the Grand Lama in Tibet; the creed of Islam in several varieties in Arabia, Persia, and India; the rude heathenism of the north; the various sects of native Christians in Armenia, Syria, Kurdistan, and India; the Greek Church in Siberia,—these and other forms of belief or religious profession, display diversities and contrasts nearly as striking as Asian geography.

Christianity, however, has spread with the European populations. The so-called orthodox religion in the Russian Empire; Anglicanism, and other denominations of Protestantism, are mostly found in English possessions, while Catholic missionaries, besides preaching the Gospel in Asia, have founded flourishing missions in Syria, India, Japan, and China. The Catholic Hierarchy of Asia at the present time, comprises six patriarchates; 26 archbishoprics; 51 bishoprics; five apostolic delegations; 26 apostolic vicariates; six apostolic prefectures, with a Catholic population of about nine millions.

Asia Minor.—The ancient name of what is now called Anatolia. Many of its cities were famed as seats of civilization, literature, and commerce. Since the Christian era it has been divided into numerous sects, and many of the heresies which have antagonized the Church from apostolic times found many adherents among the people. To-day, pure Christianity has to contend against Mohammedanism, Arminianism, and the Russian Church.

Asiongaber (the modern *Akabah*).—Ancient port of Arabia, on the Elamitic Gulf, whence the Hebrews and Phœnicians departed to trade with Ethiopia and Arabia Felix.

Asmodeus (from the Hebr. *samad*, *destroyer*).—Demon of which there is mention in the Book of Tobias and in the Talmud. The Rabbis call him "the prince of demons." He is generally looked upon as the demon of licentiousness.

Asmoneans.—Name given to the Machabees, natives of Amson, in the tribe of Simeon, or descendants of a certain Asmoneus.

Asor.—Musical instrument of the Hebrews, formed of 10 strings mounted on an oblong square; they played on it either with the fingers or a plectrum.

Aspersion (from the Lat. *aspergere*, from *ad* and *spargo*, *I spread*).—The

religious ceremony of spreading or sprinkling water over the people or objects which are to be blessed. Aspersion is found almost among all nations. The Jews had different aspersions ordained by the Law of Moses. Our blessed water has evidently replaced the lustral water of the Romans. The rite of aspersion goes back to the first centuries of the Church. Pope St. Clement prescribes aspersions with water mixed with oil. Alexander substituted the salt for the oil; we bless water and salt to be used in sprinkling the people. The prayers said in the blessing of the water consist in exorcisms over the water and salt; they are found in almost all the missals. The custom of blessing water every Sunday before Mass is of the highest antiquity; it is evidently connected with the custom that the early Christians had of washing their hands and faces in blessed water to purify themselves before entering the church. See BLESSED WATER.

Assar-Haddon. — King of Syria, of the second dynasty, successor to his father Sennacherib in 681 B. C. He commanded an army in Armenia when he learned the news of the assassination of his father by his eldest sons. Assar-Haddon hastily returned, defeated his two brothers at Khanir-rabat, in January 680, and was proclaimed king. He invaded Syria, destroyed Sidon, and transported the skilled laborers to Babylon. He went south into the heart of Arabia, and north as far as the Caucasus, subduing the Cimmerians and Medes. In 672, he invaded Egypt, effected its conquest, and defeated the Ethiopian prince Tirhaka. He divided Egypt into 20 governments. In 669, Assar-Haddon fell sick. In 668 he associated his son Assurbanipal with the government, and died at Babylon in 667. Under his rule, all Western Asia formed one single empire.

Assemani.—Name of a famous family of United Maronites. 1. *Giuseppe Aloysio, A.* Born at Tripoli, Syria, about 1710; died at Rome, 1782. A Syrian Orientalist and professor of Oriental languages at Rome. 2. *Simone A.*—Born at Tripoli, Syria, 1687; died at Rome, 1768. A Syrian Orientalist, custodian in the Vatican library; author of *Bibliotheca Orientalis, Clementino-Vaticana* (1719–1728). 3. *Stefano Evodio, A.*—Born at Tripoli, Syria, 1707; died 1782. A Syrian Orientalist and custodian in the Vatican library. His works include *Bibliothecæ Mediceo-Laurentianæ et Palatinæ cod.*, etc. (1742); *Acta Sanctorum Martyrum* (1748), etc.

Assuerus (more correctly *Ahasuerus*, or *Achasverosch*, derived from the Sanscrit *kchatra, king*, which became *kchesche* in the cuneiform inscriptions).—1. *Assuerus.* — King of the Medes, mentioned in Daniel (ix. 1). This ruler has been identified with Cyaxares, father of Astyages, who conquered Ninive. 2. *Assuerus.*— King of the Medes mentioned in Esdras (iv. 6), to whom the enemies of the Jews,—desirous of hindering the rebuilding of Jerusalem, sent accusations against the latter,— is the Cambyses of history, who waged war and died in Egypt. 3. *Assuerus.*—The best known, is the potentate who figures in the Book of Esther. Having repudiated Queen Vasthi, who had refused to appear at a court festival, Assuerus married, four years afterwards, a young Jewess named Esther, a ward of Mardochai. Five years after this marriage, the minister Aman, on account of some insult he had had to suffer, persuaded the king to murder all the Jews of the empire. But a few days before the fatal date, Esther and Mardochai succeeded in so completely overthrowing the influence of Aman that the latter was executed instead of the Jews, and the king permitted them to defend themselves against their enemies, whom they murdered by thousands. This Persian king has been identified with the historic Xerxes according to two concordances between Scripture and Herodotus (Her. vii. 7, and Esther, i. 3; Her. ix. 108, and Esther, x. 1).

Assumption.— Term employed to-day in the language of the Church to signify the miraculous removal into heaven of the Blessed Virgin Mary, body and soul. Jesus Christ, before dying, having recommended His Mother to St. John, this Apostle took care of her, and it is believed that she followed him to Asia, and finally settled at Ephesus where she died. The Church honors her death under the name of *deposition, rest, sleep, passage*, since the beginning of the fifth century, as it appears from a letter of the Ecumenical Council of Ephesus, of the year 431. Since the century following, the Faithful commenced to distinguish the Assumption from the other solemnities of the Blessed Virgin. About the end of the seventh century, the belief in her resurrection became current. We find this pointed out under the name of Assump-

tion in an ancient Martyrology attributed to St. Jerome, and in the Sacramentaries of Popes St. Gelasius and St. Gregory. The Feast of Assumption is celebrated on August 15th. In regard to this assumption or resurrection of body and soul of the Blessed Virgin into heaven, it is no article of faith, but only a common opinion which it would be rash to contradict.

Assyria.— In the Old Testament *Assur*. An ancient Asiatic state, which, at the period of its greatest power, covered a territory of 75,000 square miles; bounded by Armenia on the north, the Lower Zab on the south, the Zagros mountains on the east, and the Tigris on the west. In Gen. x. 2, the name is given to a small district (about 25 by 17 miles in extent) on the left bank of the Tigris. The name of the country is derived from that of the city Assur, situated about 50 miles south of the modern Mosul, and marked by the ruins of Kileh-Shergat. The city is not mentioned in the Old Testament, but it survived Ninive, being still in existence in the time of Cyrus, the conqueror of Babylon. The name, besides being given to the city and country, was also applied to the national god, always spelled *Asur* in this connection. The Persians called the city Athura. The Greeks comprised in the name *Assyria*, or its shortened form *Syria*, the entire territory between Babylonia and the Mediterranean, sometimes applying it even to Babylonia. The northern and eastern portions of the country were mountainous, but the greater part was flat, being an extension of the Babylonian plains. Its principal rivers were the Tigris and Euphrates, with their tributaries, the Choser and the Upper and Lower Zab. Assyria was a fertile country, and abounded in all sorts of animals; among others the stag, roebuck, wild bull, and lion. The hunting of the lion was the favorite sport of the Assyrian kings. According to Genesis (x. 8–12, 22), the Assyrians were descendants of Sem, and emigrants from Babylon. Their Semitic-Babylonian origin is fully attested by sculptures and inscriptions. Their language is, apart from new dialectical and orthographical variations, identical with Babylonian, and akin to Hebrew. Assyria, derived its civilization from Babylonia. Its religion was the same as that of the mother-country, with the exception of the national god Asur, which was placed at the head of the pantheon. Assyrian architecture was a slavish copy of that of Babylonia. Although stone abounded in Assyria, bricks continued to be used in imitation of the practice in Babylonia, where no stone existed. The Babylonian emigrants who settled Assyria, probably set out about 2000 B. C. The first Assyrian rulers, of whom we have knowledge, were Belkapkapu, Ismi-Dagan, and his son Samsi-Ramman (1816 B. C.). For the next 300 years nothing is known of the condition of Assyria. In the fifteenth century B. C. Assyria was involved in a war with Babylonia, then under the rule of the Semitic Kassites. War continued between the two countries for a long time with varying fortunes. Finally, however, Assyria became supreme and Babylonia the vassal state. The chief makers of Assyria's glory were Theglath-Phalassar I. (1120–1100), who conquered the city of Babylon, other cities of Babylonia, and penetrated as far as the Mediterranean. His more important successors were Assur-Nasir-Hapal (Sardanapal) (930–911); he built the palace of Nimroud, and his expeditions into Armenia, Asia Minor, Syria and Phœnicia are related to us by numerous inscriptions; Asurnazirpal (884–860); Salmanasar II. (860–824), who came in contact with Damascus and Israel; Theglath-Phalasser III. (*Phul* in the Old Testament, 745–727), whose power extended to the confines of Egypt, and who put the crown of Babylon on his head. Sargon (722–705), the conqueror of Samaria, who defeated the Egyptians at Raphia; Sennacherib (705–681). We are in possession of an inscription relating his war against Hiskia (Ezechias), of Juda, and his siege of Jerusalem. He did not succeed in taking the city, but, after having devastated all Palestine, he transported 200,000 Jews into Assyria. He had for successor, Assarhaddon (680–668). These last two kings mark the height of Assyrian power, and Assarhaddon was enabled, by his conquests, to add to his titles that of king of Upper and Lower Egypt and Ethiopia. Under Asurbanipal (the Sardanapalus of the Greek writers, 668–626 B. C.), the decline of the empire began. In some respects, this reign was most prosperous and brilliant; it was the golden age of art and literature. During this reign, too, Susa was conquered and destroyed. But signs of the approaching ruin were seen in the constant uprisings of the oppressed nations. The downward course was rapid. Once, about

625, Assyria succeeded in repelling the attack of the Medes and Persians under Phraortes, but when his son Cyaxares, in union with Nabopolassar of Babylon, repeated the attack (608 B. C.) Ninive fell, and the Assyrian power entirely disappeared.

Astarte. See ASHTORETH.

Asterius.—Metropolitan of Emesa, in Pontus, about the end of the fourth century. Distinguished orator; he has left us twenty-one homilies.

Asterius (URBANUS).—A presbyter or bishop, in Asia Minor, in the first half of the third century. Published a treatise against the Montanists, in which he gives an account of the tragic end of their founder.

Astrology.—Originally meant much the same as astronomy, *the knowledge of the stars*, but was at length restricted to the cabalistic art of predicting future events, especially the fortunes of men, from the positions of the heavenly bodies. It assumes that the heavenly bodies exert, according to their relative positions at certain times, a direct influence upon human life and destiny, and proposes to determine in any given case what this influence is, and thus foretell the future. Astrology is one of the most ancient forms of superstition, and is found prevailing among the nations of the East (Egyptians, Chaldeans, Hindus, Chinese) at the very dawn of history. Understood in this sense, we find that the ancient Babylonians were astrologers as well as astronomers. They professed to cast nativities, to expound dreams, and to foretell events by means of the stars (Is. xlvii. 13; Dan. ii. 2). The Babylonian or Chaldaic astrology was primarily and mainly genethliacal. It investigated under what aspect of the heavens persons were born or conceived, and from the position of the celestial bodies at one or other of these moments, it professed to deduce the future life and fortunes of the individual. Chaldaic astrology was not, however, limited to genethlialogy. The Chaldeans professed to predict from the stars changes of the weather, high winds and storms, excessive heat and cold, pestilential diseases, appearance of comets, eclipses, earthquakes, wars, and similar phenomena. The science was brought from Greece to Rome during the reign of Augustus, and astrologers played an important part there, and were known as Chaldeans and Mathematicians. Though often banished by the senate and emperors under pain of death, they continued to hold their ground. Astrology had always a fertile field in the East; it accords well with the predestinarian doctrines of Mohammedanism, and was accordingly cultivated with great ardor by the Arabs from the seventh to the twelfth centuries. Many of the early Fathers of the Church argued strongly against this false science. Emperor Constans caused an edict to be promulgated against astrologers, decreeing one of the most severe punishments against them, that of being torn to pieces with iron hooks. Charlemagne also enacted severe laws against them, perceiving that their false divinations of the stars had disturbed the tranquillity of rulers and countries. Popes Urban VIII. and Sixtus V. condemned the system of astrology, and the Church, at various times, raised her voice against believing and aiding such false predestinations. Henry III., Louis XIII., and Louis XIV., vigorously endeavored to crush the science within their realms, but some of the Christian rulers and nobles either cultivated it or accepted it in a modified form. Louis XI., Charles V., and Catherine de Medici protected professionals in their practice, and in the sixteenth century several princes had astrologers at their courts. On the birth of a royal child, or on contemplation of war or conquest, their duty was to consult the stars as to destiny or victory. The Copernican system gave the death blow to astrology.

Astronomy (Gr. *astron, a star, nomos, a law*).—The science of the heavenly bodies. From the earliest period man loved to gaze on the starry firmament, and watch the movements of the whole planetary system with mingled astonishment and awe. "The heavens show forth the glory of God, and the firmament declareth the work of His hands" (Ps. xviii. 2). The Chinese, Hindus, Chaldeans, Egyptians, and even the Greeks, are known to have investigated the heavens in times remote from the Christian era. The first four nations respectively claim the honor of being the first students of astronomy. The claim of the Chinese has been questioned by modern scientists, as their tables conclusively

prove a later period than that assigned to them. The same may be said of the Hindu tables, which, as far as date is concerned, have been proved to be fictitious.

The mass of evidence seems in favor of the plains of Chaldea being the primal seat of observative astronomy. The risings and settings of the heavenly bodies and eclipses were subjects of observation and notation by their priests at a very remote period. Simplicius and Porphyry mention that Aristotle had transmitted to him from Babylon, by order of Alexander the Great, a catalogue of eclipses observed throughout 1903 years preceding the conquest of that city by the Macedonians. Ptolemy gives six of the eclipses from this catalogue, but the earliest does not extend further back than 720 B. C. The probability is, therefore, that the statement of Simplicius, as to their early date, is an exaggeration. However, it is remarkably illustrative of their habit of diligent observation, that the Chaldeans were acquainted with the cycle of 6585⅓ days, during which the moon makes about 223 synodical revolutions, and passes through the same number of eclipses,—alike, too, in order and magnitude, comparing cycle with cycle. The clepsydra as a clock, the gnomon for determining the solstices, and the hemispherical dial for ascertaining the positions of the sun, were used by the Chaldeans, and they are credited with the invention of the zodiac and the duodecimal division of the day.

Although it is supposed that the Egyptians were the first instructors of the Greeks in astronomy, we have every reason to believe that their knowledge was meagre and crude. The Greeks have the honor of elevating it into a reliable history, and to the dignity of a science. Thales (640 B. C.) laid the foundation of Greek astronomy. He it was who first propagated the theory of the earth's sphericity. The sphere he divided into five zones. He predicted the year of a great solar eclipse, but this it is now supposed he must have accidentally succeeded in doing—the Greeks at this time having no observations of their own to guide them—by means of the Chaldean Saros, or period of eighteen years and ten days, which gives a regular recurrence of eclipses. He made the Greeks, who, prior to his time, were content to navigate their vessels by the Great Bear—a rough approximation to the north — acquainted with the lesser constellation of that name, and a much better guide for the mariner.

Pythagoras (500 B. C.) was the next astronomer of eminence. He promulgated, on grounds fanciful enough, the theory, the truth of which, however, has been since established, that the sun is the center of the planetary system, and that the earth revolves round it. He, also, first taught that the morning and evening stars were in reality one and the same planet. Between Pythagoras and the advent of the Alexandrian School, about two centuries later, the most prominent names in astronomical annals are those of Meton (432 B. C.), who introduced the lunar-solar cycle, and in conjunction with Euctemon, observed a solstice at Athens in the year 424 B. C.; Callippus (330 B. C.), who improved the Metonic cycle; Eudoxus of Cnidus (370 B.C.), who introduced into Greece the year of 365¼ days, and Nicetas of Syracuse, who is reported to have taught the diurnal motion of the earth on its axis.

The Alexandrian School originated a connected series of observations relative to the constitution of the universe. The positions of the fixed stars were determined, the orbits of the planets carefully traced, and the solar and lunar inequalities more accurately ascertained. Angular distances were calculated with instruments, suitable to the purpose, by trigonometrical methods, and the School presented to the world the first system of theoretical astronomy, and attempted to determine the distance of the earth from the sun, and the magnitude of the terrestial globe. Hipparchus of Bithynia, catalogued no less than 1081 stars. He also determined the mean motion of the moon, her eccentricity, the equation of her center, and the inclination of her orbit. He invented processes analogous to plane and spherical trigonometry, and was the first to use right ascensions and declinations, which he afterwards abandoned in favor of latitudes and longitudes.

Ptolemy (130–150 A. D.) is the next who rises above the mass of mediocrities. Besides being a practical astronomer, he was accomplished as a musician, geographer, and mathematician. His most important discovery in astronomy was the libration or evection of the moon. He was also the first to point out the effect of refraction.

With Ptolemy closes the originality of the Greek School. It is to the Arabs that

we owe the next advances in astronomy. For four centuries, the Arabs prosecuted the study of the science with assiduity, but they are chiefly meritorious as observers. The most illustrious of the Arabian School was Albategnius or Al-Batani (800 A. D.) who discovered the motion of the solar apogee, and who was also the first to make use of sines and versed sines instead of chords; he corrected the Greek observations, and was altogether the most distinguished observer between Hipparchus and the Copernican era.

We now come to the illustrious priest, Nicholas Copernicus (1473–1543) to whom was reserved the distinction of exploding the Ptolemaic ideas, and of promulgating a correct theory of the universe, appropriately called after him the *Copernican*, which is now generally accepted, and which led to the brilliant discoveries of Kepler and Galileo, and formed the basis of the splendid mathematical demonstrations of Newton and Laplace.

Following Copernicus, we must mention the eminent Tycho Brahe (1546–1601), who compiled a catalogue of 777 fixed stars, more perfect than any that had previously been tabulated. He made the first table of refractions, and discovered the variation and annual equation of the moon, the inequalities of the motion of the nodes, and the inclination of the lunar orbit. His researches made possible the brilliant discoveries of Kepler (1571–1631), and of those famous laws which have rendered his name immortal. Kepler is also said to have had some idea of gravitation.

Galileo Galilei (1564–1642) in a measure revolutionized the system of astronomy by his discovery and application of the telescope. He was rewarded by the discovery of the inequalities on the moon's surface. The important discoveries of the four satellites of Jupiter, the ring of Saturn, the spots on the sun, and the crescent form of Venus, followed in quick succession.

Galileo was followed by the epochal Newton (1642–1727). In the interval, astronomy profited largely by the researches of Descartes, Gascoigne, Auzout, and Picard. Newton's fame rests upon his discovery of the law of gravitation. The discovery is perhaps the grandest achievement of human genius of which we have any record. Newton also made the important discovery of the revolution of comets round the sun in conic sections, proved the earth's form to be an oblate spheroid, gave a theory of the moon and tides, invented fluxions, and wrote upon optics.

If the eighteenth century opened with lustre derived from the physical demonstrations of Newton, and the numerous observations of Flamsteed, Halley, Dr. Bradley, and others, it closed magnificently with the telescopic discoveries of Sir William Herschel, which added to our universe a primary planet (Uranus) with its satellites, gave two more satellites to Saturn, resolved the milky way into countless myriads of suns, and unraveled the mystery of nebulæ and of double and triple stars. Laplace, in his great work, the *Mecanique Celeste* (1799–1808), gave what further proof was needed of the truth and sufficiency of the Newtonian theory.

Leverrier, Gall, Challis, Lord Ross, Father Sechi, S. J., and many others, have, by means of powerful telescopes, spectrum analysis, and photography, made many important discoveries, corrected and systematized former observations, added several small planets and planetoids to the already extensive catalogue of stars, double stars, and nebulæ. Optical and other instruments have been brought to what appears almost a state of perfection. In more recent years, research has been directed, chiefly, toward the physical nature of the sun and other heavenly bodies, by means of spectrum analysis. These scientific explorations and discoveries in the regions and laws of the universe all tend to show and conclusively prove that the visible creation is a mirror in which God reflects to intelligent beings His infinite perfection, power, goodness, wisdom, and justice. Man is created for God; and the cause of the happiness and joy man feels in contemplating the visible creation, is because it reflects the infinite beauty and perfections of the Creator.

Asylum (a place of refuge).—In ancient times, sacred places, especially the temples and altars of the gods, were appointed as asylums to which criminals, as well as persecuted individuals, might flee for refuge; and to molest them in such places, was regarded as an impiety. They were, however, sometimes surrounded and watched until the refugees died of starvation. The Jews set apart six cities of refuge for persons guilty of manslaughter (Ex. xxi. 13 *sq.*; III. Ki. ii. 28–31; i. 50). Romulus, according to popular legend, attracted

many persons from other places to Rome by offering the city as an asylum for criminals. The Emperor Tiberius abolished all places of refuge from the law, except those in the temples of Juno and Esculapius. The custom of allowing to real or supposed criminals a place of safety in temples, was also adopted by the Christian Church. In the reign of Constantine the Great, all Christian churches were asylums. The privileges were afterwards extended to convents, but they were much abused by criminals during the Middle Ages. Several Popes, in order to prevent this abuse, excluded murderers and some other classes of offenders from the privilege of the sanctuary. The word asylum is now applied to places of shelter for unfortunate and destitute persons, and especially the blind, insane, etc.

Athanasian Creed. See CREED.

Athanasius (ST.).—The greatest luminary among the Oriental Doctors was St. Athanasius, surnamed the Great, whom God had chosen to be the champion and defender of His Church against the Arian heresy. Athanasius was born at Alexandria, about the year 296, ordained deacon in 319, and was chosen by Alexander, his bishop, to accompany him to the Council of Nice. To his acuteness, learning, and eloquence in that Council, was principally owing the condemnation of Arianism. On the death of Alexander in 328, Athanasius became Patriarch of Alexandria, and during forty-five years, he withstood, often almost alone, the whole brunt of the Arian assault. He stood unmoved against four Roman emperors, was banished five times, was the butt of every wrong and calumny the Arians could devise, and lived in constant peril of death. Firm and unbending in defense of the Catholic faith, he merited the honorable title of "Father of Orthodoxy." He closed his stormy life in peace, in 373. With few exceptions, the numerous works of St. Athanasius have an apologetical and polemical tenor, having been written in defense of Catholicity against paganism and heresy. His dictation and style are clear, full of deep sense, strength, and solid reasoning. The first of his works are his two discourses "Against the Gentiles" and "On the Incarnation," which form one work addressed to a convert from heathenism, and which were written before the Arian controversy had broken out. Most of his other works have a direct bearing upon that heresy. The most noted of them are: 1. *Four Orations against the Arians*, which he wrote while concealed in the desert (356–361); 2. *An Apology against the Arians*, containing thirty-six authentic documents relative to the history of Arianism; 3. Two encyclical letters to the orthodox bishops, one against the illegal intrusion of Gregory the Cappadocian into his see; the other a warning against the wiles and stratagems of the Arians; 4. *An Apology to the Emperor Constantius* and *An Apology for his Flight*, both of which were written in the desert. Against the heresies of the Macedonians and the Apollinarians, St. Athanasius wrote: *Four Letters to Serapion* bishop of Thumis; a treatise "On the Incarnation and against the Arians"; *A Book on the Trinity and the Holy Ghost; Two Books against the Apollinarians;* a treatise "On the Incarnation against Appollinaris," and another "On the Advent of Our Lord Jesus Christ." St. Athanasius is, however, not the author of the famous Creed bearing his name, as it was compiled in Latin in the fifth or sixth century. F. May 2d.

Atheism.—A word of modern formation from Gr. *Atheos*, *without God*, signifies the doctrine of those who deny the existence of a God. Atheism is not a system, it is a negation; and although it is found in the logical consequences of certain doctrines which pervert completely the idea of God, there is not, in the whole history of philosophy, any great school which has professed atheism. The first Greek philosophers, who believed in the eternity of matter and sought in material elements the first principle which strikes the senses, did not deny, formally, the existence of God. Neither did the ancient philosophers deny the existence of a divinity, though accused of atheism, but only rejected the common notions of a plurality of gods. We have proof in the instance of Protagoras, who declared he could affirm neither that God is, nor that He is not; this doubt explicitly expressed is sufficient to banish him from Athens, where the Ionian philosophy flourished at that time. Epicurus, whose system, perhaps more than any other, implies the negation of God, nevertheless speaks of the gods. Who does not know the beautiful verses his disciple Lucretius composed, in his

invocation of the goddess, "who alone governs all nature"?

St. Thomas teaches that whoever believes in the direction of the world is no atheist. Spinoza, in spite of his promises, concludes his ethics in proclaiming as the end of our actions the knowledge and love of God, and as sovereign good, God himself. Consequently, neither the Materialists nor the Pantheists are *ipso facto* atheists. It is, therefore, in vain that some atheists in our days, desirous of finding themselves a numerous body, have claimed for their negative system whole schools and nations. They wish, in the name of science, to attack the ancient proof of the existence of God, founded upon the universal testimony. Science has answered them through the words of a conspicuous authority in similar matters,—De Quatrefages: "Bound by my teaching to pass review of all the human races, I have sought atheism, but have met with it nowhere, except, perhaps, in an individual state, or in the state of more or less limited schools. Atheism is found nowhere except in an erratic state; always, and everywhere, the mass of the populations escape it." Anthropology, the science which made it a law to make use only of experimental method, repeats after Aristotle that "Man is a religious animal"; anthropology even confirms that the sentiment of the divine is natural to man, that it is his distinctive characteristic. Besides atheism is directly refuted by the demonstration of the existence of God. See GOD.

Athenagoras.— Born at Athens; flourished about 176 A. D. A Greek Platonist, philosopher, and Christian. Author of an apology or intercession in behalf of the Christians, addressed to the Emperors Marcus Aurelius and Commodus. He expounds and refutes the accusations of atheism, cannibalism, and incest, made against the Christians in his day. A treatise on the resurrection of the dead is also attributed to him.

Athos or **Monte Santo,** that is, the Holy Hill, the principal mountain of a chain extending, in a peninsular form, from the coast of Macedonia into the Ægean Sea, between the Gulf of Contessa and Monte Santo, and connected with the mainland by a narrow isthmus. The time of the first establishment of hermitages on this romantic spot is uncertain, though the origin of some may be traced to the days of Constantine the Great, and others to the reign of the Emperor Basil, in 885. One convent was "restored" 900 years ago. The monks follow the Rule of St. Basil, and lead an ascetic life, engaged chiefly in agriculture, gardening, and the care of bees.

Atomism.—The philosophical system, which in modern times has been brought forward to account for the formation of the universe, and known as the *atomic* or *corpuscular theory*. The diverse atomic systems have one common basis; they admit that matter, to whatever degree it might be divisible, is not this infinitely, and that its primordial elements, the atoms, furnish us with the explanation of the origin of the world and of natural phenomena. But, upon this common basis, contradictory doctrines have reared themselves. Are the atoms eternal? Do they contain in themselves the principle of movement, indispensable to their existence, their combination, and to their development? Are they of one sole species, or of an indefinite number of species, or do they exist in such varied quantity as the bodies? Can they be made to agree with the fundamental dogma of religions, the existence of a being or principle outside of them, or do they exclude it absolutely? So many questions, necessarily bearing and bound up with the atomic theory, have been solved differently by the atomic philosophers. Granting, however, that the chemist can prove that his simple and compound forms of matter are built up of chemical atoms, the problem still remains to be solved as to the possible identity of physical and chemical atoms. What the chemist regards as an atom in his science, may not be an ultimate and indivisible atom from a physical point of view; the chemical atom, though incapable of division as a chemical atom, may still be composed or built up of many physical atoms, and may be capable of being subdivided into such. Indeed, while the atomic theory of Dalton, when first announced, was eagerly seized upon as the best possible evidence for the existence of both chemical and physical atoms, the tendency of recent investigations and experiments in chemistry has been to show that the chemical atom is different from the physical.

The origin of the atomic theory goes back to the Hindoo speculative system called *Vaiseshika*, and which was founded

by the philosopher Kanada, a mysterious and legendary personage. Kanada, metaphysician like all the thinkers of his race, does not content himself with a purely physical explanation of the world, and acknowledges the existence of an immaterial principle. We do not know that his system was known to the Greeks. However, we find quite evident traces in the theories of Empedocles and that of Anaxagoras, who both admit atoms, but equally acknowledge the existence of independent principles, and, aside from their physical properties, leave room for a theology. Democritus and Leucippus adopted their doctrine, but declared that nothing exists outside the void and the atoms; the atoms meet together in the void, and combine themselves by chance; it is thus that they have formed the world. Epicurus remains the faithful disciple of Democritus and Lucretius, without adding anything to the theory such as it manifests itself in antiquity, gives to it its distinctive form and all the development of which it is susceptible. After Lucretius, the theory of atoms was abandoned until the time of Gassendi, who, besides trying to place it in harmony with the Christian dogma, removes from the atoms the character of eternity and of necessity, in order to make them, so to say, the contingent elements of creation. After Gassandi, atoms ceased to play an important *rôle* in philosophy, until Hugius, Richter, Dalton, and others took them up to support their theories or hypotheses of the physical nature of matter. See COSMOGONY.

Atonement. See REDEMPTION.

Attila (surnamed "the scourge of God").—King of the Huns, ravaged Gaul, was defeated near Chalons-sur-Marne, by Ætius, with the aid of the West-Gothic Theodoric (434–453). See LEO I.

Attributes of God. See GOD.

Attrition.—An imperfect sorrow for sin, fear of disgrace, fear of hell, etc.; distinct from contrition, yet good in itself as coming from God and leading to contrition, but without actual confession will not avail to justify the sinner. See CONTRITION.

Audians.—Heretics in the early Church. Their name is derived from their founder Audius, whose home was in Mesopotamia. They refused to hold communion with Catholics, rejected canonical penances, observed the Jewish manner of celebrating Easter, and were Anthropomorphites, believing that God exists in a human form. Audius, who had himself been irregularly consecrated bishop, was banished by Emperor Constantius; but in spite of repeated persecutions, they maintained their sect till the close of the fifth century.

Audients.—In the early Church, those not yet baptized, but receiving instruction preparatory to baptism; catechumens of the first grade. Such persons were permitted to hear the Psalms, lessons, and sermon, but were not present at the more sacred services which followed.

Augsburg Confession.—Formulary which the Protestants presented at the Diet of Augsburg. It contained their confession of faith in 28 articles, drawn up by Melanchthon, approved by Luther, and signed by the Protestant princes. The Diet rejected this formulary and the Reformers did not unanimously admit it. Hence, in order to come to an understanding, Melanchthon modified it, and the formulary was called *confessio variata*.

Augsburg Peace, declared September 15, 1555, in which Charles V. granted to the Reformers the free exercise of their religious convictions.

Augustine (ST.).—The most illustrious among the Doctors of the Church, Augustine, was born in 354 at Tagasta, in Africa. He received his literary education in the schools of Madaura and Carthage, and was reared by his mother, St. Monica, in the Christian faith; but, as his own *Confessions* tell us, his conduct was far from exemplary; he early lost his faith and innocence. At the age of twenty he embraced the Manichean heresy, and for a space of nine years, remained more or less under its influence. From Manicheism he turned to Neo-Platonism without, however, finding a resting-place in that system. The reading of *Hortensius*, by Cicero, roused him to a diligent search after truth. Setting out for Rome and thence to Milan, he was, by God's grace, rescued from the errors of his youth, and, together with his son Adeodatus, and his friend Alypius, baptized by St. Ambrose, in 387. He was then thirty-three years of age. From this time forth, Augustine devoted himself with his whole mind and soul to the service of truth and the Church.

His mother having died at Ostia, Augustine returned to Carthage and lived for three years with several friends in monastic retirement. He was ordained priest by Valerius, Bishop of Hippo, who also, about the year 395, appointed him coadjutor and successor in his see. For thirty-five years Augustine was the center of ecclesiastical life in Africa, and the Church's mightiest champion against heresy; he bore the great burden of the controversy against the Donatists, Manicheans, and Pelagians. His death occurred in 430, while Hippo was besieged by the Vandals. These barbarians entered and burned the city, but the library of Augustine was providentially saved. F. Aug. 28th.— Of his multitudinous works, St. Augustine gives a critical review in his *Retractions*, which he wrote towards the end of his life, to correct whatever seemed doubtful or extravagant in his writings and to harmonize discordant opinions. The most famous of his works are the *Confessions*, and the twenty books of the *City of God*. In the former he gives a history of his own life up to the year 400, when the work appeared. This extraordinary work is classed as one of the choicest of ascetic books. The *City of God*, which was begun in 413 and finished in 427 — thus engaging the maturest years of the author's life — is Augustine's masterpiece and one of the noblest apologetical works of which the ancient Church can boast. It is a learned defense of the Christian religion against the absurd calumnies of the pagans, who accused the Christians of having brought about all the calamities then befalling the empire, by renouncing the time-honored deities of ancient Rome. Augustine was a philosopher and dogmatical theologian, as well as a mystic, and a powerful controversialist. For his other works, see Migne *Pat. Lat.* XXXII–XLVII.

Augustine or Austin (ST.).— Apostle of England. Died in 605. A Benedictine monk, sent by Pope Gregory I. in 596, with thirty-nine of his brethren, to undertake the conversion of Anglo-Saxons in Britain. The effect of their preaching was accompanied with most wonderful success; on the following Christmas, ten thousand, following the example of King Ethelbert of Kent, were baptized. On learning of the wonderful and prosperous mission of Augustine, Pope Gregory appointed him the first bishop, and, in 601, metropolitan of the Anglo-Saxons with the authority to found twelve suffragan sees, and, when the Northern English should have embraced the faith, also to consecrate a bishop for York, which should, likewise, be a metropolitan with twelve suffragan sees. Augustine chose Dovernum, now Canterbury, for his metropolitan see. St. Augustine died, after having chosen Lawrence, one of his faithful fellow-laborers, to succeed him in the See of Canterbury.

Augustinian Hermits. — These hermits regard the great St. Augustine of Hippo as their patron and composer of their rule, if not their founder. In 1256, Pope Alexander IV. united several existing communities under the title of "Hermits of St. Augustine," giving to them the rule ascribed to that Father. Lanfranco Septola, of Milan, became their first General. A colony of Augustinians from Dublin, Ireland, came to the United States in 1790, and settled in Philadelphia, where they largely contributed to the spread and progress of Catholicity. They have quite a number of establishments in this country.

Aureola Sanctorum.— In Christian art it is used to designate the glory of the figure represented. In painting and statuary, the golden aureola which surrounds the head and sometimes the whole body of saints and martyrs. The circle or *nimbus*, when it encloses a cross, belongs to Christ; without the cross, it designates canonized saints. There is also a form of aureola which designates the beatified, — those whose heads are encircled with golden lines. See NIMBUS.

Auricular Confession. See CONFESSION.

Australia.— The religious history of Australia or Australasia, which term includes the British colonies of Australia, Tasmania, and New Zealand, begins with the year 1787, when these islands became penal colonies of England. Among the convicts transported to Australia were many Irish Catholics, whose religion, joined with patriotism, was their only crime. Instead of being ministered to, as they requested, by Catholic priests, they were driven, even with the whip, to assist at the Anglican service, as no other religion was then tolerated in the colonies. In 1818, Pius VII. established the Vicariate Apostolic of Mauritius, with jurisdiction

also over the Australian islands. For the Australian colonies the Rev. Mr. Flynn was appointed, on whom the Holy See had conferred the title of Archpriest with power to administer confirmation. But the colonial government, which consisted mostly of Protestant ministers, could ill brook the presence of a Catholic priest in the islands: so, when Father Flynn arrived in Australia, he was at once seized, put in prison, and finally sent back to England. This intolerance of the colonial authorities gave great offense, even in Protestant England. To reconcile public feeling, the English Government was obliged, in 1820, not only to permit two Catholic priests to serve the Irish exiles in the Australian colonies, but also to grant them a yearly support. Meanwhile, Catholic emancipation in England had borne its fruits — it had also secured liberty to the Catholics in the British colonies. In 1832, the Rev. W. Ullathorne, a Benedictine, late Bishop of Birmingham, England, was appointed Vicar General and Visitor Apostolic of the desolate mission by the Holy See. There were, then, in all Australia and New Zealand, only one partly-finished Church, two chapels, and four free schools, in charge of only three priests. The result of his zeal and activity soon became manifest. In 1835, the Holy See named the Rev. Bede Polding, a Benedictine from England, Vicar Apostolic of "New Holland," which then comprised the whole of Australia, besides Tasmania, Norfolk, and other islands. This prelate's first care was to secure fellow-laborers for his extensive vineyard. Soon twenty-three priests came to join him, and in 1840 the first Sisters of Mercy arrived from Ireland, who took charge of the orphans and female prisoners. Five years after the arrival of Bishop Polding, the Catholics already formed one-third of all the inhabitants of the colonies. In 1842, Gregory XVI. raised the vicariate of "New Holland" to an ecclesiastical province. Sydney became a metropolitan see with two suffragan bishops, one at Adelaide, in New South Wales, and the other Hobart Town, in Tasmania. In 1844, Archbishop Polding held his *First Ecumenical Council;* it was attended by two suffragan bishops and thirty-three missionaries from all parts of the Australian Continent. The most important decrees adopted by this Council bore upon the life and manners of the clergy, the founding of Catholic schools in all the missions, and on the preservation and administration of Church property.

Australia (*The Church in*).—According to the *Census of England*, etc., *Fourth General Report* of 1873, there are in Australia proper, two archdioceses: The ecclesiastical province of Sydney, with the following suffragans: Armidale, Bathurst, Brisbane, Gaulbourn, Maitland, and Port Victoria; and the province of Melbourne with the following suffragans: Adelaide, Ballarat, Hobart Town, Perth, and Sandhurst. Total population of both provinces, 2,000,000; Catholic population, 271,000. New Zealand contains the following bishoprics: Auckland, Dunedin, and Wellington, with a population of 400,000; Catholic population, 51,000. Oceania comprises seven Prefectures Apolostic, with a population of 435,000; Catholic population, 80,000.

According to the *Missiones Catholicæ* of 1892, the Church in Australia and New Zealand numbers about 750 priests, some 1,700 churches and chapels, over 900 parochial schools, which are attended by 95,000 pupils. The Catholic population is about 700,000, and this flock is ruled by a hierarchy of five archbishops,— Sydney, Melbourne, Adelaide, Brisbane, and Wellington, in New Zealand,— seventeen bishops, and four vicars apostolic.

Austria (*Christianity in*).— Christianity was introduced into Austria in the fourth century. The Roman colony of Trent had a bishop as early as A. D. 381, named Abundantius. His successor, Vigilius, among other extant works, left a letter addressed to St. Chrysostom. But the real apostle of Southern Rhætia, or the Tyrol, was St. Valentinus, a Belgian Bishop. He died in the year 470. His famous contemporary, St. Severinus, preached the Gospel in Noricum, principally in the neighborhood of Vienna, where he built a monastery. For many years this extraordinary man was the guide and refuge of all the tribes in those parts. He extended his mission as far as Pannonia, embracing then parts of Hungary, Styria, Croatia, and Lower Austria, with the whole of Slavonia. St. Severinus died in the year 482.

Austria (*Worship in*).— The religious hierarchy is represented, in the Austrian Empire, by 26 Catholic bishops, 9 Evangelical superintendencies, 2 Greek-Oriental bishoprics, a superintendence and upper consistory of the Unitarians. In the king-

dom of Hungary by 25 Catholic bishops, 10 Evangelical superintendencies, and 8 Greek-Oriental bishops. The different worships of the total population are as follows: 1. *Austrian Countries*, Roman Catholics, 17,808,530; Greek and Armenian Catholics, 2,593,618; Oriental Greeks and Armenians, 493,542; Protestants, 401,479; Israelites, 1,005,394; Others, 14,004.—2. *Countries of the Hungarian Crown*, Roman Catholics, 7,849,692; Greek Catholics, 1,497,268; Armenian Catholics, 3,223; Oriental Greeks, 2,434,890; Evangelicals, 1,122,849; Calvinists, 2,031,803; Unitarians, 33,792. Other Christian sects, 4,645; Israelites, 683,314; Others, 3,626. See *Census* of the year 1890.

Authenticity (*Holy Scripture*). — A book is credited as authentic that was written by the author whose name it carries and to whom it is generally attributed. A history, or narrative may be true or conformable to facts without being *authentic*, that is without having been written by the author to whom it is attributed. It is sufficient that it was the work of a writer adequately informed and sincere, whoever he may have been. Because the author of a book is unknown, it does not follow that all it contains is false and fabulous, and it may have as much weight and authority as if the author were certainly known, the subject matter being the final criterion of the value of the work. In fact, among the Sacred Books there are some, especially in the Old Testament, whose authors are not authentically known; we only know that they proceed from an inspired hand, because the ancients, better enabled than we to discover their origin, have believed in them and have quoted them as historic authority. In regard to this point, tradition is the only guide we have. As to the books of the New Testament, we know for certain that they are authentic, and that they were written by the authors whose names they carry.

In order that a book may be held *canonical*, inspired, divine, reputed as the word of God, it is not enough that it is *authentic*, that it was written by one of the Apostles, or by one of their immediate successors; but the Church must have adopted it as such, and ancient tradition must testify in its favor. The Church would not be in a condition to guarantee the Christian doctrine, if she had not the authority to teach us, without danger of error, what are the books we must regard as rules of our belief. The rules of criticism may serve to discover whether a book was written by such or such an author, but they cannot inform us whether this book is or is not a rule of faith; it remains for the Church to judge whether it contains the doctrine of Christ or not. This holy society was instructed by word of mouth by the Apostles before she had received their writings, and no book can entirely supply the public with the never varying teaching of the Church.

Authority. See LAW; POPE (*Prerogatives of the*); JURISDICTION.

Autocephali.—Name given by the Greeks to bishops who are not subject to the jurisdiction of the patriarchs.

Auto Da Fe (*Act of Faith*). — Name given to the ceremony that took place when the Inquisition had rendered its judgment on the person brought before it for trial. It was especially applied to the execution of the judgment by fire. See INQUISITION.

Ave Maria or the "Angelical Salutation." Catholics, after having said the "Our Father," almost invariably add the "Ave Maria." It has always been customary among Christians to imitate the example of the archangel Gabriel, and salute our Blessed Lady in his words. The devotion to Mary was not introduced by a decree of a Council, nor at the behest of any Pope; at all times the faithful have been wont to pay their devout homage to the Queen of heaven. She herself foresaw that this would be so; that all generations would call her blessed (Luke i. 48). The "Ave Maria" is also called the Angelical Salutation, because it commences with the words of the archangel. It consists of three parts: The salutation of the archangel Gabriel, the greeting of St. Elizabeth, and the words of the Church. The salutation of the archangel runs thus: "Hail, full of grace, the Lord is with thee; blessed art thou among women" (Luke i. 28). The greeting of Elizabeth is this: "Blessed art thou among women, and blessed is the fruit of thy womb" (v. 42). The remaining words were added by the Church. The first and second parts were recited by the faithful in the earliest ages of Christianity in their present form, while the concluding words were varied.

St. Athanasius used to add: "Pray for us, Patron and Lady, Queen and Mother of God." From the time of Luther it was customary to end with the words: "Holy Mary, Mother of God, pray for us." The final clause now in use dates from the reign of Pope St. Pius V., who directed it to be printed in all the authorized prayer books.

Avignon (*The Popes at*). See CAPTIVITY OF THE POPES.

Aviz (*Order of St. Benedict*).—An Order of knighthood, instituted in 1134–1147, by Sancho I., king of Navarre. Its purpose was to aid in the suppression of the Moors. It received the papal confirmation as a religious Order under the Rule of St. Benedict in 1162. In 1187 the seat of the Order is said to have been placed at Aviz. In 1550 Pope Paul III. united the grand mastership to the Portuguese crown, and in 1789 it was changed into an honorary order for the reward of military merit.

Azarias.— King of Juda. He began his reign at the age of 16 years, 812 B. C. The first part of his reign was prosperous and happy; but presuming to offer incense in the temple, he was smitten with leprosy, and continued a leper till his death, in 758 B. C.

Azimites.— A name signifying users of unleavened bread, applied to the Roman Church, by the Patriarch of Constantinople, Michael Cærularius, in 1053.

B

Baader (FRANZ XAVER VON) (1765–1841). —Born at Munich. A German scholar, appointed honorary professor of philosophy and speculative theology at the University of Munich in 1826; chiefly known from his philosophical writings. He devoted himself at first to the study of medicine and the natural sciences, held the position of superintendent of mines in Munich (1797) and published various scientific and technical works. Catholic and profound thinker, Baader had the misfortune to fall into the errors of mystics, such as J. Bochum, Paracelsus, Van Helmont, and St. Martin. He imagined a democratic Catholicism, enfranchised from the supremacy of the Pope and governed in a parliamentary manner by councils. He believed in having found his ideal in the Greek Church, which he maintained to be superior to the Roman Church. However, Baader died a Catholic, at Munich.

Baal or **Bel**, signifies *lord*, and was the name of an idol, god of the Phœnicians and Chanaanites, which is very commonly mentioned along with Ashtaroth, or Astarte. The word Baal, in the Old Testament, when employed without further addition, denotes an idol of the Phœnicians, and particularly of the Tyrians, whose worship was also introduced, with great solemnities, among the Hebrews, and especially at Samaria, along with that of Astarte (Judg. vi. 25; IV. Ki. x. 18). In the plural, *Baalim*, the word signifies images or statues of Baal. Of the extent to which the worship of this idol was practiced among the Phœnicians and Carthaginians, we have an evidence in the proper names of persons; as, among the former, Ethbaal, Jerubbaal; and among the latter, Hannibal, Asdrubal, etc. Also the name Baal is often joined to the name of a city where Baal is adored: Baal-Bek, Baal-Hazor, Baal-Pharasim, etc.; with the name of another false deity, like Baal-Phegor, Baal-Berith, that is "lord of the covenant," Beel-Zebuth. Among the Babylonians, the same idol was worshiped under the name of *Bel*, which is only another form of the word Baal.

Baalah or **Cariath-Yarim.**— City of Palestine, in the tribe of Juda, where they deposited the Ark of Covenant brought back from the country of the Philistines.

Baanites.— Heretics of the ninth century. They were followers of Baanes, a Paulician, and who founded a separate sect of the Manicheans.

Babel.— Same as *Babylon* (which see).

Babylon.— In ancient geography, the capital of Babylonia, situated on the Euphrates. Its original foundation is referred, in the Bible, to the attempt of the descendants of Noe to build "a city and a tower," on account of which their language was confounded, and they were scattered by the interposition of God Him-

self (Gen. xi.). Hence the name *Babel*, that is, *confusion*. Babylon is now a mass of ruins, but once, according to Herodotus, it included within its walls 200 square miles. It is named 250 times in the Bible. Babylon rose to great glory under Nabuchodonosor. Thither the Jews were carried into captivity. Cyrus captured it (Dan. v.), as did also, later, Alexander the Great, who died there. Its overthrow was frequently foretold (Is. xiii, 4–22; Jer. xxv. 12; Hab. i. 5–10).

Babylonian Captivity. See CAPTIVITY.

Bacon or **Baconthorp** (JOHN).—English monk and theologian, born at Baconthorp, in the province of Norfolk, England, died at London about 1346. Provincial of the Carmelities. They surnamed him the "Resolute Doctor" on account of the great facility with which he answered the proposed questions. He is the author of a *Commentary on the Master of Sentences*.

Bacon (ROGER).—Born at or near Ilchester, Somersetshire, about 1214; died, probably at Oxford, in 1294. A celebrated English philosopher. He was educated at Oxford and Paris, and joined the Franciscan Order. In 1227 he was sent by his superiors to Paris, where he was kept in close confinement for several years. About 1265 he was invited by Pope Clement IV. to write a general treatise on the sciences, in answer to which he composed his chief work, the *Opus Majus*. In 1278 his writings were condemned as heretical by a Council of his Order, in consequence of which he was again placed in confinement. He was set at liberty in 1292. Besides the *Opus Majus*, his most notable works are *Opus Minus*, *Opus Tertium*, and *Compendium Philosophiæ*.

Baden (*Worship in*). See GERMANY.

Baius (MICHAEL) (1513–1589). — Doctor and professor of theology at Louvain. Misinterpreting the doctrine of St. Augustine, he advanced new opinions on original justice, grace, and freedom of will. His lectures on these subjects excited much opposition among his academic colleagues, especially among the Franciscans. The principal errors couched in the doctrine of Baius are, that original justice is an integral part of human nature, and not a free gift of God; that fallen man, being utterly depraved in his nature, is incapable of doing good; that all actions of man in the natural order are sinful; and that divine grace constrains man to be and to do good. In 1567 Pope Pius V. condemned seventy-six propositions, representing the teaching of Baius, as erroneous and heretical, which sentence Gregory XIII. renewed in 1579. Baius submitted to the papal decision. His tenets, which are hardly distinguishable from those of Calvin, took root and passed from his disciples to Jansenism in the next century. See JANSENISM.

Balaam.— Prophet or diviner of the city of Pethora, on the Euphrates. Balak, king of Moab, having seen the hosts of Israel, and fearing they would attack his country, sent for Balaam to come and curse them. His messengers having declared their errand, Balaam, during the night, consulted God, who forbade his going. Balak afterward sent others, whom Balaam finally accompanied, contrary to the will of God, who sent an angel to stop him on the way. Here occurred the miracle of Balaam's ass. But instead of cursing he blessed the children of Israel. See Num. xxii. Balaam and Balak were killed in the year 1461 B. C.

Baldachin.— A canopy of various kinds: 1. A portable decorative covering, borne in ceremonial processions, as a sign of rank or dignity; particularly, the dais-like canopy carried over the Pope, which is supported on eight poles and carried by distinguished personages.—2. A portable canopy borne over the Blessed Eucharist, carried processionally, as on the feast of Corpus Christi.—3. A stationary covering, of baudekin, silk, or other rich material, stretched above the seat of a dignitary.—4. A fixed canopy, often of metal or stone, above the isolated high altar, in many churches, especially in Italy and the East. From its center, according to the old ritual, usually hung by a chain the vessel containing the Sacred Host; but this usage has been superseded.

Ballerini (ANTHONY) (1803–1881).—Italian theologian, born at Bologna, entered the Society of Jesus in 1826, and was successively professor of philosophy at Ferentino, of Church History at Rome and at Fermo. He occupied the chair of moral theology at the Gregorian University of Rome when he died. He published the *Compendium Theologiæ Moralis*, of R. P. Gury, and *Tractatus de Justitia et Jure; Tractatus de Actibus Humanis; Sylloge*

Monumentorum ad Mysterium Conceptionis Immaculatæ Virginis Deiparæ; Juris Officium Episcoporum in ferendo suffragio pro Infallibilitate, Romani Pontificis, etc.

Ballerini (JEROME) (1720–1770).—Priest and theologian, brother of the following, born at Verona. His knowledge of ecclesiastical history was very extensive. He was the fellow-laborer of his brother in his various works, and he himself published a complete edition of the *Works of Cardinal Noris*, with notes and dissertations.

Ballerini (PETER) (1698–1764).—Italian theologian and canonist, born at Verona; priest and savant, published an excellent edition of the works of St. Leo the Great; of the *Theological Summa*, of St. Anthony, and of Raymond of Pennafort. Moreover, we have from him a small treatise entitled: "Methods of Studying, Drawn from the Works of St. Augustine" (1724), a work which became one of the causes of the quarrel of Probabilism.

Balmes (JAIME LUCIANO).—Born at Vich, in Catalonia, 1810; died there, 1848. A Spanish publicist and philosophical writer. He founded a journal "*Il Pensamiento de la Nacion*," to defend religion and monarchy. But Balmes especially owes his great fame to his *Protestantism and Catholicity Compared in their Effects on the Civilization of Europe*, a work translated into English. Other works of his in English are: *Fundamental Philosophy; The Foundations of Religion Explained; Letters to a Skeptic, on Religion*.

Balsam.—An oily, aromatic, resinous substance, exuding spontaneously from trees of the genus *Balsamodendron*. The balsam from the tree of the species *opobalsamum* was anciently plentiful in Judea, and particularly in Galaad, hence called the "Balsam of Galaad" (Jer. xlvi. 11). It was considered very valuable as a cure for external wounds. In our days, it is collected chiefly in Arabia, between Mecca and Medina. Its odor is exquisitely fragrant and pungent. It is very costly, and it is still in the highest esteem among the Turks and other Oriental nations, both as a medicine and as a cosmetic. The balsam used in the Catholic Church in the confection of chrism is, by the rubrics, that of Syria or Mecca; but from difficulty in obtaining this, concessions have been made by the Popes for the use of balsam of Brazil, Tolu, Peru, etc.

Balthasar.—Son of the last Chaldean king of Babylon, Nebu-Nehid or Nabonidus. Intrenched by his father in Babylon, when besieged by Cyrus, he trusted in the strength of the place, and spent the time in debaucheries. The Bible relates (Dan. v.) that at a great festival he profaned the sacred vessels of the temple of Jerusalem. The same night Cyrus took Babylon and put an end to the Chaldean empire, which had lasted 200 years.

Baltimore Councils.—Three plenary councils were held in the city of Baltimore, Maryland. The *First* was held in 1852. Thirty-two archbishops and bishops took part in its deliberations. The decrees of this Council related chiefly to ecclesiastical discipline, the school question, and other important matters, and proposed the creation of eight new sees. Bishop Fr. P. Kenrick, Archbishop of Baltimore, presided over the First Plenary Council.—The *Second* took place in 1866. It had been convened by Archbishop Spalding, as Apostolic Delegate, and was attended by seven archbishops and thirty-eight bishops. One of the decrees of the Council recommended to the Holy See the erection of fifteen new episcopal sees.—The *Third* took place in the year 1884. No such gathering had been witnessed in the history of the American Church. Among its attendants were fourteen archbishops, sixty bishops, five visiting bishops from Canada and Japan, one prefect apostolic, and seven mitred abbots. The appointed task of the Council was to promote uniformity of discipline, and provide for the exigencies and a closer organization of the Church of America.

Baltimore (LORD), or *Sir Cecil Calvert* (1613–1676).—An English Catholic nobleman, known as Lord Baltimore. Having obtained from Charles I. a charter for the settlement of Maryland, in 1634, sent out his brother, Leonard Calvert, and two hundred English emigrants, chiefly Catholics, to establish a colony in his new possession. The new settlement, to which the name of St. Mary's was given, began with Catholics and Protestants living together in peace, neither interfering with the religious rights of the other. Thus "religious liberty," says Bancroft, "obtained a home, its only home in the wide

world, in the humble village which bore the name of St. Mary's." To insure the continuance of peace and mutual confidence among the colonists, the Assembly of Maryland, at the instance of Lord Baltimore, in 1649, passed the famous *Act concerning Religion*, which provided that no person believing in Jesus Christ should be molested in respect to their religion, or the exercise thereof, or be compelled to adopt the belief of any other religion, against their consent.

Banner. See STANDARD.

Banns of Marriage. — Proclamations which are solemnly made in the Church, in order to make known an intended marriage, so that those who know of any impediment, may state it to the proper authorities. Banns were made a part of ecclesiastical legislation by the Fourth Council of the Lateran, in 1215, whose decrees were confirmed by the Council of Trent. In the Catholic Church the celebration of marriage, without previous proclamation of the banns, is, unless by special dispensation, gravely illicit, but not invalid. The proclamations of the banns are made by the parish priest of the contracting parties, on three consecutive Sundays at high Mass.

Baptism.— Baptism is the first of the sacraments, because without it we can receive no other sacrament; and if we were to participate in any other sacrament, it would be void; and we, knowingly and wilfully unbaptized, would commit a sacrilege. God might accord persons so acting sanctifying grace, but it would not be conferred through the bestowal of the sacrament.

The word "baptism" is a Greek word which signifies *ablution* or *immersion*. This was the manner of baptizing in the primitive Church, symbolizing purification, and expressive of the spiritual effect of this sacrament. Although St. John baptized, his baptism was but the figure of the real baptism,—the sign of heartfelt penitence, in preparation for receiving the grace of the remission of sins; but it neither contained nor conferred that grace.

According to some theologians, our Lord instituted the sacrament of baptism on receiving from St. John the figurative baptism. In the opinion of others, it was after the resurrection of our Saviour, when He said to His Apostles: "Teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19).

In the sacrament of baptism, instituted by our Lord Jesus Christ, He effaces the stain of original sin, and communicates to our souls the supernatural life of sanctifying or habitual grace, rendering us Christians, children of God, members of His Church, and inheritors of the kingdom of heaven. Baptism imprints an ineffaceable character on the soul, as St. Paul explains by saying: "Grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption" (Eph. iv. 30). In adults, having the necessary dispositions, the grace conferred by the sacrament of baptism effaces actual sin as well as original sin, and remits the temporal punishment due to sin. St. Paul affirms this in exhorting sinners to contrition and baptism, in these words: "Be penitent, therefore, and be converted, that your sins may be blotted out" (Acts. iii. 19). "Do penance and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins; and you shall receive the gift of the Holy Ghost" (Acts ii. 38). To those who sin after baptism, but who do not die in mortal sin, there remains expiation of purgation in this world, or of purgatory in the next, for there is "no condemnation to them that are in Christ Jesus, who walk not according to the flesh" (Rom. viii. 1). Those who die undefiled by any kind of sin, are numbered among the just, and immediately enter heaven. By baptism we are made Christians, for those who "have been baptized in Christ have put on Christ" (Gal. iii. 27). We are "children of God by faith in Jesus Christ" (Gal. iii. 26); and members of His Church, having entered by baptism, that great religious society established by our Lord, and being designated in Scripture as "Believing" (1 Cor. vii. 14). We are inheritors of the kingdom of heaven, "for the Spirit Himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also; heirs indeed of God, and joint heirs of Christ; yet so, if we suffer with Him" (Rom. viii. 17). Although baptism blots out the stain of sin, it does not absolve us from the temporal consequences of original sin, but leaves us ever subject to suffering, ignorance, concupiscence, and death. This is in order to prove our virtue and steadfastness toward God, to afford us opportunities of expiating our own faults by resistance to tempta-

tion, and by patience and forbearance, thereby giving us occasion for increasing sanctifying grace in our souls, and of gaining new merits wherewith to add to our heavenly glory and happiness.

In cases of necessity, when ecclesiastical administration of the sacrament of baptism cannot be procured, any person of either sex, of any age or religion, may baptize. Indeed, it is obligatory to baptize, when an unbaptized child or adult is in danger of death, and no priest is at hand; but otherwise it is not permissible under pain of sin. In any case, the ceremonies must, as soon as convenient, be supplied by a priest, and the baptism itself must be renewed, conditionally, if there be any doubt as to its having been validly administered.

To baptize validly, water must be poured on the forehead, while the person baptizing says at the same time, with the intention of carrying out the precept of the Church: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." In conferring this sacrament, great care should be taken, while pronouncing these words, that the water should be poured on the forehead three times, forming the sign of the cross at each pouring—to bring more clearly to mind the sacrifice of our Saviour, the source of baptismal grace, and the Holy Trinity. If there be any doubt as to whether the person has been already baptized, and dangerous illness does not afford time to make proper inquiries, the baptism must be made "conditional," by the person who administers it, saying: "If thou art not baptized, I baptize thee," etc. In the same manner, if there be doubt as to whether the person be still alive, the words should be in a conditional form: "If thou art living, I baptize thee," etc.

Baptism is absolutely necessary for salvation, for our Lord said: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God" (John iii. 5). "He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned" (Mark xvi. 16).

But when the baptism of water cannot possibly be effected, it may be supplied by the baptism of desire: "For whosoever shall call upon the name of the Lord shall be saved" (Rom. x. 13). This, however, neither gives the character of the true baptism, nor the right of participating in the other sacraments of the Church; and will remit temporal punishment due to sin only when the desire and devotion are sufficiently ardent. The baptism of desire is the perfect love of God, with the strong resolve of obedience to all that God has commanded, including the desire of baptism. But after the passing away of the circumstances that have called forth the desire, baptism must voluntarily be sought for on the first available opportunity, and be administered according to the rites of the Church; otherwise, by the clear evidence of the desire having ceased to exist, a grievous sin is committed.

The baptism of water may also be supplied by the baptism of blood, or martyrdom; which, properly speaking, is death endured in the name of our Lord, to preserve faith, chastity, or some other Christian virtue. This baptism of blood, in which man manifests the greatest proof of love for the Creator, remits all punishment due to sin, as in ordinary baptism. This is distinctly so explained in the sense of the words of Christ: "He that shall lose his life for my sake, shall save it" (Luke ix. 24). But if the martyrdom is a torture that does not result in death, baptism of water must be administered as soon as procurable, as in the case of baptism of desire, to ratify and increase the gifts received.

No avoidable delay is admissible in the baptism of a child; and parents are greatly and sometimes grievously at fault in thus exposing a soul to exclusion from heaven, for it is written: "There shall not enter into it anything defiled" (Apoc. xxi. 27). It is, therefore, according to faith, that every child, though of itself sinless, so far as actual sin is concerned, is deprived, if dying unbaptized, of the sight of God and glory of heaven. In the opinion of some theologians, they are taken to the place called Limbo, where the souls of the just went, who died before our Saviour's coming on earth. It is evident, that by the justice of God, these children enjoy a greater degree of happiness, though how far their exclusion from heaven is realized by them, to the tempering of that happiness, is unknown. Probably not at all.

For the baptism of children who have not attained the age of reason, or of adults who have always been deprived of that faculty, or who have lost the use of it before being baptized, any disposition for the reception of the sacrament is neces-

sarily dispensed with, because they are incapable of judging for themselves on such matters, and consequently cannot oppose the grace of God working in the sacrament. For the baptism of adults in possession of reason, their full consent is indispensable to its validity. They should also have sufficient knowledge of the principal truths of religion, and adequate convictions of faith, hope, love of God, and sincere repentance of sin, at least from the motive of attrition. With consent, but without the necessary dispositions, baptism would be valid, but would not efface the stain of original and actual sin, nor give sanctifying grace to the soul until such time as the requisite knowledge and fitting dispositions should drive away all obstacles to the full reception of sanctifying grace.

The promises, solemn, sacred, and irrevocable, exacted by the Church from the catechumen, or from the godfather or godmother in the name of the infant to be baptized, are the renouncing of Satan, his pomps and his works. That is to say, the embracing the law of our Saviour, and declaring adherence henceforth to God and His holy will; and the rejecting the vanities of the world, over-indulgence in outward show, and flattering deceptions of pride, which can be of little avail in this life, and are compromising to the interests of our eternal happiness. Further, the repudiation of the wicked and false maxims of the world, including all that selfish love of luxuries and all those worldly dispositions so totally opposed to the doctrines and examples of our Lord. It is important for parents or godparents to explain to children, as soon as they are capable of understanding them, the value and consequences of the promises that have been made in their name, the grace that has been accorded to them by God, the privileges with which they have been endowed in having been made members of the Holy Catholic Church, and the necessity of their remembering in whose service they are to pass their lives. They should teach children to celebrate worthily the anniversary of that day on which they received the life of sanctifying grace through the sacrament of baptism; instructing them to ask pardon, with all sincerity of heart, for sins meanwhile committed, and to renew, with ardent fervor, the solemn pledges given in baptism, praying for the help of divine grace in carrying out their resolutions.

For the solemn administration of the sacrament of baptism, the godfather or godmother may, if necessary, be represented by someone else, who, however, contracts none of the obligations of the godparents. The Church exacts that every child to be baptized should have a sponsor to act in its name in making the required promises, and to see to the due carrying out of the same by the child who receives this sacrament. Godparents must at least have attained the age of discretion, and be in full possession of the use of reason. They must be Catholics, because the Church admits none but her followers to assume this position. They must be of good faith and morals, and adequately versed in the knowledge of our holy religion, that their teaching may be pure, and their instruction sufficient for those intrusted to their spiritual direction. Of course, neither the father nor the mother of the child to be baptized can act as sponsor. According to the laws of the Church, the godparent contracts a spiritual affinity with the child, which prevents the sponsor's marriage with the child or with its mother or father, in case of the death of either. This spiritual alliance, however, is only formed in the solemn administration of the sacrament of baptism, and not in connection with ceremonies of the Church performed for a baptism that has already been conferred without the ceremonies prescribed.

The duty of godparents is to love their godchildren in a spiritual manner, to teach them, or have them taught, in default of their natural parents, the principles of the Christian faith, and to remind them of the serious and sacred promises and obligations contracted on their behalf before Holy Church. The duty of godchildren is to respect and to love, in a spiritual manner, their godparents, and to receive, with gentleness and grateful recognition, their good counsel and charitable corrections.

The custom of giving the children to be baptized one or several names of saints of the Old or New Testaments, in order that they may be especially protected by them, is very ancient, especially in several Churches of the West. The ritual makes it an obligation upon the priest not to impose upon the children profane baptismal names, or such as have a ridiculous meaning, or are contrary to decency. See CATECHUMENATE.

Baptism (*Ceremonies of*).—The person to be baptized waits at the entrance of the Church, to indicate that until he has thrown off the yoke of sin, and submitted to Christ and His authority, he is unworthy to enter, because baptism is the portal to God's grace, to the kingdom of heaven, and to the communion of saints. The person to be baptized receives a saint's name; that by this name he may be enrolled, through baptism, among the number of Christians whom St. Paul calls saints; that he may have a patron and intercessor, and that the saint whose name he bears may be his model and example, according to which he may order his own life. The priest breathes in the face of the one to be baptized, in imitation of Christ who breathed on His Apostles when He gave them the Holy Ghost (John xx. 22). The priest imposes his hand upon the head of the person to be baptized, to signify that he is now the property of God and is under His protection. The numerous exorcisms signify that the evil spirit, which, previous to baptism, holds the unbaptized in bondage, is now commanded in the name of God to depart that a dwelling place may be prepared for the Holy Ghost. The one to be baptized is often signed with the sign of the cross, to signify that through the power of Christ's merits and of His death on the Cross, baptism washes away original sin; that he is henceforth to be a follower of Christ the Crucified, and as such must fight valiantly under the banner of the Cross against the enemies of salvation, and must follow Christ on the way of the Cross, even unto death. The salt which is put into his mouth, is an emblem of Christian wisdom and of preservation from the corruption of sin. Then the ears and nostrils are touched with spittle, to signify that as Christ put spittle on the eyes of the man born blind, thus restoring his sight, so by baptism the spiritual blindness of the soul is removed, and the mind receives light to behold heavenly wisdom. The priest asks the question: "Dost thou renounce the devil, and all his works, and all his pomps?"—in order that the Christian may know that his vocation requires him to renounce and combat the devil, his works, suggestions, and pomps. The person is anointed on the shoulders and breast with holy oil, in order to strengthen him to fight bravely for Christ. As the combatants of old anointed themselves with oil before they entered the arena, so is he anointed on the breast, that he may gain courage and force, bravely to combat the world, the flesh, and the devil; and on the shoulder that he may be strong to bear constantly and untiringly the yoke of Christ's commands, and pursue the toilsome course of life in unwavering fidelity to God and His holy law. The Lord's Prayer and the Apostles' Creed are said at baptism, in order that, when the child is a grown person an acknowledgment of faith may by this means be made in the face of the Church. When children are baptized, these prayers are said by the sponsors who are thus admonished to see that their godchildren are well instructed in these as in all other Christian truths. The priest expressly asks the person if he will be baptized, because as man, through Adam, of his own free will obeyed the devil, so now when he would be received among the number of Christ's children, he must, to obtain salvation, of his own free will obey the precepts of God. Water is poured three times upon the head, in token that man after this thrice-repeated ablution rises from the death of sin, as Christ, after His three days' burial, rose from the dead (Rom. vi. 4, 5). In early times the candidate for baptism was immersed three times in the water. For divers reasons this custom has been abolished. The person is anointed on the head with chrism, because this anointing is, so to speak, the crown of the young Christian. As in the Old Law the kings were anointed (I. Ki. x. 1), as Jesus is the anointed One, and as the Apostle St. Peter calls the Christians a chosen race, a kingly priesthood, a holy people (I. Pet. ii. 9), so the baptized by means of this unction is embodied in Christ, the anointed One, and participates in His priesthood and kingly dignity. The white robe represents the glory to which by baptism we are born again; the purity and beauty with which the soul, having been washed from sin in the sacrament of baptism, is adorned, and the innocence which the baptized should preserve through his whole life. The lighted candle placed in his hand, is an emblem of the Christian doctrine which preserves the baptized from error, ignorance, and sin, illumines his understanding, and leads him safely in the way of virtue; it represents the flame of love for God and our neighbor which the baptized should henceforth continually carry, like the five prudent virgins (Matt. xxv. 13) on the path to

meet the Lord, that when his life is ended he may be admitted to the eternal wedding feast. It signifies also the light of good example which he should keep ever burning.

Baptistery (a place for baptizing.)—The baptisteries, in the first centuries of the Church, were usually buildings of a circular form, apart from the Church, and sometimes so spacious that large assemblies might be held in them. The faith of our forefathers was attentive to everything that could add to the embellishment of these places, in which the great mystery of regeneration was accomplished. The purest gold and the most exquisite marble shone on all sides. But nothing can give us a better idea of the magnificence of early baptisteries, than the description of that of St. John Lateran, at Rome, built by the Emperor Constantine. It was a magnificent square hall, with walls of marble and porphyry. In the center was to be seen a basin of porphyry, adorned with silver, in which the baptismal waters were preserved; from the middle of the basin rose a column of porphyry, supporting a golden vase of fifty pounds weight, which contained the holy chrism for the unctions of the newly baptized. On one side of the basin were steps to descend into it. At the two extremities were silver statues, one of our Lord, the other of St. John the Baptist, each weighing a hundred and seventy pounds. Around the sides of the basin were seven large silver hearts, emblems of souls that pant after the salutary fountains; each of them weighed eighty pounds and jetted water into the basin. In the center of every baptistery was the font. (See FONT.)

Baptistines (religious).—The hermits of St. John the Baptist, or Baptistines, were founded by Mary Antonia, called later Mary Battista Solimani, born at Albaro, near Genoa, in 1688. In 1730, at Moneglia, Battista commenced with some virgins a congregation of very austere life; established at Genoa in 1736 a similar society, and in 1742 went to Rome, where Pope Benedict XIV. approved the rules which she had drawn up (January, 1744). Having returned to Genoa and occupied with the foundation of a new convent, Mary received, with twelve companions, the habit from the hands of the archbishop and became the first Abbess of the Institute. She died in the odor of sanctity April 8th, 1758. These religious make a novitiate of eighteen months, observe a rigorous fast, never use any flesh-meat, and say the office in choir during the night. There was also a community of male members called Baptistines, which was suppressed during the French Revolution.

Baptists.—Members of a Protestant denomination. The Baptists appeared in history at the beginning of the seventeenth century. They condemned baptism by sprinkling as an innovation. They baptize by immersion, and administer the sacrament only to adults. They reject the communion with the Christians of other Churches, who, according to them, are not Christians, because the baptism they received before they were grown up is null and void. The religious affairs are treated in assemblies, where all the Faithful, men and women, have a deliberative voice. In the United States the Baptists owe their origin to Roger Williams, and his settlement at Providence, Rhode Island, in 1639. To Mark Lucar, an immigrant in 1644 from England, is attributed the introduction of immersion as the characteristic rite of this denomination. He was a "Particular Baptist," as those religionists were called who held to the high Calvinistic doctrine of an atonement particularly for the elect. It is from these "Particular Baptists" that the many different denominations of Baptists developed, brief mention of which is made below. The first division took place in 1652, in Providence, when Chad Brown established a congregation of "General Baptists"; the term "General" implying adherence to the doctrine of a general atonement for the sins of mankind. These General Baptists were largely tinctured with Arminianism, if not wholly adherent to that body of theology. "Freewill Baptists," who are Arminian in theology and open communists in practice; and "German Baptists," popularly called "Dunkers" (see this subject), "Old School Baptists," sometimes called "Anti-Mission" or "Hard-Shell Baptists," from their extreme Calvinism, which leads them to oppose all active measures for the conversion of the world (a sect numbering 40,000); "Seventh-Day Baptists" who keep the seventh day instead of the first, as the Sabbath; "Sixth-Principle Baptists," so called from the six principles which constitute their creed; "Disciples of Christ," also called "Chris-

tians" or "Campbellites." See DISCIPLES, WINEBRENNARIANS, WINEBRENNER, CHRISTIANS, or the CHRISTIAN CONNECTION, an American sect of Unitarian Baptists which arose about the beginning of the present century. The Baptists of the world numbered, in 1895, 4,447,074, and had 46,520 Churches, and 32,447 ministers. The greatest number of Baptists are in North America, where they enumerate: 41,227 Churches, 28,475 ministers, and 3,856,584 members. See ANABAPTISTS.

Barac.—Fourth Judge of Israel (1396–1356 B. C.); with the help of the prophetess Debbora, he delivered the Hebrews from the bondage of the Chanaanites, in attacking and routing the army of King Jabin, which was under the command of his general, Sisara.

Barabbas.— A Jew condemned for theft, murder, and revolt, who was preferred to Jesus Christ when Pilate proposed to the people to deliver a prisoner at the occasion of the feast of the Pasch.

Baraga (FREDERICK).—Austrian Catholic missionary (1797–1868). Bishop of Marquette, Michigan, in 1853. He compiled a *Grammar* and a *Dictionary* of the Chippewa language (Detroit, 1849 and 1853); and wrote a *History of the Indians of North America.*

Barbara (ST.).—Virgin and martyr of the third century; daughter of Dioscorus, ardent defender of paganism, who, being unable to make his daughter abandon the faith in Jesus Christ, became himself her executioner, by beheading her, at Nicomedia, about 240. F. Dec. 4th.

Bar-Cochebas (Aram. *son of the star*).— A Hebrew whose real name was Simeon from the town of Coziba. The heroic leader of the Jewish insurrection against the Romans (122–135 A. D.). He was believed by many Jews to be the Messias, was proclaimed king, and maintained his cause against Hadrian for two years, but was overthrown amid the slaughter of over half a million Jews, and the destruction of 985 villages and 50 fortresses. Jerusalem was destroyed and Ælia Capitolina founded on its ruins. After this failure his name was interpreted "son of lies."

Bardesanes.— Syrian philosopher, born about A. D. 154; we find him at Edessa in 174. He was a man of great learning. A convert from Valentinian Gnosticism, he soon relapsed into Gnostic heresies, and became himself the founder of a numerous sect. He and his son Harmonius were noted composers of beautiful hymns. He is said to have held the following Gnostic theories: "Satan cannot be said to have derived his origin from God," and "Our body being the prison of the soul, can never rise again." He held that Christ was clothed with a celestial and immaterial body, and that He taught man to subdue the sensual passions, and enjoined fasting, abstinence, and contemplation, as a means of shaking off the fetters of evil matter; that thus freed from grosser bonds, the body might return to heaven after the death of the flesh, as an ethereal substance, etc. The poetic beauty of his hymns drew to his side so many followers, and so great was their influence among the people that, in the fourth century, Ephrem of Syria was obliged to compose others of an orthodox nature to counteract it.

Barnabas (ST.).— Follower of Christ and one of the seventy-two disciples. Of his apostolic labors, beyond what is contained in the Acts of the Apostles, nothing certain is known. He accompanied St. Paul on his first missionary journey to Cyprus and Asia Minor (45–48.) In the year 53, Barnabas and Paul proposed another missionary expedition. Barnabas wished to take with him his nephew John, surnamed Mark, to which Paul objected. The two Apostles thereupon parted, and Barnabas taking Mark with him, sailed to Cyprus, his native land. Here the Acts say nothing further about him. His life is reported to have been ended by martyrdom, between 55 and 57. A letter which Origen calls "Catholic Epistle," has been handed down under the name of St. Barnabas, and to him it is ascribed by the most eminent Christian writers of the first centuries. F. June 11th.

Barnabites.— Religious of the Clerks Regular of St. Paul. This Congregation was founded at Milan, about the beginning of the sixteenth century, by St. Zaccaria, priest of Cremona (died 1539), together with two priests of Milan. By a bull of Feb. 18th, 1533, Pope Clement VII. authorized them to follow particular rules. Their constitutions were approved, Nov. 7th, 1579, by Gregory XIII. The Barnabites were austere preachers of penance, who, at the same time, took charge of seminaries for the priesthood.

Baronius (CÆSAR) (1538–1607).—Ecclesiastical historian, born at Sora, Campania; died at Rome. Pope Clement VIII. named him pronotary apostolic, cardinal, and librarian in the Vatican. He rendered great services by his *Church History*, but his chief work is his *Annales Ecclesiastici a Christo Natum ad Annum* (1198), which appeared in Rome in 12 volumes, from 1588 to 1593. It is a reply to the Protestant *Magdeburg Centuries*, a history of the Church written in an intensely Protestant and hostile spirit.

Barsabas (JOSEPH) (surnamed "the Just").—Disciple of Christ, was presented together with Matthias to replace Judas Iscariot; the lot designated Matthias. We do not know any particulars either of his life or death.

Barsabas.—Surname of Jude, a disciple of Christ, who was chosen to accompany Paul and Barnabas to Antioch.

Barsanians.—Heretics of the sixth century. Their doctrine was a mixture of the errors of the Guianites and Theodosians. They celebrated the Eucharist by dipping the finger into fine wheaten flour, and then putting it into the mouth. Their name was derived from their bishop, Barsanes, whose consecration was hotly contested.

Bartholomew's Day (*or Massacre of St.*).—In order to cement the peace of St. Germain-en-Laye (1569), which put an end to the third civil war in France, a marriage was concluded between the young king of Navarre (Henry IV.) and Margaret, the sister of Charles IX. The Huguenot chiefs who had gone to Paris to assist at the wedding, availed themselves of the occasion, and on August 23d, concerted a plan for murdering the whole royal family and proclaiming Henry of Navarre king of France. To anticipate the bloody and traitorous designs of the conspirators, Catherine de Medici, who was as unscrupulous as she was adroit in the management of affairs, persuaded her son, the king, to command the horrible Massacre of St. Bartholomew. Coligny and his chief counselors were slain. The populace joined in the work of blood, and not only Paris, but several of the provincial towns that suffered most from the Huguenots, now took a fearful reckoning. When the tidings of the tragic event reached the Papal court, Gregory XIII., the then reigning Pontiff, congratulated King Charles IX., on his escape from the plot against his life, and a service was held in thanksgiving for the preservation of the royal family, because the deed had been represented to the Pope, as to the other sovereigns, as a necessary act of self-defense against the machinations of Coligny and the Huguenots. But when he afterwards learned the true state of affairs, Gregory expressed his horror at the deed, even with tears. All Europe abhorred the terrible slaughter, the German Lutherans excepted, who regarded the massaacre as a just punishment of God upon the Huguenots. The number of victims in the cruel massacre cannot be ascertained with accuracy; but it has been much exaggerated by hostile writers. The most reliable account, corroborated by documentary evidences, estimates the number, for all France, at less than two thousand. According to an old record of Paris, the gravediggers of that city at the time buried eleven hundred bodies. Foxe, the martyrologist, in his *Acts and Monuments*, commonly known as the *Book of Martyrs*, gives the names of 786 who perished in the inhuman slaughter. This bloody tragedy was but a political scheme, and had nothing whatever to do with religious interests.

Bartholomew (ST.).—One of the twelve Apostles. He is generally supposed to be identical with Nathanael; carried the Gospel into India, *i. e.*, Arabia Felix or modern Yemen. A century later, traces of Christianity were found in those countries by Pantænus of Alexandria, who also discovered a copy of St. Matthew's Gospel in Hebrew which had been left there by St. Bartholomew. Armenian writers inform us that he afterwards traversed Persia, Babylonia, Mesopotamia, Syria, and Asia Minor. Thence he passed into Greater Armenia, and there, after making numerous conversions, suffered a cruel martyrdom at Albanopolis. By order of King Astyages, whose predecessor and brother, Polymius, had been converted by him, the Apostle was flayed alive and beheaded. F. Aug. 24th.

Bartholomites.—1. Members of the community of Basilian monks of the Armenian rite who took refuge in the West and were assigned the Church of St. Bartholomew, in Genoa, in 1307. The community was finally suppressed in 1650.—2. Members of a congregation of secular priests following a rule drawn up by Bartholomew Holzhauser (died, 1658) in Germany in 1640.

They spread into Hungary, Poland, and Spain, but, under this name, became extinct in the eighth century.

Baruch. — One of the twelve minor Prophets, offspring of a noble family of the tribe of Juda, disciple and secretary of Jeremias, whose prophecies he wrote and read to the people, and whom he followed into Egypt. After the death of his master, he rejoined the Jews, captive at Babylon, to make known to them prophecies which he himself had composed, and, according to tradition, died there in the twelfth year of the captivity. The Book of Baruch, inserted in the canon of the Scriptures, exists no longer in Hebrew, hence the reason why the Jews do not acknowledge it as canonical. We have two Syriac versions thereof, but the Greek text appears to be more ancient. In the first centuries of the Church, several Fathers and Doctors understood and quoted the prophecies of Baruch under the name of Jeremias.

Baruli. — Heretics of the twelfth century, who maintained that Christ had assumed a chimerical body, and that souls were created before the creation of the world, and all committed sin together after the creation. They only renewed the opinions of the Origenists.

Basan or **Batanea.**—Country of ancient Palestine of Perea, that is, beyond the Jordan, situated in the half tribe of Manasses. It was bounded on the east by the mountains of Galaad, north by Mount Hermon, south by the brook Jabok, west by the Jordan. It contained several fortified cities and passed as one of the most fruitful countries of the world.

Baselian Manuscript.— The name given to two Greek manuscripts of the New Testament. One is a nearly complete copy of the Gospels written at Constantinople, in uncical characters, about the eighth century, and lacking only Luke iii. 4–15; xxiv. 47–53. The other is a copy of the whole Testament, excepting the Apocalypse, and is written in the cursive characters of the tenth century. These valuable manuscripts are preserved in the library at Basel; hence their name.

Basil of Ancyra. — A native of Ancyra, and bishop of that city (336–360). One of the leaders of the Semi-Arians. He was deposed in 360 by the Council of Constantinople, and exiled to Illyricum, where he probably died.

Basil the Great (St.).—Archbishop of Cæsarea, in Cappadocia; was born at Cæsarea, about the year 330. Two of his brothers, Gregory and Peter, became bishops, the former of Nyssa, the latter of Sebaste, and are also honored by the Church as saints. Basil studied with great success at Athens, where he became intimate with Gregory Nazianzen. The two friends vied with each other both in learning and in the practice of virtue. "We know but two streets in the city," said Gregory, "the one leading to the Church and the other leading to the schools." They remained at Athens four or five years, where they also made the acquaintance of Julian, who afterwards earned the evil name of apostate. Having received baptism in 357, Basil visited the monastic institutions of Syria and Egypt, and founded several monasteries in Pontus and Cappadocia. He became father of monasticism in the East. The Basilians are to this day the principal religious order in the Oriental Church. In 364, Basil was ordained priest by Bishop Eusebius, successor of Dianius, and, on the death of that prelate, was chosen Bishop of Cæsarea, in 370. He was an instrument in the hand of God for beating back the Arian and Macedonian heresies in the East. His energy and zeal, learning and eloquence, and the exceeding austerity and holiness of his life, have gained for him the reputation of one of the greatest bishops of the Church, and his character and works have earned for him the surname "Great." Basil died in 379. His works are of a theological or an ascetical and ethical character, and embrace also sermons and commentaries. See Migne, *Pat. Gr.* XXIX–XXXII. The liturgy ascribed to St. Basil is still used in the Eastern Church, both by Catholics and schismatics. F. Jan. 14th.

Basil the Heretic. See Bogomiles.

Basilians.— Monks and nuns following the Rule of St. Basil the Great. This saint exercised so great an influence on monastic life in the East that the monks there were usually called after him, Basilians. Besides giving them a new rule, he founded a cloister in the neighborhood of Neo-Cæsarea, which formed at once a bulwark against the Arian heresy, and an

asylum for the persecuted during the social disturbances of that age. This cloister served as a pattern for many others, which were now usually built within easy distances of some city. The monks took part in the controversies on the faith, and were frequently driven to fanatical excesses by the advice of ambitious leaders. Moreover, they sometimes lived together in parties of two and three, and, recognizing no superior, soon lost all traces of the monastic spirit and discipline. These were called Sarabites and Gyrovagi, or lazy, worthless fellows, who, by their constant quarreling, their vain pretensions and excesses — the last frequently alternating with their fasts — lost all dignity and became disreputable. The Basilians comprise nearly all the Greek and Oriental monasteries, and are found in communion with Rome in Sicily, and in the Græco-Ruthenian and Armenian rites. There are several Basilian monasteries in Canada and in the United States.

Basilica. — The ancient basilica was a court of commerce or justice. Many of these halls were appropriated for Christian churches and new churches were built upon a similar plan, whence basilica became a usual name for a church. *Major Basilica*, *Minor Basilica* are honorary titles to which are attached certain canonical privileges. There are Major Basilicas only in Rome; these are the five principal churches of St. John Lateran, St. Peter of the Vatican, St. Paul without the Walls, San Croce of Jerusalem, and St. Lawrence without the Walls. They are also called Patriarchal Churches, because they answer to the five great patriarchates of the Catholic Church. St. Mary Major and St. Sebastian on the Appenine road, are ranked among the number of Major Basilicas. The title of Minor Basilicas is granted, in Rome and outside of Rome, to other churches famous on account of their antiquity or the devotion which the faithful have toward them. In Rome there are six of these: St. Mary de Travestevere, St. Lawrence in Damaso, St. Mary's in Cosmedin, St. Peter in Chains, St. Mary in Monte Sancto, and the Church of the Twelve Apostles. The Roman States contain some Minor Basilicas. In France there are three Minor Basilicas: The Church of Notre Dame in Paris, the Cathedral of Valence, and Our Lady of Lourdes. See CHURCH (BUILDING).

Basilidians. — So called from their founder Basilides. He was a citizen of Alexandria, and Syrian by birth. He taught in Alexandria betweeen the years 125 and 130, and his sect existed as late as the fourth century. Basilides and his son Isidore, based their doctrines on the pretended prophecies of certain Oriental prophets and boasted of a secret tradition which they claimed to have from the Apostle Matthias, and a certain Glaucias, the interpreter of St. Peter. Jesus was to Basilides not the Redeemer; he was distinguished from other men only in degree. The Redeemer was the highest Æon, who was sent down from the Supreme God and united himself with the man Jesus at His baptism in the Jordan, but left Him again in His passion. The Basilidians were grossly immoral.

Basle or **Basel** (*Council of*) (1431–1442). —The object of this Council was to complete the work commenced by the Council of Pisa and continued by the Council of Constance. The Council of Basle was convoked by Pope Martin V.; but he died the day before the opening. Eugenius IV., his successor, confirmed the convocation of the Council of Basle, as well as the appointment of Cardinal Julian Cesarini, as papal Legate and president of the assembly. The Council opened under John of Polemar and John of Ragusa, delegates of Cardinal Cesarini, who was at the time engaged in endeavoring to effect a reconciliation with the Hussites. But very few prelates were in attendance. On his arrival in Basle, Cesarini sent a messenger to Rome, to acquaint the Pope with the state of affairs. In the meantime, the prelates at Basle, consisting only of three bishops and fourteen abbots, held their first public session; they declared their assembly a lawfully convened Council whose object was defined to be: 1. The extirpation of heresy. 2. The establishment of peace among Christian princes. 3. The reformation of the Church in its head and members. The small attendance of bishops at Basle, but especially the proposals for a reunion made by the Greeks, who, however, desired the Council to meet in some Italian city, induced the Pope to dissolve the Council and convoke a new one to open at Bologna, eighteen months later. The cardinal legate obeyed, and declined to take his seat as president of the Council then in session. But the bishops at Basle vehemently op-

posed the removal of the Council. They continued their sessions and proceeded to act, at first, independently of the Pope, and, soon after, against his authority and person. A serious conflict between the Pope and the Fathers at Basle now ensued. In its second session, which was attended by only fourteen bishops, they renewed the decrees of the Council of Constance, proclaiming the superiority of an Ecumenical Council over the Pope. In its subsequent sessions, the recalcitrant conventicle commanded the Pope to withdraw his Bull of dissolution; cited him and his cardinals to appear at Basle, and threatened him with further action, if they, in three months, did not obey the summons. Finally, in the tenth session, the Fathers of Basle, who, in the interval, had increased to the number of five cardinals and forty-one prelates, proceeded to declare Eugenius contumacious! Eugenius sent four legates to Basle with authority to negotiate with the assembled Fathers, on the continuance of the Council. But his legates were ill received, and his overtures rejected as unsatisfactory. The refractory prelates, in the eleventh session, went so far as to menace the Pope with suspension and deposition, for refusing to recognize the arrogant pretensions of their conventicle. Pope Eugenius, revoking his Bull of dissolution, consented to acknowledge the assembly of Basle as a lawfully convened Council, under the express condition, however, that his legates would be admitted to preside at its sessions, and that all decrees derogatory to his person and the prerogatives of the Holy See, would be repealed. From the period (Feb. 5th, 1434, to May 7th, 1437), all sessions, from the sixteenth to the twenty-fifth, were held under the presidency of the papal legates. A number of decrees was passed by the Council, which apply to the extinction of heresy, the establishment of peace among Christian rulers, and the reformation of the faithful. These are the only Acts of the Council that are recognized as truly synodical, and that were approved by the Holy See. Still, before long, the Council again engaged in a contest against the Pope. Returning to their former schism, the Fathers renewed the declaration of the supremacy of a General Council over the Pope. This caused Eugenius to once more dissolve the Council of Basle, and to transfer its sessions to Ferrara, Sept., 1437. The cardinals, excepting L'Allemand, and nearly all the prelates of rank, in obedience to the Pope's mandate, repaired to Ferrara. The malcontents, exasperated by the general defection from their conventicle to the Council of Ferrara, now proceeded to revolutionary extremes. The following propositions were defined by them as articles of faith: 1. That a General Council is superior to the Pope. 2. That the Pope cannot dissolve, or transfer, or adjourn a General Council. 3. That whoever denies these articles is a heretic. They, furthermore, excommunicated the Council of Ferrara, and cited its members to appear before the Basle tribunal; finally in their thirty-fourth session, which was attended by only seven bishops, they presumed to depose Eugenius, in whose stead they thrust forward Amadeus of Savoy. The antipope took the name of Felix V. After playing his miserable part for ten years, Felix abdicated, and his party put an end to the schism by recognizing the Pontificate of Nicholas V. Felix, who is the last antipope recorded in history, died in 1451.

Bassians.—Disciples of Bassus, heretic of the second century, who, supporting himself on the word of our Saviour: "I am the *Alpha* and the *Omega*," pretended that the perfection of all things consists in the letters of the alphabet.

Bath or **Ephah.**—A Hebrew measure, containing seven gallons, two quarts, liquid measure, or three pecks, one quart, one pint, dry measure.

Bautain (Louise Eugène Marie).—French Catholic philosopher (1795–1867). Was professor of philosophy at Strasburg. He denied that human reason could attain to certainty on religion and religious truths. He did not place the source of certainty in the "*sensus communis*," as De Lamennais had done, but considered divine revelation to be the sole ground of reliance; and the trustworthiness of this, he thought, could not be proved by reason. Pope Gregory XVI. condemned this doctrine, and Bautain, together with his disciples, submitted to the judgment of the Church.

Bavaria (*Christianity in*).—The Baioarii, or Bavarians, in Northern Rhætia, were chiefly converted to Christianity by the Frankish bishops, St. Rupertus and St. Emmeramnus. St. Rupertus, who was bishop of Worms, baptized the Duke

Theodon of Ratisbon, restored the Bishopric of Salzburg, and founded the Monastery of St. Peter near that city, and another for women under the direction of his niece, Ehrentrudis. He died in the year 620. About the same time St. Emmeramnus, a bishop of Aquitaine, appeared in Bavaria, and for three years zealously preached the Gospel. Falsely accused of a great crime, he was ruthlessly slain by Lambert, Theodon's son, in 654. The work of these holy men was continued by another Frankish missionary, St. Corbinianus. He founded the Bishopric of Freising and died as its first bishop, in 730. In the North of Bavaria, the country now known as Franconia, the Gospel was first preached by St. Kilian. See KILIAN.

Bavaria (*Worship in*).— In the year 1885 the population of Bavaria was 5,284,798. The division in regard to worship was as as follows: Catholics, 3,748,253; Protestants, 1,477,952; other Christians, 5,017; Jews, 53,526; those professing no religion, 30. Hence per 1,000 inhabitants there were 709 Catholics and 280 Protestants. See GERMANY.

Bayley (JAMES ROOSEVELT).—A Roman Catholic prelate; born in New York city, Aug. 23d, 1814; died at Newark, New Jersey, Oct. 3d, 1877. He graduated at Trinity College, Hartford, in 1835. After a year's study of medicine he turned his attention to theology, and was, in 1840, established as rector in Harlem. Becoming dissatisfied with Episcopal doctrines, he resigned his charge, went to Europe, and in 1844 was ordained a priest of the Catholic Church. He was made vice-president and then president of St. John's College, Fordham; was pastor of a Church on Staten Island; private secretary to Bishop Hughes; and in 1853 was created first Bishop of Newark. In 1872 he was made Archbishop of Baltimore, which placed him at the head of the hierarchy in the United States. Archbishop Bayley was a philanthropic man, an untiring worker, and the author of historical works relating to the Catholic Church.

Bdellium.— Generally supposed to be a gum from a tree common in Arabia and the East. But this substance, whatever it is, is mentioned with gold and gems; while a gum is certainly not so remarkable an object of nature as to deserve this classification, or that the production of it should confer on Havilah a peculiar celebrity. Hence the opinion of the Jewish writers is not to be contemned, namely, that *pearls* are here to be understood, of which great quantities are found on the shores of the Persian Gulf and in India, and which might not, inaptly, be compared to manna, as in Num. xi. 7.

Beads. See ROSARY.

Beatific Vision. See VISION.

Beatification.— Act by which the Pope, after the death of an individual, declares that he is numbered among the blessed. Beatification differs from canonization in this, that in beatification, the Pope does not act as judge, who decides about the state of the one who is beatified, but grants only to certain persons the privilege to honor with a form of religious worship the one who is beatified, without incurring the punishments pronounced against those who render a superstitious worship. In canonization, the Pope speaks as judge, and as we say, he pronounces "*ex cathedra*" the state of the one whom he canonizes. Beatification has been introduced since the time when it was judged proper to allow a longer interval of time to elapse before the canonization of the saints. Beatification is regarded as the preliminary step to canonization. It is a provisory permission to render public veneration to the blessed, granted to a diocese, a city, or a religious order. Pope Urban VIII. forbade the rendering of any veneration to any person who has not been beatified, whether the person may have died in the odor of sanctity, or wrought miracles during life or after death. The same Pope prescribes that every biographer, who makes use of the terms blessed, saint, or martyr, in speaking of a person that has not yet been beatified, ought to declare, that he does this, only to acknowledge the innocence of his life and the excellence of his virtues, without any prejudice to the authority of the Church, the only sovereign judge about these questions.

Beatitudes (*The Eight*).—Jesus beholding the multitude, spoke to them from a certain mount, and this discourse has been called "The Sermon on the Mount." In this sermon of our Lord was contained "The Eight Beatitudes," which are as follows:—"Blessed are the poor in spirit [*i. e.*, those who have the spirit of poverty, the sincere and Christian detachment

from the goods of this world], for theirs is the kingdom of heaven."—"Blessed are the meek [who try to avoid all quarrels], for they shall possess the land [heaven]."— "Blessed are they that mourn, for they shall be comforted." Christ, according to the Gospel of St. John (xvi. 20), has expressed the same thought in these terms: "Amen, Amen, I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy, [in a better world]."— "Blessed are they that hunger and thirst after justice [who are deprived of justice, who are robbed of their rights here below], for they shall have their fill [they will obtain a glorious reparation in the land of heaven]."—"Blessed are the merciful [towards their neighbor], for they shall obtain mercy [by God]."—"Blessed are the clean of heart, for they shall see God."—"Blessed are the peacemakers [who avoid quarrels, discord, and seek to maintain, and to restore union among men], for they shall be called the children of God [who is the God of peace]"(Rom. xvi. 20). St. John has said in the same sense: "The Father has given us love for one another, in order that we may be called children of God and that we be this in reality."—"Blessed are those that suffer persecution for justice sake [who are persecuted because they do not wish to betray their duty, nor do anything that is contrary to justice and honesty], for theirs is the kingdom of heaven" (Matt. v. 1–10).

Beaton (CARDINAL) (1494–1546).—Scotch prelate and statesman. During the minority of James V., he was sent to negotiate an alliance with Francis I. against Charles V. and Henry VIII. On his return, he became keeper of the seals. In 1533 he was charged to ask for James V. the hand of Magdelen, daughter of Francis I.; but this princess having died, Beaton asked for his master the hand of Mary of Lorraine, widow of the Duke of Longueville. He succeeded, and the marriage took place in 1538.—Francis I. gave him the bishopric of Mirepoix, and at the same time asked for him the cardinal's hat, which Paul III. gave to him the same year.—In 1539, he succeeded his uncle James as archbishop of St. Andrews. Devoted to a national politic, and dreading for his country the example and influence of England, from the double point of view of religion and patriotism, he employed all his strength to keep James V. away from Henry VIII., and succeeded in preventing a projected interview between the two kings. A war followed, and James V. was killed in the battle of Solway (1542). Beaton produced a will which gave to him the title and power as regent during the minority of Mary Stuart. The nobility declared this document as apocryphal, and appointed as regent the Duke of Arran. Beaton was arrested and thrown into prison; but soon left this, and, in accord with Mary of Lorraine, he appointed, instead of the Duke of Arran, the Count of Lennox, who left the whole power to the Cardinal (1543). His line of conduct was clearly Scotch. Convinced that England was the enemy, he energetically combated this country with all the power of his political ambition and religious influence. Perhaps, in his pursuit, he committed excesses, but it is impossible to doubt the sincerity of his intentions and the grandeur of his views. His conduct and memory have been sharply attacked by English writers who cannot pardon him his patriotism and faith. It is certain that the Cardinal pursued the Protestants and used against them violent means which the legislation furnished to him, and which the customs of the time tolerated. He tried, at the same time, to reform the discipline and morals of his clergy. Beaton became a victim of the hatred of Protestants and of the adherents of the English alliance. Surprised in his castle of St. Andrews, he fell under the strokes of assassins, who were never punished.

Bec.—A ruined abbey at Bec-Helloin, near Brionne, France. Bec may be considered the origin of universities, which soon began to be established in every country, after the model of that renowned institution. Many eminent scholars issued from this school, among whom were Pope Alexander II.; the learned Guitmund, Archbishop Averse; Ives, Bishop of Chartres, the restorer of Canon Law in France; and the celebrated St. Anselm.

Becket (THOMAS À). See THOMAS À BECKET.

Bede, The Venerable.—Anglo-Saxon monk, historian, and theologian. Bede, who from his superior learning and admirable virtues received the appellation of "Venerable," was born about the year 673.

He was educated by the monks of Jarrow and Weremouth, his first instructor being Benedict Biscop himself. The proficiency of Bede in all branches of learning was considerable, and the diversity, as well as the extent of his reading, remarkable. His ardent and comprehensive mind embraced every science which was then studied. In his own catalogue of books, which he composed, we find commentaries on most of the books of the Scripture, treatises on physics, geography, astronomy, and all the sciences of the period, lives of saints, and sermons. But his *Ecclesiastical History of the Anglo-Saxons*, in five books, from the landing of Julius Cæsar to the year 731, is the most celebrated of his works. Venerable Bede died in 735.

Beelphegor, Baalphegor, Baal-Peor.—Syrian god, adored especially by the Ammonites and Madianites, was the same as Priapus according to Origen; as Saturnus, according to St. John Chrysostom, Theodoret, Apollinaris and Suidas. But it would appear that Dom Calmet has shown that it was the same god as Adonis or Horus, adored by the Egyptians. "Phegor or Peor," he says, "is the same as Or or Horus, by cutting off from this word the article *Pe*, which signifies nothing. Horus is the same as Adonis or Osiris." The Israelites, in the desert of Sin, permitted themselves to be dragged into the worship of Phegor and committed lewd actions with the daughters of Moab (Num. xxv. 2–3), and the Psalmist adds that they partook in the sacrifices for the dead. Now we know that the feasts of Adonis were celebrated as funeral feasts, and that they abandoned themselves to all kinds of debaucheries.

Beelsamen and **Baal-Samen.**—Assyrian deity, adored also at Carthage. It is believed that it was the sun, *king of heaven*, or the personification of heaven itself, the King-Heaven, the Uranus of the Greeks. At Carthage, they made a goddess thereof, identical with Minerva.

Beelzebub.—Deity of the Philistines; "the prince of the devils" (Matt. xii. 24, etc.). The Jews seem to have applied this appellation to Satan, as being the author of all the pollutions and the abominations of idol worship.

Beghards or **Spiritualists,** also called "Brethren and Sisters of the Free Spirit." A sect of mediæval heretics. They spread in the thirteenth century, chiefly through France, Italy, and Germany. Owing to their professional character as beggars, they were called Beghards. They denied the difference between good and evil works and maintained that the soul, which is a portion of the divine substance, could not be stained by sensual excesses. Thus they committed acts of the coarsest licentiousness and in their wanderings they were accompanied by women called "Sisters." Hence the name "Brethren and Sisters of the Free Spirit."

Beguines.—An association founded about 1180 for pious widows and single women desirous of consecrating their lives to God. They did not take any vows and had no convents proper, but dwelt in small houses within the same enclosure, with the church or chapel in the center (to which the name of Beguinage was given), and devoted themselves to works of piety and mercy. The institution was approved by Urban VIII. Beguine communities still exist in Belgium, France, and the Netherlands. Similar institutions existed for laymen who were called "Beghards."

Bel. See BAAL.

Belgium (*Christianity in*).—St. Amandus of Aquitaine, after a pilgrimage to Rome, where he was consecrated missionary bishop, preached the Gospel with much success in modern Belgium. The principal scene of his missionary labors was the neighborhood of Antwerp and Ghent. About the year 646, he was appointed to the Episcopate of Mästricht, and there devoted himself with unceasing energy to the work of evangelizing the surrounding tribes. He died about the year 661. St. Omer, or Audomar, contemporaneously labored with him in the same country. After thirty years of missionary labors, which converted the heathen tribes of Morinia from their idolatries, St. Omer died about 667. St. Livinus, an Irish bishop, is called the Apostle of Brabant. He suffered martyrdom about the year 656. The work of these apostolic men was continued by St. Elipandus, Bishop of Noyon, and the bishops St. Lambertus and Hubertus of Mästricht.

Belgium (*Worship in*).—In Belgium the religious hierarchy is represented by one Catholic archbishop, residing at Malines, the metropolis, and by five bishops of the same religion at Bruges, Gand, Liége,

Namur, and Tournay. The population is, in fact, almost entirely Catholic, both Flemish and Wallonish. They estimate the number of Protestants to be about 15,000, and that of the Jews 3,000. The latter reside especially at Antwerp, and are of German nationality. Both the Protestant and Israelitish worship are acknowledged by the State. The majority of the Protestants are subject to a synod which has its seat at Brussels, and its members assemble once a year. The central synagogue at Brussels has branches of minor importance at Liége, Antwerp, Gand, Arlon, and Namur.

Bellarmin (ROBERT).—Italian cardinal and theologian, Archbishop of Capua, born at Montepulciano (Tuscany), in 1542, and entered the Society of Jesus in 1560. Extremely severe toward himself, an enemy to all indulgence, and an indefatigable worker, he left behind him writings so numerous and valuable that no better evidence of the holiness and self-sacrifice of his life could be required. He was a successful preacher, but was especially distinguished for the ability with which he taught the various branches of theology. In 1602 he was appointed Archbishop of Capua, and died Sept. 17th, 1621. The principal works of Bellarmin are: *Disputiones de controversis Christianæ fidei Articulis, libri, IV; De Scriptoribus ecclesiasticis* (a sort of patrology or biograpical sketches of ecclesiastical writers); *De Ascensione Mentis in Deum per Scalas rerum Creatarum*, and *De Gemitu Columbæ, seu de bono Lacrymarum*, etc.

Bells.—Bells were known to the Hebrews, Egyptians, and Romans. But the employment of bells in churches to announce the hours of office does not go back beyond the reign of Constantine the Great. During the heathen persecution it was of course impossible to call the faithful by any signal which would have attracted public notice. After Constantine's time, monastic communities used to signify the hour of prayer by blowing a trumpet, or by rapping with a hammer at the cells of the monks. The use of bells was spread only in the time of St. Paulinus, Bishop of Nola (409–431). The custom of blessing bells goes back to the year 750. The bishop or his delegate first blesses salt and water, then he washes the bell within and without; makes seven unctions in the form of a cross on the bell outside, and four inside. For the outside unctions he uses "*Oleum Catechumenorum*," and for those inside "Holy Chrism." Then the bishop names the saint under whose invocation the bell is blessed. After this the censer-bearer places under the bell a censer filled with incense, a passage of the Gospel is sung and the celebrant ends the ceremony in making the sign of the Cross over the bell.

Belphegor. See BEELPHEGOR.

Benedict (name of 14 Popes).—*Benedict I.*—Surnamed *Bonosus;* Pope, Roman by origin (574–578). Successor of John III., after a vacancy in the Holy See which had lasted ten months. In his Pontificate the Longobards extended their conquests in Italy and threatened Rome. *Benedict II.*—Priest of Rome, succeeded, in 684, Leo II. in the Chair of St. Peter. He occupied it only 10 months and 12 days, but with so much zeal and virtue that he was admitted among the number of saints. *Benedict III.* (855–858).—Roman priest. His election was opposed by the ambassadors of Emperor Louis II., who supported the pretensions of the antipope Anastasius. But the constancy of both clergy and laity obliged the imperial messengers to recognize the lawful Pontiff. Benedict III. is praised for his meekness and forbearance toward his adversaries. He beautified many churches, and reopened the English college in Rome. *Benedict IV.*—Roman by birth, successor of John IX. (900–903). He crowned Louis, King of Provence, emperor, in 901. *Benedict V.*—Roman by birth, successor of John XII. (964–965). He was elected by the Romans, in opposition to Leo VIII., the choice of the Emperor Otto I. The emperor reduced Rome, and secured the person of Benedict, who was kept till his death in confinement under the charge of Bishop Adaldag at Hamburg. *Benedict VI.*—Roman by birth, successor of John XIII. (972–974). He was dethroned, imprisoned in the Castle St. Angelo, and finally strangled. *Benedict VII.*—Roman by birth, successor of Domnus II. (975–983). He excommunicated Cardinal Franco, the antipope, and governed the Church with vigor and great prudence. *Benedict VIII.*—Bishop of Porto, successor of Sergius IV. (1012–1024). Proved a most worthy Pontiff, who spared neither weariness nor exertion to restore to his high office the prestige it had lost. An antipope, named Gregory, set up by

the opposite faction, forced Benedict to leave Rome. He was restored to his See by the Emperor St. Henry II. of Germany, who with his wife, the sainted Cundigunda, received from him the imperial crown in 1014. The indefatigable Pontiff labored strenuously for Church reform, and held several councils, the decrees of which the emperor confirmed as laws of the empire. *Benedict IX.* (1033–1044).— He obtained his elevation to the Papacy by simony, when a youth of eighteen. During the eleven years of his reign, under the protection of the emperor, and supported by the power of his family, this youth harassed the people by his capricious tyranny, and disgraced the Apostolic See by the wanton conduct of his life. The Romans, disgusted with his disorders, expelled him, but he was restored by Emperor Conrad. In 1044, he was driven away a second time, when an antipope, styled Sylvester III., was intruded on the throne for three months. To free the Holy See from the degradation to which it had sunk in consequence of the bribery and tyranny of the nobles, Gratian, a distinguished and respected Roman archpriest, by offering a large subsidy in money, induced Benedict to resign and withdraw to private life. Gratian was then himself canonically elected Pope, under the name of Gregory VI. *Benedict X.*— Bishop of Velletri, placed in the Holy See by a faction at the death of Stephen IX. (1058). He resigned ten months afterwards, and the Romans elected Nicholas II. By several authors he is regarded as an antipope. *Benedict XI.* (*Nicholas Boccasini*). — Italian by birth (1303–1304). He annulled the Bulls of Boniface VIII. against Philip the Fair of France. *Benedict XII.*— Cistercian monk, successor of John XXII. (1334–1342). He was an eminent canonist and theologian, and a severe reformer. He meditated the restoration of the Holy See to Rome, but was resisted in this effort by the cardinals. *Benedict XIII.* — Successor of Innocent XIII. (1724–1730). A Dominican; accepted with reluctance the papal dignity; held a provincial council in the Lateran (1725), which enacted wise laws for the suppression of abuses and the reformation of morals, and terminated the dispute concerning the "Spiritual Monarchy of Sicily." But he was rudely treated by the Catholic courts, on account of inserting an historical fact in the office of St. Gregory VII. *Benedict XIV.*— Successor of Clement XII. (1740–1758). One of the most learned Popes that ever filled the Papal Chair, yielded in the extreme toward civil rulers, and thus succeeded in preserving friendly relations with most of them. However, he gained little by the great concessions he made. He saw the beginning of the warfare against the Society of Jesus.

Benedict Biscop (628–690).—An English ecclesiastic, founder of two celebrated monasteries of Wearmouth and Jarrow. He made several journeys to Rome, and each time brought back a valuable collection of books, as well as a large supply of relics and images for his monasteries. His memory has been transmitted to posterity by his disciple, Venerable Bede, in his *Lives of the Abbots of Wearmouth*. England, and even Europe, owes much to the zeal of Benedict Biscop; for the civilization of the eighth century may be said to have rested on the monasteries he founded, which produced Bede, and through him the School of York, Alcuin, and the Carolingian School, on which the culture and learning of the Middle Ages were based. In 690, he also brought bells from Italy, and was the first person who introduced into England constructors of stone edifices, as well as makers of glass windows.

Benedict of Aniane (ST.). — Born in Languedoc about 750; died 821. A reformer of monastic discipline. Encouraged by Louis the Mild, he conceived and carried out the idea of restoring among his monks the severity of the ancient discipline. They soon became models of order and piety for other monasteries, and contributed much to the revival of letters. But owing to the disturbances arising from the strife of contending factions within the Frankish empire, the reforms of Benedict did not exert any permanent influence. F. Feb. 12th.

Benedict (ST.) **and the Benedictines.**— Founder of monachism in the West. Benedict, born in 480 at Nursia in Umbria, of noble parents, at the age of fourteen withdrew into the wilds of Subiaco, in the Apennines. Here he lived for three years in a deep and almost inaccessible cavern. His reputation for sanctity and his miracles soon gathered a number of disciples around him, for whom he erected two monasteries. In 529, he retired with a

few monks to Monte Cassino, where, on the site of an ancient temple of Apollo, he founded a monastery, which became the glorious monastic center of the West. Several other monasteries were also founded by St. Benedict; among these, one for women, which he placed under the direction of his sister St. Scholastica. St. Benedict, who is called the patriarch of the Western monks, died in 543. F. Mch. 21st.— The Rule of St. Benedict, which very appropriately has been called a "Summary of the Christian Religion," is a masterpiece of enlightened wisdom and prudence. Its precepts are few and simple. In seventy-three chapters, it contains a collection of regulations intended to train men in retirement from the world, and in the acquisition of Christain perfection, through the practice of the evangelical counsels. In it we find the duties and observances of the monastic life clearly defined. The evils, arising from the custom of monks continually passing from one convent to another, are prevented by the "vow of stability," binding each member to remain constantly in the same community. The Benedictine Rule gradually superseded all other rules in the West, as, for example, the Irish Rule of St. Columban, that of St. Martin in France, and those of Sts. Fructuosus, Cæsarius, and Isidore in Spain. In the ninth century, it was formally adopted throughout the dominions of Charlemagne, and later on, it was received in all the Cathedral monasteries of England. The order founded by St. Benedict spread rapidly and widely. It was established in Sicily by St. Placidus, in Gaul by St. Maurus, both disciples of St. Benedict; in Britain by St. Augustine, and in Germany by St. Boniface. No other religious order can claim to have accomplished so much for the conversion and civilization of the world. The monks planted Christianity in England, Friesland, and Germany; and the Scandinavian North received with the true faith its first monasteries as well. For centuries the Benedictines were the principal teachers of youth in all branches of sciences and art. The oldest establishment of Benedictines in the United States is that of St. Vincent's Abbey at Latrobe, in Westmoreland county, Pennsylvania, founded by a colony of monks from Bavaria, in 1846. It was raised to the dignity of an Abbey in 1855. The Abbey of St. Meinrad, Indiana, which was founded in 1853, is a filiation of the celebrated Benedictine abbey at Einsiedlen, in Switzerland. The first convent of Benedictine nuns in the United States was established at St. Mary's, Pennsylvania, in 1853.

Benediction (from the Lat. *benedicere, to speak well*).—Signifies a solemn invocation of the divine blessing upon men or things. The ceremony in its simplest form may be considered almost coeval with the earliest expression of religious feeling. We know from Holy Writ that the Jewish patriarchs, before they died, invoked the blessing of God on their children; but at a later period the priests were commanded to implore the divine blessing upon the people. Christ sanctioned the custom, which was consequently grafted into the primitive Church, where it gradually developed itself in different forms. See BLESSING.

Benefice (*Ecclesiastical*). — A Church office endowed with a revenue for its proper fulfillment. We have no such benefices in the United States.

Benignus (ST.).—Apostle of Bourgogne and martyr. He was a native of Smyrna, and disciple of St. Polycarpus, who ordained him priest and sent him into Gaul, under the reign of Marcus Aurelius. His mission was confirmed by Pope St. Anicet. Benignus evangelized Autun, Langres, and Dijon, the latter of which he selected as the center of his apostolic labors. Arrested by the soldiers of Terentius, governor of the province, in a village near Epagny, nearly eight miles from Dijon, he was put to death by order of Marcus Aurelius, about the year 178. The Cathedral church of Dijon bears the name of St. Benignus, and was built in his honor. F. Nov. 1st.

Benjamin (Hebr. *son of the right hand*) —The youngest son of Jacob, he was called *Benoni* (*son of my sorrow*), by his mother, Rachel, who died in giving him birth; but this was changed into Benjamin by Jacob. The Benjamites occupied a territory about 26 miles long and 12 miles wide, between Ephraim (on the north) and Juda, containing Jerusalem and Jericho. The Benjamites became famous for their skill in using the sling. During the period of the Judges they were nearly all slain by the army of the other tribes, on account of an outrage committed against a Levite of Ephraim. Only 600 Benjamites were spared and repeopled the

country. After the death of Saul, who was a Benjamite, the tribe of Benjamin remained faithful to his son Isboseth, until the definitive installation of David. During the schism of the tribes, that of Benjamin remained united with the tribe of Juda.

Berengarius (*Heresy of*).—Up to the tenth century, the Real Presence had not really been called into question. Berengarius of Tours, was the first who impugned the Presence of our Lord in the Holy Eucharist and the doctrine of Transubstantiation, and thus anticipated the Sacramentarians of a later age. He was born about A. D. 1000, and was made Archdeacon of Angers, and appointed Scholasticus, or Master, of the Cathedral school of Tours. Berengarius held that Christ was only spiritually present in the sacred elements, which in every respect remained unchanged, and that a certain efficacy was imparted to them by the faith of the communicant. The matter having been referred to Rome, his errors were condemned by Pope Leo IX. in the councils, which were held at Rome and Vercelli, in 1050. Berengarius was excommunicated until he would recant. In 1054, a synod was held at Tours by the cardinal-deacon, Hildebrand, and there Berengarius made and signed a confession of faith, acknowledging that "bread and wine after the consecration are the Flesh and Blood of Christ." As he continued, however, to teach his heresy, he was, in 1059, cited to appear at Rome, by Pope Nicholas II., and there, before a council of 113 bishops, Berengarius made a new recantation, and signed a new confession of faith, affirming that "the bread and wine placed on the altar, are, after the consecration, not only the Sacrament, but also the true Body and Blood of our Lord." Nevertheless, the fraudulent heretic, having returned to France, relapsed into the condemned errors, and spoke detractingly of the Pope, and of the Roman See, which he called the "See of Satan." Pope Alexander II. in vain exhorted him no longer to scandalize the Church. Cardinal Hildebrand, who in the meantime had ascended the papal throne as Gregory VII., summoned Berengarius once more to Rome, and, in the councils held in 1078 and 1079, obliged him to confess that he had till then erred on the mystery of the Eucharist, and to declare under oath, that the "Bread of the altar is, after consecration, the true Body of Christ, the same which was born of the Virgin, and was offered on the Cross, and is now seated at the right hand of the Father in heaven." But the obstinate heretic continued to teach as before, and accused Gregory VII. of inconsistency and partiality. He made the last recantation at the Council of Bordeaux, in 1080, after which he became silent. He is said to have died in communion with the Church, in 1088.

Bernard (St.) (surnamed the "Last Father of the Church").—Born in the Castle Fontaines, near Dijon, France, in 1091, of an old patrician family; he entered, in his twenty-second year, with some thirty of his kinsmen and friends, the Order of Citeaux, of which he is sometimes regarded as the second founder. After two years, the abbot, St. Stephen Harding, an Englishman, sent Bernard to found a new abbey at Clairvaux, which soon rose to great celebrity. He was consecrated abbot by William of Champeaux, the great dialectician and teacher of Abélard. The fame and influence of Bernard spread rapidly. "He united in himself," as the learned Hurter well observes, "the qualities of the most perfect contemplative monk with those of the most profound politician. . . . His judgment decides who is the rightful successor of St. Peter; and he it is who shields the Church from new dangers engendered by rash teaching. Popes follow his counsels like humble monks. He is proffered and refuses bishoprics and archbishoprics; but, wherever he appears, greater honors are shown to him than to the bishops and archbishops of the most famous sees." Bernard died in 1153. The works which St. Bernard has left behind him are as various as they are numerous, and consist of sermons, epistles, and moral treatises. His letters, which number no less than 404, record many historical facts, interspersed with sage reflections and salutary advice. Of his sermons he delivered 86 on the Book of Canticles to his monks. His most famous work is his treatise *De Consideratione*, addressed to Eugenius III., who had been his pupil, in which he states, without disguise, what are the duties of the chief pastor, and urges the necessity of reforms. He acquired the appellation of the "Mellifluous Doctor" and, on account of the value of his writings, he was numbered among the

Doctors of the Church, by Pius VIII. F. Aug. 20th.

Bernardin (St.) of Siena (1380–1444).—Franciscan religious. Famous preacher of penance; he preached in nearly all the cities of Italy, and the effect which his sermons everywhere produced, is said to have been overwhelming. He was surnamed the "Trumpet of Heaven," the "Evangelical Preacher." F. May 20th.

Bernardines.—Religious of the Order of St. Benedict, reformed by St. Bernard. See CISTERCIANS.

Bernice.—Eldest daughter of king Herod Agrippa I., and sister to the younger Agrippa (Acts xxv. 13, 23). She was first married to her uncle Herod, king of Chalcis; and after his death, in order to avoid the merited suspicion of incest with her brother Agrippa, she became the wife of Polemon, king of Cilicia. This connection being soon dissolved, she returned to her brother, and afterwards became mistress of Vespasian and Titus.

Beryl.—The name of a precious stone, of a sea-green color, found principally in India (Apoc. xxi. 20).

Beryllians.—Members of a sect founded, in the third century, by Beryllus, Bishop of Bostra in Arabia. This heresiarch denied that there was in Jesus Christ a personal divine essence, and maintained that there was in Him no other divinity than that of the Father.

Besor.—River of Judea, which watered the territory of the tribe of Simeon, to Oued-Cheria. Watered Gerara (*Oum-Djerar*), and emptied into the Mediterranean south of Gaza.

Bessarion (JOHN or BASIL).—Born at Trebizond, in 1403; died at Ravenna, 1472. A Greek scholar and a Roman Catholic ecclesiastic, notable as a patron of learning and a collector of manuscripts. He entered the Order of St. Basil in 1423; studied under the Platonic scholar George Gemistus Pletho; became Archbishop of Nice in 1437; accompanied John Palæologus to Italy, in 1438, to assist in effecting a union between the Greek and Latin Churches; supported the Roman Church at the Councils of Ferrara and Florence, whereby he gained the favor of Pope Eugenius by whom he was made cardinal in 1439, and successively invested with the Archbishopric of Siponto and the bishoprics of Sabina and Tusculum; and received the title of Patriarch of Constantinople (1463). He wrote *Adversus Calumniatorem Platonis, libr. IV.; Responsio ad quatuor argumenta Maximi Planudis de processione Spiritus Sancti ex solo Patre; Epistola catholica sive generalis ad omnes, qui sedi Patriarchali Constantinopolitanæ subsunt*, etc.

Bethany (Hebr. *house of grace*).—A place about forty minutes' ride from Jerusalem, on the road to Jericho, southeast of the Mount of Olives. It is often mentioned in the New Testament as the home of Lazarus, Martha and Mary, and of Simon the Leper. It is identified with the modern *El-Azariyeh*, a village of forty huts, inhabited by Mohammedans exclusively.

Beth-Arab (Hebr. *house of passage*).—Locality of Palestine, where the Israelites crossed the Jordan, under the leadership of Josue. In sight of this place, situated on the right shore of the Jordan, in the tribe of Juda, St. John was baptizing.

Bethel (Hebr. *house of God*).—A town (originally named *Luza*) in Palestine, twelve miles north of Jerusalem, the resting-place of the Ark, and later, a seat of idolatrous worship; the modern Beitin.

Beth-Horon (Hebr. *place of the hollow*).—Two villages of Palestine, about twelve miles northwest of Jerusalem. At the pass between them Josue defeated the kings of the Amorites. It was also a scene of a victory of Judas Machabeus in the second century B. C.

Bethlehem (Hebr. *house of bread*).—A town in Palestine, six miles south of Jerusalem; the modern Beit-Lahm. It was the birth-place of David, and, according to St. Matthew, St. Luke, and St. John, of Christ. The Convent of the Nativity at Bethlehem is a complex body of structures distributed between the Greek and Latin creeds, and grouped around the church is a basilica of five naves, with apse and apsidal transepts, built by the Empress Helena and the Emperor Constantine. There are four long ranges of monotholitic Corinthian columns 19 feet high, above which rise the walls of the nave, with round arched windows. The choir is richly ornamented with illustrations of the Greek rite; beneath it is the tortuous

Grotto of the Nativity. The church measures 86 by 136 feet. The population of Bethlehem is about 5,000.

Bethlehemites.—1. Old religious order whose only known monastery was founded about the year 1257 at Cambridge, England. The religious wore a habit similar to the Dominicans, and on the breast a red star to remind them of the star that appeared to the Magi.—2. A religious order founded in Guatemala, in 1653. Extended to Mexico a few years later, and ultimately to other parts of Spanish-America. The members lived according to the monastic rules of the Augustinians.

Bethphage (Hebr. *house of unripe figs*). —A village in Palestine, situated on the Mount of Olives eastwards from Jerusalem and near Bethany. The exact site is in dispute. "The traditional site is above Bethany, halfway between that village and the top of the mount."—*William Smith.* At Bethphage Jesus mounted an ass in order to make His triumphant entry into Jerusalem.

Bethsaida (Hebr. *fishing-place*).—The name of two cities in Palestine: 1. *Bethsaida of Galilee* was situated in Galilee, on the western shore of the lake Gennesareth, a little south of Capharnaum, and was the birthplace of the Apostles Philip, Andrew, and Peter.—2. The other *Bethsaida* lay in Gaulonitis, on the eastern site of the same lake, and near the place where the Jordan enters it. This town was enlarged by Philip, tetrarch of that region (Luke iii. 1), and called *Julias* in honor of Julia, the daughter of Augustus. Near by Jesus wrought the miracle of the multiplication of the five loaves of bread and two fishes (Luke ix. 10–17).

Bethsan (Hebr. *house of rest*)—More generally known by the name of *Scythopolis*, was situated on the west of the Jordan, at the southern extremity of the great plain of Esdrælon, on the high ground between that plain and the valley of the Jordan. The place is now called *Bysan*. The bodies of Saul and Jonathan, killed in the battle of Gelboe, were hung on the wall of Bethsan by the Philistines; but the inhabitants of Jabes Galaad removed the remains during the night and buried them in the wood of Jabes (I. Ki. xxxi. 10).

Bethsur.—Town of Palestine, in the tribe of Juda, twelve miles south of Jerusalem, fortified by Roboam. Besieged by Lysias, regent of the kingdom of Syria, it was delivered by Judas Machabeus who routed the Syrians (I. Mach. vi. 6).

Bethulia.—City of Palestine, in the tribe of Zabulon, famous through the siege of Holofernes, who was killed by Judith. Some authors believe that the existent small town of Saour, situated about 17 miles north of Naplouse, near the plain of Esdrælon, arose on the site of the ancient Bethulia.

Beza (THEODORE).—One of the principal chiefs of the so-called reformers (1519–1605). Born in Burgundy; died at Geneva. In 1548 he fled to Geneva, where he abjured his Catholic faith and became the successor of Calvin in this city on the latter's death in 1564.

Bible (from the Gr. *biblion*, *biblios*, a *letter* or *paper*).—The Sacred Books of the Jews and Christians. St. Paul has divided the Bible into the Old and New Covenant, because it sets forth the covenant which God made with the Jews, when He constituted them His chosen people, and afterwards with the Jews and Gentiles when Christ redeemed the world. This Covenant of St. Paul is translated *Testamentum* in the Latin Vulgate, and *Testament* in English. In the reading of the Old Testament, the early Christians generally used the Septuagint (see this subject) version, which was considered divinely inspired. This version was held in high veneration, even by the Jews until the Christians quoted it against them, when the Rabbins affected to condemn it. Three new Greek versions were produced, which were intended to supersede the Septuagint. The first by Aquila, a Jewish proselyte of Sinope in Pontus, under Hadrian; a second by Symmachus, an Ebionite of Ephesus, under Severus; and a third by Theodotion, another Ebionite, who lived in the reign of Commodus. These versions Origen republished in his famous Hexapla, which contained, besides the original Hebrew, the same in Greek text, and the Septuagint. Of the Hexaplarian Septuagint, a new edition, published by Pamphylus and Eusebius, was adopted in the Churches of Palestine. Other editions of the Septuagint appeared, one by Lucian of Antioch, and another by Hesychius, an Egyptian bishop; the former being used in the Churches of Asia

Minor and Constantinople, the latter in those of Egypt. One of the oldest and most important renditions of the Bible, the Syriac version, called the Peshito or "Simple," appeared, probably at Edessa, about the middle of the second century; some refer it even to the time of St. Jude, the Apostle. The Peshito, which was made from the original text, that is, the Old Testament from the Hebrew, and the New from the Greek, was held in high repute by all the Christians of Syria. Latin versions are known to have existed in the earliest ages of Christianity. Of these the most famous was the ancient Vulgate, also called Italic, although it is believed to have been made in Africa. It was made, if not in the age of the Apostles, at least in the second century, and was translated from the Greek copy (Septuagint) of the Old Testament and from Greek copies of books of the Old Testament not found in the Septuagint, as well as from the Greek copies of the books of the New Testament. This version was used in the Latin Churches till the sixth century, when it was superseded by the New Vulgate of St. Jerome. See CANON OF THE SCRIPTURES.

Believing the Sacred Scriptures to be divinely inspired writings, the Church, at all times, recommended their perusal and study to the people. In no instance did the Church ever prohibit the reading of the Bible in the original text, or in authentic versions; neither did she ever forbid translations to be made into the language of any country. But when the heresies of the Waldenses and Albigenses arose, there was danger from corrupt translations. These heretics appealed to the Bible, in justification of their assaults upon civil and ecclesiastical authority, and insisted that the people should judge the Church by their own interpretation of the Scriptures. These evils elicited restrictions from the Councils of Toulouse (1229) and Tarragona (1234) with regard to vernacular versions. "The lawless political principles of Wycliffe," says Blunt, "and the still more lawless ones of his followers, created a strong prejudice against vernacular translations of the Scriptures, on the part of the rulers of England, both in Church and State. The Bible was quoted in support of rebellion and of the wildest heresy." (*Reform of the Church of England*, vol. I. p. 504.) That the Bible was scarce, or its reading neglected, is historically untrue. "There has been much wild and foolish writing," the same author observes, "about the scarcity of the Bible in the age preceding the Reformation. It has been taken for granted that Holy Scripture was almost a sealed book to clergy and laity, until it was printed in English by Tyndale and Coverdale, and that the only real source of knowledge respecting it, before them, was the translation made by Wycliffe. The facts are that the clergy and monks were daily reading large portions of the Bible, and had them stored up in their memory, by constant recitation; that they made very free use of Holy Scripture in preaching, so that even a modern Bible reader is astonished at the number of quotations and references contained in mediæval sermons; that countless copies of the Bible were written out by the surprising industry of cloistered scribes; that many glosses or commentaries were written which are still seen to be full of pious and wise thoughts; and that all laymen who could read were, as a rule, provided with their Gospels, their Psalter, or other devotional portions of the Bible. . . . The clergy studied the word of God, and made it known to the laity; and those few among the laity who could read had abundant opportunity of reading the Bible either in Latin or in English, up to the Reformed period." (*Ibid.* p. 501.)

It has been asserted by Protestants that Wycliffe's and Luther's translations of the Scriptures first made them accessible to the laity. This is not true. For it is a well ascertained fact, that long before the Reformation of Luther, the people of almost every country in Europe had the Bible already translated into their own vernacular tongues. In most nations there was not only one, but there were even many different versions. We begin with Germany, the theatre of the Reformation. The Germans had no less than *five* different translations of the Scriptures into their own language, of which three were previous to that of Luther in 1530, and two were contemporary with or immediately subsequent to it. The oldest was that made by Ulphilas, Bishop of the Mæso-Goths (now Wallachians), as early as the middle of the fourth century. This version seems to have been used for several centuries by many of the older Gothic and Germanic Christians. The second version was that ascribed to Charlemagne (beginning of the ninth century) — proba-

bly because it was made by some erudite translator under his direction. It was translated into the old German, or Teutonic dialect. Besides, there was a very old rhythmical paraphrase of the four Gospels, much used in Germany from the time of the first Emperor Louis (814–840). The third German version was a translation from the Latin Vulgate by some person unknown, an edition of which was printed as early as the year 1466. Two copies of this edition are still preserved in the senatorial library at Leipsic. Before the appearance of the German Bible of Luther, the version last named had been published in Germany at least *sixteen times:* once at Strasburg, five times at Nuremberg, and ten times at Augsburg. Add to these the three editions of Wittenberg, mentioned by Seckendorf (published in 1470, 1483, and 1490), and not included in this estimate, and we ascertain that the Bible had already been reprinted in the German language no less than twenty times before Luther's translation appeared. In 1534, John Dietemberg published his new German translation from the Latin Vulgate at Mayence, under the auspices of the Archbishop and Elector, Albert. It passed through upwards of twenty editions in the course of one hundred years, four of which appeared at Mayence, and seventeen at Cologne. Though somewhat unpolished in style it was generally esteemed as a faithful translation. In 1537, another Catholic version appeared under the supervision of Doctors Emser and Eck, the two learned champions of Catholicity against Luther. This version likewise passed through many editions. The facts already stated clearly prove how utterly unfounded is the statement, that before the Reformation "the Bible was an unknown book!"

Other Catholic countries were not behind Germany in the sincere desire to translate the Scriptures into the vernacular tongues, and to circulate them among the people. In fact there is not a country in Europe in which the Bible had not been repeatedly translated and published long before the Reformation. In Italy, there were two versions anterior to that of Luther: that by the Dominican, Jacobus a Voragine, Archbishop of Genoa, which version, according to the testimony of Sixtus Senensis, was completed as early as 1290 (see *Bibliotheca sacra, tom.* I. p. 397); and that by Nicholas Malermi, a Camaldolese monk, which was first printed simultaneously at Rome and Venice, in the year 1471, and which passed through as many as *thirteen* different editions before the year 1525. This translation was afterwards reprinted *eight* times before the year 1567, with the express permission of Santa Uffizio, or Holy Office, at Rome. Almost simultaneously with that of Luther, there likewise appeared two Italian translations of the Bible: that by Antonio Bruccioli, in 1532, which in twenty years passed through *ten* editions; and that of Santes Marmochino, which was successively printed in 1538, 1546, and 1547. The oldest French version of the Bible was that by Des Moulins, whose Bibly Historyal — almost a complete translation of the Bible — appeared, according to Usher, about the year 1478. A new edition of it, corrected by Rely, Bishop of Angers, was published in 1487, and was successively reprinted *sixteen* different times before the year 1546, four of these editions appearing at Lyons and twelve at Paris. Le Fevre published a new French translation, which passed through many editions. A revision of this version was made by the divines at Louvain, in 1550, and was subsequently reprinted in France and Flanders thirty-nine times before the year 1700. According to Mariana, the great Spanish historian, the Scriptures were translated into Castilian by order of Alphonso the Wise (1252–1282). The whole Bible was translated into the Valencian dialect of the Spanish, in the year 1405, by Boniface Ferrer, brother of St. Vincent Ferrer. This version was printed in 1478, and reprinted in 1515, *with the formal consent of the Spanish Inquisition.* In 1512, the Epistles and Gospels were translated into Spanish by Ambrosio de Montesma. This work was republished at Antwerp in 1544, at Barcelona in 1601 and 1608, and at Madrid in 1603 and 1644. In England, besides the translation made by the Venerable Bede in the eighth century and that of the Psalms ascribed to Alfred the Great, in the ninth century, there was also another translation of the whole Bible into the English of that early period, which was completed about the year 1290 — long before the version of Wycliffe in the fifteenth century. In the year 706, Adhelm, first Bishop of Salisbury, according to the testimony of the Protestant biblicist Horn, translated the Psalter into Saxon. At his persuasion, Egbert, Bishop of Lindisfarne, also translated the four

Gospels. In the fourteenth century, a new English version of the whole Bible was made by John Trevisa. In the year 905, Elfric, Archbishop of Canterbury, translated into English the Pentateuch, Josue, Job, Judges, Ruth, part of the books of Kings, Esther, and the Machabees.

The Bible was translated into Flemish, as Usher admits, by Jacobus Merland, before the year 1210. This version was printed at Cologne in 1475, and it passed through seven new editions before the appearance of Luther's Bible in 1530. The Antwerp edition was published eight times in the short space of seventeen years. Within thirty years there were also published, at Antwerp alone, no less than ten editions of the New Testament translated by Cornelius Kendrick in 1524. In the course of the seventeenth century, there also appeared in Flanders several new Catholic versions by De Witt, Laemput, Schum, and others. All these were repeatedly republished. A Slavonic version of the Bible was published at Cracow in the beginning of the sixteenth century. As early as the fourteenth century the Bible had been translated into the Swedish, by the direction of St. Bridget. According to the testimony of Jonas Arnagrimus, a disciple of the distinguished Tycho Brahe, a translation of the Bible was made in Iceland as early as 1297. A Bohemian Bible appeared at Prague in 1488, and passed through three other different editions; at Cutna in 1498, and at Venice in 1506 and 1511.

Finally, to complete this hasty summary of bibliographical facts, we may state, as an evidence of the solicitude of Rome for the dissemination of the Bible, that many editions of Syriac and Arabic Bibles have been printed at Rome and Venice for the use of the Oriental Churches in communion with the Holy See. A translation of the Bible into Ethiopic was published at Rome, as early as 1548. The famous convent of Armenian monks, called Mechitarists, at Venice, has more recently published exquisitely beautiful versions of the Bible translated into Armenian.

The bishops at present recommend the German version of Allioli, which is very faithfully rendered word for word from the Latin Vulgate, and is furnished with very fine explanatory notes. It appeared in 1830. So, too, in French there are many Catholic versions, dating as far back as 1294; but the latest and best is that published with excellent notes in 1861, by the Abbé Glaire, who has faithfully rendered the text of the Latin Vulgate. In Italy, of all the Catholic versions, the one that holds the highest place was translated literally from the Vulgate, in 1779, by Anthony Martini, Archbishop of Florence, who has also added valuable notes. The Spanish Catholics have a favorite version on the same plan, by Don Felipe de San Miguel, published in 1793, and the Portuguese possess one by Antonio Pereira, which appeared in 1781; while the Belgian or Dutch Catholics have the version of Nicholas Van Winghe, printed in Louvain as early as 1548. In short, there is no Catholic country without its native version of the Scriptures, approved and circulated by episcopal authority. In the sweet and expressive language of Ireland there is a Catholic Bible, as old as 1347, which emanated, it is supposed, from the pen of Richard Fitz-Ralph, Archbishop of Armagh. Dr. McHale, the late Archbishop of Tuam, was actually engaged in correcting the old Irish translation according to the Latin Vulgate; but failing health prevented the completion of the undertaking. English-speaking Catholics use the *Douay Bible*. It is an English translation, made in the English College at Rheims, France, about 1582, and taken directly from the Vulgate; but as the Old Testament part was not published until 1610, in the English College at Douay, the whole was given the name *Douay Bible*. Dr. Challoner, Catholic Bishop of London, revised it in 1750, and the Catholic hierarchy of Ireland soon circulated it among their flocks. The Catholic bishops of America adopted it in 1810, and Scrivener, the learned Protestant editor, in his supplement to the Authorized Protestant Version, says the "Douay translation is highly commendable for its scrupulous accuracy."

Bible (*Canon of the*). See CANON OF THE SCRIPTURES.

Bible (*Geneva* or *Breeches*).—This work is the joint production of Gilby, Wittingham, probably John Knox, and other prominent divines of the Puritan stamp, who, when the Catholic Queen Mary ascended the throne of England, fled to the more congenial atmosphere of their Calvinistic center, in Switzerland. It is saturated with Swiss Protestantism, and derives its most familiar name from the rendering it

gives of Genesis (iii. 7) to this effect: "Then the eyes of them both were opened, and they knew that they were naked, and they sewed fig-tree leaves together, and made themselves *breeches*."

Bible (*King James's*).—Version of the Bible authorized by the Church of England. When King James I. (1603–1625) ascended the throne of England, an address was presented to his majesty by the clergy of Lincoln diocese, with the request to revise the English versions of the Bible. In consequence of this, and other representations, the king ordered fifty-four of the most eminent divines from Oxford and Cambridge to produce a new version of the Hebrew and Greek Testaments. Four years were devoted to the task, and the outcome was the present Authorized Protestant Version, which received the royal sanction in 1605. It is the version appointed by the Crown to be used in all the Churches belonging to English communion, so that no Anglican clergyman can use any other in public worship. This "Authorized Version," after a long interval of over 260 years, was lately revised by a learned company, under the presidency of Dr. Ellicot, Protestant Bishop of Gloucester and Bristol. These distinguished scholars devoted ten years to their arduous work, and some of their corrections are in harmony with the Catholic Vulgate.

Biblia Pauperum (*Bible of the Poor*).—Collection of the principal passages of the Bible, engraved on wood, before the invention of printing, for the instruction and use of the people. This work, which dates from the fourteenth century, is one of the first monuments of xylography. The text has been drawn up by Bonaventura, General of the Franciscans, in 1260. A fac-simile has been published by J. Russel Smith, in 1859.

Bible Societies.—Protestant associations established to propagate the Bible among all the peoples and in all the languages. The first regular Bible Society was constituted at London, England, in 1804. Pope Leo. XII., in his Encyclical of May 3d, 1824, condemned the Bible Societies. The same was done by Pope Pius VIII., May 29th, 1829; by Gregory XVI., May 8th, 1844; and by Pius IX., Nov. 9th, 1846.

The annual report of the British and Foreign Bible Society for the year ending March 31st, 1895, showed a total issue for that year by the Society of 3,837,222 copies of the Holy Scriptures. The great increase of the work of the British and Foreign Bible Society during the last few years may be seen by the following tabular statement of its total issues by decades:—

Total issues to March 31, 1820	2,843,291
For ten years to March 31, 1830	3,710,507
For ten years to March 31, 1840	5,768,673
For ten years to March 31, 1850	10,787,778
For ten years to March 31, 1860	14,417,778
For ten years to March 31, 1870	21,868,843
For ten years to March 31, 1880	28,771,748
For ten years to March 31, 1890	35,760,627
For March 31, 1890, to January 1, 1895	19,467,184
Grand total from organization to January 1, 1895	143,396,429

The receipts for the year ending March 31st, 1895, aggregated $1,166,815; total expenditure for the year, $1,074,850. The American Bible Society issued during the year ending March 31st, 1896, an aggregate number of 1,750,283 copies,—an increase over the preceding year of 169,155. Its total issues from 1816, the date of its organization, to March 31st, 1896, aggregated 61,705,841. The cash receipts for the year aggregated $437,223. The number of issues of the two Societies (British and Foreign and American Bible Societies) during 1895 aggregated 5,418,350 copies, an average of about 17,366 copies of the Scriptures for every working day of the year. The grand total of issues to Jan. 1st, 1896, circulated by all the societies, was 256,647,008.

The British and Foreign Bible Society reported, March 31st, 1890, a list of 3,279 auxiliary and branch Bible societies. The American Bible Society at the same date reported a list of 2,034, aggregating a total of 5,313 auxiliary and branch societies which are connected with those two parent societies.

Bigamist and **Bigamy.**—The term applied to a person who has committed the crime of bigamy, that is, who has more than one wife or husband at the same time. In Canon Law a bigamist is defined as one who has married two wives successively, or who, having been married but once, has married a widow. In both cases such a one cannot hold a bishopric without dispensation. This point of discipline is founded upon what St. Paul says in his Epistle to Titus, (Tit. i. 6). "Husband of one wife." Hence it was that bigamists were not admitted to sacred orders: either because bigamy was real, for having married two wives;

or because it was interpretative, for having married a widow or daughter, who had been corrupted before her marriage. Even those were declared as bigamists who had made a vow of celibacy before their marriage; and the Church observed such a great rigor in regard to bigamists, that Pope Leo I. never wished a bishop of Mauritanea to ordain them. Father Doucin, in his *History of Nestorianism*, says that Irenæus being a bigamist, because he had been married twice, had been elected Bishop of Tyre against the canons. St. Jerome, Gennadius, and the Greeks regarded as bigamists only those who had married two wives successively, after they had received baptism; but St. Ambrose, St. Innocent, and St. Augustine regarded — with the Latin Church — as bigamists those who had married two wives, even when they had married the first before being baptized (see FATHER THOMASSIN). St. Epiphanius says (*Hær.* 59, n. 4), that the Church strictly observes the rule not to ordain bigamists, although they had married the second wife only after the death of the first. In the sixth, seventh, and eighth centuries, bigamists were excluded, both in the East and West, from the episcopate, priesthood, and deaconate; they could receive inferior orders with the dispensation of their bishop, according to several theologians and canonists, who quote in their favor St. Thomas; but Father Thomassin says that the interpreting cardinals of the Council of Trent, and Sixtus IV., have declared that, even in this case, one must have recourse to the Pope. See MATRIMONY.

Bination.— By bination we understand a priest saying two Masses on the same day. Formerly priests were allowed to celebrate several times a day. But at present this is prohibited, except on Christmas and in the case of necessity. Cases of necessity are held to be when either an entire congregation, or a large portion of a congregation, is debarred from hearing Mass on Sunday and holydays, unless the pastor says two Masses on the same day. Hence: 1. A pastor who has two parishes at so great a distance from each other that the people residing in one of the places cannot conveniently go to the other place for Mass, can say two Masses a day, one in each parish. 2. A pastor can say two Masses a day in the same church, if a considerable number, *v. g.*, thirty, would otherwise be deprived of Mass on Sundays and holydays, *v. g.*, because the church is too small to hold the entire congregation at the same time. 3. We say on *Sundays* and *holydays;* that is, the necessity for saying two Masses can occur only on those days on which the faithful are bound to hear Mass, — but not on week-days, nor on Holy Thursday or Good Friday. The permission of the bishop, as a rule, is required for the bination even in the above circumstances. On Christmas every priest is allowed to say three Masses without the permission of the bishop.

Biretta.— Originally, any small cap worn as distinctive of a trade or profession; afterwards, a scholastic cap, or such as was worn indoors by members of the learned professions; and at present in the Catholic Church the ecclesiastical cap. This last is square, and has three, and sometimes four, ridges or projections on top, crossing it at equal angles, frequently having a tuft or tassel where the ridges meet in the middle. For priests and the lower orders of the clergy its color is black, and for bishops who are resident at Rome, though elsewhere they commonly wear one of violet, corresponding with the color of the cassock; for cardinals it is red. It seems to have been introduced in the offices of the Church, when the amice ceased to be worn over the head in proceeding to and from the altar at Mass.

Birgit (ST.). See BRIGET.

Bishop.— The word bishop, etymologically, means overseer, and priest means elder. The Greek originals of both words (*episcopos*, *presbyteros*) are of frequent occurrence in the New Testament, and do not seem to be always used with precision; the verbal distinction was not fixed. But in the second and following centuries, we find that the distinction between bishops and priests is no less marked than that between priests and deacons. Bishops have always been regarded as the chief pastors, and as superior to the priests in authority and jurisdiction, as well as in order. This distinction between the episcopate and the simple priesthood, with the superiority of bishops, which is clearly pointed out in the Sacred Scriptures (I. Tim. v. 19; Tit. i. 5; Phil. iv. 3; Col. iv. 17), was uniformly taught by the early Fathers. St. Clement of Rome writes: "The Apostles, foreseeing that contentions would arise regarding

the dignity of the episcopacy, appointed bishops, instructing them to appoint others, that when they should die, other approved men would succeed them in their ministry." Nothing can be plainer than the language of St. Ignatius the Martyr, who ventures to say, that in the Church the bishop presides in the place of God, and the priests represent the College of the Apostles (*Ad Magnes*, n. 6), and this saint's epistles are full of similar expressions. The Presbyterians find no answer to this argument, except to call in question the genuineness of the letters. St. Irenæus and St. Cyprian affirm the same truth. That this gradation of dignity and authority had existed in the first ages, appears from the fact that the early Fathers, in their controversies with heretics, often appealed to the catalogue of bishops, which existed in nearly all the principal churches, and had come down unbroken from the days of the Apostles. Nor have the early heretics ever denied the apostolic appointment of bishops, or their superiority over priests. If, in the New Testament, the words "bishop" and "presbyter" are sometimes indifferently applied to the same person, it does not follow, that there existed no distinction between the episcopacy and the priesthood. St. John, though an Apostle, calls himself an ancient, *i. e.*, a presbyter (II. John 1.); and thus also with the bishops of the second and third centuries, whose right to exercise authority over priests was certainly never called into question at that period. The same ecclesiastics, indeed, passed often for bishops and priests; yet as to the power or dignity, a distinction was always recognized between the two, even from the very beginning of the Church. See CLERGY AND LAITY.

Bishop (*Auxiliary*).—Auxiliary bishop is a titular bishop appointed by the Holy See to assist an ordinary bishop, not in the exercise of his jurisdiction, but merely of the episcopal order, *v. g.*, to give confirmation. He is called first, titular bishop (*episcopus titularis*, *episcopus in partibus infidelium*); for he is consecrated with the title of some diocese in the hands of the infidels; and, secondly, appointed by the Holy See. At present titular bishops are appointed only: 1. When they are really needed. 2. Where it is customary to have them. 3. On condition that a proper salary be assigned to them. The reasons for which they are usually appointed are: 1. Where a bishop does not reside in his see. 2. Or cannot perform the episcopal functions of order on account of old age, infirmity, or the great extent of his diocese. Auxiliary bishops are not bound to make the visit *ad limia*. Their office lapses as soon as the bishop whom they assist dies or in some other way relinquishes his see. They exist at present chiefly in Prussia, Austria, Spain, etc. The Pope makes use of titular bishops in the discharge of his apostolic duties.

Bishop (*Suffragan*). See SUFFRAGAN.

Bishops (*Appointment of in the United States*).—Prior to the "Third Plenary Council of Baltimore," held in 1884, the candidates for a vacant diocese were presented to the *S. C. de Prop. Fide* by the bishops of the province to which the vacant diocese belonged. The priests of the vacant diocese had no share or voice in this presentation or nomination. The "Third Plenary Council of Baltimore" amended this mode of appointment and made the following enactments, which now form the law in this country: 1. When a diocese falls vacant, whether by the death, resignation, transfer, or removal of the bishop, and when, in consequence, three candidates are to be chosen, the consultors and the irremovable rectors of the vacant diocese shall be called together, *v. g.*, thirty days after the vacancy occurs. It will be the right and duty of these consultors and rectors, thus properly assembled, to select three candidates for the vacant see. The candidates thus chosen shall be submitted to the bishops of the province, whose right it will be to approve or disapprove of them. 2. The meeting of the consultors and irremovable rectors is called and presided over by the metropolitan of the province to which the vacant diocese belongs; or, if the metropolitan be lawfully hindered, then the meeting may be presided over by one of the suffragan bishops of the same province, to be deputed for this purpose by the metropolitan. Where there is question of choosing three candidates for a metropolitan see which is vacant, the meeting of the consultors and irremovable rectors of the vacant metropolitan see is called and presided over by the senior suffragan bishop, or, if he be hindered, by another bishop to be deputed by him. 3. Before they cast their votes, the aforesaid consultors and rectors shall swear that they are not in-

duced to cast their votes for a candidate because of unworthy motives, such as that of expecting favors or rewards. They shall vote by secret ballot. This vote is merely consultive, *i. e.*, it is simply equivalent to a recommendation that one of the candidates be appointed to the vacant see. 4. The president of the meeting shall cause two authentic copies of the minutes of the meeting containing an accurate list of the candidates chosen, to be drawn up and signed by the secretary. He shall forward one copy directly to the *S. C. de Prop. Fide*, the second to the other bishops of the province. A third copy may also be drawn up and kept in the diocesan archives, as is done in England. 5. Thereupon, on a day fixed beforehand, *v. g.*, ten days after the above meeting of consultors and rectors, the bishops of the province shall meet and openly discuss among themselves the merits of the candidates selected by the consultors and rectors, or of others to be selected by themselves. Afterwards they make up their list of three candidates to be sent to Rome. From this it will be seen that the bishops have a right to approve or disapprove of the candidates chosen by the clergy. But if they disapprove of them, they are bound to give the reason upon which they base their disapproval to the *S. C. de Prop. Fide.* 6. In everything else the bishops shall observe the instruction of the *S. C. de Prop. Fide* dated Jan. 21st, 1861, and given in the Second Plenary Council of Baltimore, n. 106, 107. In other words, the bishops shall state in writing the qualifications and merits of the various candidates, according to the questions given in the Second Plenary Council of Baltimore, n. 107. The minutes of the meeting of the bishops shall then be sent to the *S. C. de Prop. Fide* by the archbishop, or senior bishop of the province. 7. When there is question of appointing a coadjutor-bishop, with the right of succession, the rules laid down above under Nos. 1, 3, 4, 5 and 6 shall be strictly adhered to. Rule 2 will, however, be changed thus: The meeting of the consultors and irremovable rectors will be presided over, not by the archbishop of the province, or his deputy, but by the archbishop or bishop for whom the coadjutor is to be chosen; or, where he is hindered, by the vicar-general, or other priest, deputed by him. Moreover, in this case, the bishop for whom the coadjutor is to be named can, if he desires, suggest or point out the names of the candidates who would be most acceptable to him for the coadjutorship. 8. When there is question of electing a bishop for a diocese newly erected, the rules given above under Nos. 2, 3, 4 and 6 shall be observed. However, Rule 1 shall be changed thus: When there is question of proposing to the Holy See the names of candidates for the new diocese, the consultors of the diocese, or dioceses, from which the new see has been formed, and the irremovable rectors of the newly erected diocese, shall be called together, and it will be their right and duty to select three candidates for the new bishopric. This rule is based on the fact that a newly erected see will, of course, have no consultors until after the first bishop, having been confirmed, appoints them. Hence, the consultors of the old diocese properly take the place of the future consultors of the new diocese, for the purpose of naming the first bishop.

Bishop's Coadjutor. See COADJUTOR BISHOP.

Bithynia (*The Faith in*). See ETHIOPIA.

Black Friars. See DOMINICANS.

Blanc (ANTHONY).—Catholic prelate; Archbishop of New Orleans; born in Surry, France, Oct. 11th, 1792. He left his native country in 1817, a year after his ordination to the priesthood, and came to the United States; was created Bishop of New Orleans in 1835; archbishop in 1850. He founded a theological seminary, introduced several religious orders into his diocese, and was instrumental in founding many educational institutions and orphan asylums. He died at New Orleans, June 20th, 1860.

Blanchet (FRANCIS NORBERT) (1795–1883).—American prelate; was born in the parish of St. Pierre, Canada; died in Oregon. Ordained priest in 1819, he came to the United States in 1838 to labor among the Canadians who had settled in Oregon. Bishop of Oregon in 1845; Archbishop of Oregon in 1846.

Blasius (ST.).—Martyr; was Bishop of Sebaste, in Cappadocia, when Licinius began a bloody persecution of the Christians. Blasius left the town and concealed himself in an unknown chasm in the rocks; but his abode was discovered by Agricola, the governor, while out hunting. The

saint was conveyed to Sebaste; and as he steadfastly refused to deny Christ, and to worship the heathen gods, he was put to death in 316. The wool-combers claim him as their patron saint, for the singular reason that he was tortured, among other instruments, with a wool-comb. The practice of invoking St. Blasius in cases of sore-throat is said to have originated in the circumstance that, when imprisoned, he saved the only son of a rich widow from being choked by a fish-bone.

Blasphemy.— An offense against God and religion, by denying the Almighty, His being and providence, or by contumelious reproaches of our Lord and Saviour Jesus Christ; also all profane scoffing at the Holy Scriptures, or exposing them to ridicule and contempt.

Blessing. See SACRAMENTALS.

Blood-Avenger.—Among the Hebrews, a wilful murderer forfeited his own life, and it was the duty of the next of kin to inflict the penalty, since the crime was committed against God as well as society, and no ransom could be allowed (Num. xxxv. 31–33). But cities of refuge were provided for the accidental homicide, who could flee thither and have his case determined by the assembly (Num. xxxv. 12, 24), when, if guilty, he was surrendered; but if not, was required to remain there till the death of the existing high-priest.

Blood (*Congregation of the Most Precious*). See PRECIOUS BLOOD.

Blue Laws.—A code of laws passed by Puritans for the regulation of religious and personal conduct in the colonies of Connecticut and New Haven, in the seventeenth century. Among the Blue Laws of Connecticut we find one enacting that "no priest shall abide in this dominion; he shall be banished, and suffer death on his return. Priests may be seized by anyone without a warrant." They also embraced the following provisions: "No one shall travel, cook, make beds, sweep house, cut hair, shave, on the Sabbath day. No woman shall kiss her child, and no husband shall kiss his wife, or wife her husband, on the Lord's day. No one shall read common Prayer, keep Christmas or Saints' days, make mince pies, dance, play cards, or play on any instrument of music, except the drum, trumpet, and jews' harp." See Archbishop Spalding's *Miscellanea*.

Bockhold (JOHN). See ANABAPTISTS.

Boehme (JAMES). See ROSECRUCIANI.

Boethius. — Senator and philosopher, called "the last of the Romans," was born between the years 470 and 480. He was one of the most accomplished scholars of his age. He was consul from the year 508 to 510, and enjoyed the friendship of King Theodoric. His strict honesty and advocacy of the cause of the innocent and weak, had made him many enemies by whom he was accused of plotting with the Byzantine emperor to free Rome from the Ostrogothic rule. He was imprisoned by order of King Theodoric, and ultimately executed, in 524 or 525, in the fiftieth year of his age. A magnificent mausoleum, with an epitaph by Pope Sylvester II., was erected to the memory of Boethius by the Emperor Otto III. The works of Boethius are chiefly philosophical, containing translations with notes of the works of Plato, Aristotle, and other Greek philosophers. His principal literary relic, *Consolation of Philosophy* in five books, Boethius composed in prison at Pavia, shortly before his execution. It is a dialogue between the author and philosophy, showing the inconstancy and insufficiency of earthly happiness, and that true happiness is to be sought in God alone. Its tone is elevated, its style eloquent and pure, but the fact that the name of Christ or of the Christian religion is not even once mentioned in the work, has led many to question the author's belief in Christianity. The several theological tracts written against the Arian, Nestorian, and Eutychian heresies, which are attributed to our author, are by many regarded as not genuine.

Bogomiles. — Heretics of the twelfth century. Had for founder one Basil, a Bulgarian monk. Their tenets resembled very much those of the ancient Manicheans. They believed that God had two sons, Satanael, the seducer and chief of the fallen angels, and creator of the material world; and Christ, whom He sent into this world to destroy the power of Satanael. They rejected the Old Testament and part of the New, abhorred the Holy Eucharist, condemned the invocation of the saints and the use of images and churches, repudiated marriage, and would not recognize any liturgy, except the Lord's Prayer. They were detected at their impious work in the Greek Empire, during the reign of Alexius

Comnenus, by whom Basil was condemned to the flames, in 1119. From the East, the New-Manicheans flocked into Western Europe, where they appeared under a variety of names, such as Bulgarians, Puritans, Paterines, Good Men, and, above all, Catharists. See ALBIGENSES.

Bohemian Brethren.—Heretics of the fifteenth century. They sprang from the Utraquists in Bohemia and Moravia. Their first head was Michael Bradacz, Utraquist parish priest at Zamberg. The members of this sect, who wished to restore the Church to its ancient simplicity, rejected Transubstantiation and some other dogmas. The sect spread throughout Germany, principally, however, in Saxony. At a later period its adherents made common cause with the Protestants.

Boleyn (ANNE) (1507–1536).— Queen of England; the second wife of Henry VIII. of England,— whom she married on or about Jan. 25th, 1533,—and mother of Queen Elizabeth. She was the daughter of Sir Thomas Boleyn, later Earl of Wiltshire and Ormond. She was condemned to death on a charge of adultery and incest, and decapitated. See HENRY VIII.

Bollandists. See ACTS OF THE SAINTS.

Bolsena (*Mass of*). See MASS OF BOLSENA.

Bona (GIOVANNI) Cardinal.— Born at Mondovi, Piedmont, Oct. 12, 1609; died at Rome, Oct. 28, 1674. General of the Order of the Feullants (1651), cardinal in 1669; he failed to be elected Pope at the death of Clement XI. and then it was said that *Papa Bona* had been *Papa Bonus*. He was distinguished for piety and learning. His principal works are *De rebus liturgicis*, a work full of learned inquiries about the rites, prayers, and ceremonies of Mass; *Manductio ad Cœlum; Horlogium asceticum; De Principiis vitæ Christianæ*, which work has been compared to the *Imitation of Christ; Psallentis ecclesiæ harmonia; De sacra Psalmodia.*

Bonaventure (ST.).—Surnamed "Doctor Seraphicus"; Franciscan, distinguished for his learning and piety. He was born in 1221, at Bagnarea, in Tuscany, and was educated at the University of Paris, where, as early as 1253, he obtained a professorship of theology, and at the age of thirty-five years he became the general of his order, the internal disorders and contentions of which he brought under due regulation. Pope Clement IV. wished to make him Archbishop of York, but desisted at the request of Bonaventure; on the other hand, Gregory X., in 1273, compelled him to accept the bishopric of Albano. In the year following Bonaventure attended the Ecumenical Council of Lyons, and died while it was in session, July 15th, 1274. Bonaventure acquired great fame by his mystical writings. But both his philosophical and scholastico-theological works, of which the principal ones are the *Breviloquium*, and the *Certiloquium*, are highly esteemed, although their author does not on these subjects reach the level of St. Thomas. As a mystic, however, he surpasses him.

Boniface (name of 9 Popes).— *Boniface I.*— Successor of Zosimus I. (418–422). Was for a time opposed by the Antipope Eulalius till the latter was banished by the Emperor Honorius. He was an unswerving supporter of orthodoxy and a strenuous defender of the prerogatives of the Holy See. *Boniface II.*— Successor of Felix IV. (530–532). His election was disputed by one Dioscorus; but the Church was saved from schism by the death of the antipope a few weeks afterwards. At a Synod held in Rome, Boniface appointed his own successor in the person of the Deacon Vigilius, but annulled the act in a subsequent Council. *Boniface III.*— Successor of Sabinianus (607). Died ten months after his election. Obtained from the Emperor Phocas (602–610), a decree acknowledging the Roman Church the "Head of all the Churches," and forbidding the bishops of Constantinople to usurp the title of "Universal Patriarch." The assertion that from this epoch dates the Papal Supremacy is too absurd to need refutation. *Boniface IV.*— Successor of the foregoing (608–615). Obtained the grant of the famous Pantheon, which he dedicated to divine worship under the invocation of the Blessed Virgin and all the holy martyrs. *Boniface V.*— Successor of Deusdedit (619–625). He evinced great zeal, especially for the Anglo-Saxon Church. *Boniface VI.*— Elected Pope after Formosus, by a popular faction, died or was driven away 14 days afterwards, in 896. He had been previously deposed from the priesthood, and some writers regard him as an antipope. *Boniface VII.*—

Cardinal-deacon Franco. They rank him among the antipopes. Irregularly elected, on August 20th, 974, while Benedict VI. was yet alive, he was accused of having taken part in the assassination of this Pontiff. A creature of the Cescentians, when Otto II. drew near to the city of Rome, the pseudo-Pope fled to Constantinople. Returned to Rome in 985, threw John XIV. into the castle Michael Angelo, where he caused him to be killed. But in the month of December following, he died quite suddenly, and his corpse, pierced with a lance, was left on the public place in front of the statue of Constantine; finally, some priests buried his remains. *Boniface VIII.*—Successor of Celestine V. (1294–1303). He was of a noble family in Anagni. The Pontificate of this truly great, but much calumniated, Pope occurred when the political affairs of Europe were extremely complicated. The policy of Boniface was to establish peace among the States of Europe and unite them in a great crusade for the recovery of the Holy Land. He issued, Feb. 25th, 1296, the Bull *Clericis laicos*, which was directed against Philip the Fair, of France, who had imposed taxes on the French clergy, and which forbade the clergy of any country to pay tribute to the secular government without the papal permission; but was forced by an enactment of Philip, which stopped the exportation of money from France, to concede that the French clergy might render voluntary contributions. He opened at Rome, Oct. 30th, 1302, a synod in which he promulgated, Nov. 18th, 1302, the Bull *Unam Sanctam*. This Bull, after explaining the relations between Church and State, between the Spiritual and Temporal power, affirms that the temporal power is, of its nature, subordinate to the ecclesiastical, as earthly are to heavenly things, and defines the obligation, which is incumbent on rulers as well as their subjects, of submitting in spiritual matters to the authority of the vicar of Christ. "We declare to every creature, we affirm, define, and pronounce, that it is altogether necessary for salvation to be subject to the Roman Pontiff." No more is taught in this document, as of faith, than what all Catholics in every age have held, namely, that subjection to the Bishop of Rome in matters of salvation is a necessary duty. He was made prisoner at Anagni, Sept. 7th, 1303, by Nogaret, vice-Chancellor to Philip, and Sciarra Colonna; and, although released by the inhabitants of Anagni, he died at Rome of a violent fever. *Boniface IX.*—Successor of Urban VI. (1389–1404). A pious and mild Pontiff, but too indulgent to his relatives, re-established the papal authority at Rome, restored the cardinals deposed in the preceding reign, and hastened to make terms with the royal family of Naples. He recognized young Ladislaus, son of Charles III., as the legitimate king, and energetically supported him against Louis of Anjou, who was compelled to withdraw to France.

Boniface (ST.).—Surnamed "Apostle of Germany." Was born of noble parents in Wessex, at Crediton, 680. At an early age he developed a strong predilection for the monastic profession and was educated in the monastery of Adescanceaster. His name was then Winfrid. At the age of thirty he was ordained priest, and being eminent among his brethren for learning and ability, had the prospect of future greatness before him. Having heard of the spiritual conquests of St. Willibrord and other missionaries, he desired to contribute, like them, to the progress and diffusion of Christianity. His longings turned particularly to the old country, the fatherland of the Anglo-Saxons. In 716, Winfrid, accompanied by three other missionaries, sailed from the port of London to the coast of Friesland. But his attempt was singularly inopportune. Ratbod, King of the Frisians, was then at war with Charles Martel. The missionaries fled; the churches and monasteries in Friesland, which had been founded by the Franks, were demolished, and paganism recovered the ascendancy. This state of affairs compelled Winfrid to return to England, having accomplished nothing. Two years later, Winfrid was again permitted to pursue his apostolic labors. Fortified with a commendatory letter from his ordinary, he went to Rome and there obtained from Pope Gregory II., an apostolic mission to all Northern Germany. He began his apostolic career in Thuringia, in 719, which had been Christianized in part by the disciples of St. Columbanus; but the clergy, as well as the people, were demoralized. He instructed the people and reformed the clergy. His missionary efforts, however, in this direction were interrupted by the tidings of the death of Ratbod, and the subsequent success of the Franks. He

repaired at once to Friesland, and offering his services to Willibrord, then Archbishop of Utrecht, labored three years under the direction of that apostolic prelate. In 722, declining to become the coadjutor and successor of Willibrord, Winfrid returned to Thuringia, and thence went to Hesse, where he made many converts. Being informed of the conquests of our Saint, Pope Gregory II. summoned him to Rome, consecrating him regionary bishop, and sent him back with honor to his converts, in 723. On that occasion our Saint also assumed the name "Boniface," by which he is known in history. Returning to Germany, he resumed his mission among the Hessians and Thuringians. With his own hands, and in the presence of an assemblage of heathens, he felled the Sacred Oak of Thor, at Geismar, and of its wood built a chapel which he dedicated to St. Peter. As the number of conversions daily increased, zealous assistants from England joined Boniface. Pope Gregory III. sent Boniface the pallium (732), made him vicar apostolic with full power to consecrate bishops and erect dioceses, and appointed him superior, not only of German, but also of Gallic prelates. In 738 Boniface made his third and last pilgrimage to Rome. Returning with increased powers, he proceeded to settle the ecclesiastical divisions of Germany. The next object of the apostolic archbishop was to insure a permanent supply of missionaries. With this view he erected several monasteries. The most famous among these was that of Fulda. Between the years 742 and 746, Boniface held several synods, at which he reformed abuses and established excellent rules for the government of the churches in Germany. In 747, Pope Zacharias appointed Boniface Archbishop of Mentz and Primate of Germany. By order of the same Pope, the Saint, in 752, crowned Pepin the Short, king of the Franks. For more than thirty years, Boniface had devoted himself to the salvation of Germany. Having completed his great task, he resigned his archiepiscopal see to his disciple Lullus, in order to undertake the conversion of the Frisians. He had already converted several thousands of this nation, when the great Apostle of Germany terminated his holy and useful life by a glorious martyrdom. He was attacked and slain, together with his companions, by a band of pagan Frisians, in 755. The remains of the illustrious martyr were deposited in the monastery of Fulda. F. June 5th.

Bonosians.— Macedonian heretics about the end of the fourth century, who had for founder Bonosus, Bishop of Sardica. He maintained that Mary did not always remain a Virgin. He was suspended and his error condemned in the Council of Capua, in 389, and finally excommunicated by the Macedonian bishops.

Book of Common Discipline.— The liturgy of the Church of Scotland. In 1562, the Book of Common Discipline, commonly termed "Knox's Liturgy," was partially introduced in place of the Book of Common Prayer, and in 1564 its use was authoritatively ordained in all the churches in Scotland. This liturgy was taken from the order or liturgy used by the English Church at Geneva.

Book of Common Prayer.— The service-book of the Church of England, or a similar book authorized by the other branches of the Anglican Church. It is popularly known as the Prayer Book. It was nearly all taken from mediæval liturgical books. English was substituted for Latin, and a uniform use was established for the whole Church of England. The first Book of Common Prayer was issued in 1549; and revisions were made in 1552, 1559, and 1662.

Borborites.— A nickname for certain Ophite Gnostics, and also in general for one who holds or is supposed to hold filthy and immoral doctrines; in modern times, especially applied to a branch of the Mennonites.

Borromeo (ST. CHARLES) (1538–1584). —An Italian Cardinal, archbishop of Milan, born at Arona, near Lago Maggiore; died at Milan. Noted as an ecclesiastical reformer and philanthropist. He was a model bishop and his life is full of examples to all Christians. Especially did he show his courage and great trust in God by staying in Milan during the fearful plague of 1576. He founded the "Collegium Helveticum" for the education of priests to labor in Switzerland, and to prevent the introduction of Protestantism from that quarter.

Borromeo Union, founded in Coblenz, 1844, for the circulation of Roman Catholic literature; up to 1890, numbered over 50,000 members and had distributed more than $3,000,000 worth of books.

Bossuet (JACQUES BENIGNE) (1627–1704). —A French prelate, and celebrated pulpit orator, historian, and theological writer; was born at Dijon; died at Paris. He was preceptor to the Dauphin in 1670–81, and became Bishop of Meaux in 1681. His chief works are *Exposition of the Catholic Doctrine; Discourse on Universal History; History of the Variations of the Protestant Churches.*

Bourdaloue (LOUIS) (1632–1704).—A famous French theologian and preacher, born at Alencon; died at Paris. He was a member of the order of the Jesuits, professor of rhetoric, philosophy, and theology in the Jesuit College of Bourges, court preacher (1670), and one of the most illustrious pulpit orators of his time. His sermons have been published in 16 volumes (1707), in 17 volumes (1822–26).

Bourignists.—Members of a sect founded by Antoinette Bourignon (1616–1680), a religious enthusiast who assumed the Augustinian habit, and traveled in France, Holland, England, and Scotland. She maintained that Christianity does not consist in faith and practice, but in the inward feeling and supernatural impulse.

Bradwardine (THOMAS).—Born at Hartfield, Sussex, England, about 1290; died at Lambeth, England, in 1349. A celebrated English prelate, theologian, and mathematician, surnamed "Doctor Profundus." Chancellor of the University of Oxford and Archbishop of Canterbury in 1349. His works include *De Causa Dei*, *De Quadratura Circuli*, *Geometria Speculativa*, *Ars Memorativa*, etc.

Brahmanism.—Doctrine of the Brahmans. The word Brahmanism does not indicate a formal religion with certain fixed dogmas, but a system of beliefs and practices superseding other and older forms. It comprises a kind of slow evolution among the many religious systems of India, from pantheistic, anthropomorphous, and polytheistic, up to a sacerdotal and hierarchical form. The first phasis of Hindoo religion is shown to us in a body of writings called Veda (*science*) or Sruti (*revelation*). These writings are subdivided into four collections: *Rig-Veda*, *Sama-Veda*, *Yayur-Veda*, and *Atharva-Veda*. To each of these parts is attached a series of *Brahmanas*, *i. e.*, rites and ceremonies, then a second class of writings, the *Aranyakas*, and, finally, a series of speculative and philosophical writings, called *Upanishads*.

Of this whole body the Rig-Veda is evidently the most ancient. It appears to be composed of hymns, whose origin goes back to the first migrations of the Aryians in India, and in this Rig-Veda the first eight books are anterior to the ninth. The religious views set forth in the Rig-Veda are purely pantheistic, consisting of the adoration of the great phenomena of nature, conceived as endowed with a soul, whose power is greatly superior to that of man, and which is not unmindful of praise. This personification of the elements is hardly sensible. We have here the first phasis of polytheism, without having yet a well-arranged pantheon and deities with definite attributes. For the Vedic worshiper, the different departments of nature are so mingled together that we are continually in the presence of confusion and repetitions, and the author of the hymns, in his adoration for the power which he implores, constantly forgets that there are other powers existing. The word *devas*, the brilliant, by which the Vedas designate the gods, proves that it is the phenomenon of light which most lively struck the primitive Aryian. Also this is the name of the personification of the atmosphere, *Indra*, which is so often repeated in the Rig-Veda hymns, and which plays the greatest *rôle* in the allegorical accounts, the solar myths, figuring the rising and setting of the sun, its wrestling with the clouds and night. Besides all this, the deities were divided into gods of the air, water, and earth, without that each of these elements was ruled by a special deity. Gradually the deities which were not absolutely distinct became commingled into one body, and, as some among them were supposed to exercise important creative and cosmic functions, there was formed a god the creator of the other gods, and of all things. This god was called Prajapati (*king of creatures*) or Visvakarman (*the creator of all things*). At the same time, concluding from the spirit which animates men on a universal spirit spread in whole matter, they succeeded in reconciling this pantheistic idea with the preceding monotheistic one, and made of Prapati the principal creative god of Brahma.

This evolution of the Vedic theology took place in the tenth century B. C., while the preceding phasis dates since the thirteenth century B. C. About the same

epoch—on account of the necessity of separating the Aryan conquerors from the conquered black tribes and by reason of the formation of a sacerdotal class, interested in separating itself from the rest of the people—the division, self-effected, of the Hindoo people into four classes or castes took place: the Brahmans, the Kchattryas (*warriors*), the Vaicyas (*laborers*), and the Soudras (*slaves*). After many and long struggles, which the great epic poem *Mahâbhârata* relates, finally the Brahmans overcome the warriors, and consolidated their power by a vigorous theocratic legislation, of which the laws of Manu are a recent reproduction. All the Vedic writings are declared to be of divine origin. The respective rights and conditions of the four castes were codified; all the acts of the Hindoo families became subject to a rigorous ceremonial, of which no rite could be performed without the service of a priest. The three superior castes were united and separated from the Soudras by a particular ceremony; the investure of the sacred cord, which was of distinct material for each class, composed of priests, warriors, and husbandmen, outside of which was only the caste of *Parias*, required a solemn religious rite. The teaching of the law is reserved to the priests, who were to explain it to the warriors and husbandmen only. Regarding the Soudras, it was forbidden even to teach them the manner of expiating their sins. Marriage between the different castes was prohibited. This strict distinction of caste, which appears shocking to us, was, however, a necessary outcome of a belief of a universal world-god in Brahma. In fact, the Brahmanic priest who considers the entire human race as an emanation of the same force, conceives their different forms as a kind of gradation in which the divine spirit manifests itself more and more clearly. Every relapse of an elevated being towards a lower one, must therefore be avoided. Every being being a spirit, and every spirit being immortal, each being possesses a spiritual family, or Manes, as well as a human family. The pantheistic monotheism of the period of composition of the Brahmana, was hardly a period of transition. The ancient polytheistic notion of the gods of the air, earth, and water continued to exist. Gradually the number of these deities became definite. Thirty-three were enumerated, eleven in each of the three kingdoms, or elements, being presided over by *Agni* (*the fire*) for the earth, *Indra* (*the atmosphere*) for the air, and *Sourya* (*the sun*) for the kingdom of the cloudy heaven. This attempt at classification, which dates from the end of the Vedic epoch, was united to the cosmogonic conceptions which the laws of Manu developed about the period of the institution of castes and the supremacy of the Brahmans. The laws of Manu teach that in the beginning spirit alone existed, unperceptible, indivisible, yet floating, as it were, throughout space. The primal spirit, by contemplating itself, created the nature, and deposited in this creation a golden egg, from which came forth Brahma, the aboriginal god of all things. To this purely philosophic doctrine, which probably affected the common people very little, is joined, in order to form the Brahmanic pantheon, the influence of the popular worship of the deities especially adored in such a region and by such a people. From all these religious elements and different deities, the Vedic gods, local, national, and purely speculative gods, the Brahmans constituted a great pantheon. Siva or Mahadeva—the great god—and Vishnu seem to have been worshiped by the people in the time of Ramayana. From these two deities which were evidently evolved by the union of a great number of local gods, and from Brahma, was formed the superior Triade, Brahma being the Creator, Vishnu the preserver, and Siva the destroyer. To each of these male energies or powers was associated a female energy. *Vach* or *Sarasvati* (*science*), was the wife of Brahma; *Sai* or *Lakschmi* (*the beauty*), that of Vishnu; and *Parvati* (*death*), that of Siva. The latter god transformed himself into a phallic and genetic deity, while the distinctive functions were assigned to his wife, surnamed *Kali* (*the black*), *Durya* (*the terrible*). It is said that Vishnu, in his quality of benevolent deity, appeared ten times on earth in different incarnations, or *avataras*, in order to be useful to men. To unite this supreme Triade with the Vedic gods, it was taught that the deities had become created like men, by an emanation of the spirit of Brahma, that they live in a material heaven—the air—and tend towards perfection.

Indria governed the region of the Orient; *Agni* the Southeast; *Sourya* the Southwest; *Yama* had the South; *Varuna*,

god of the sea, the West; *Vayu* (*the wind*), controlled the Northwest; *Kubera* (*wealth*), the North; *Soma* (*drunkenness*), the Northeast. Besides these many gods, Hindoo mythology knew genii, *Gandharvas*; nymphs, *Apsaras*. Varada serves as a messenger of the gods to men. *Kamadeva* or *Ananga* is the god of love. *Ganeka*, the god with the head of an elephant, presides over wisdom; *Skanda* leads the heavenly armies, and the six *Krittikas* resemble the Greek pleiades.

The moral precepts of Brahmanism are very simple in theory. The sovereign good is the perfect knowledge of the divine essence. This knowledge can be attained only by close, intense, meditation, which, in its turn, is possible only by the mortification of the senses and all sensual instincts, gained by a life of religious asceticism. Those who, being thus detached from their bodies, have entered into communion with the divinity, escape, in dying, all corporal or material life, and enter immediately into the Great All. The others enter into one of the forms of life, inferior or elevated, according to the degree of victory they have gained over themselves. These moral and theological doctrines were regulated into coherent systems by the different schools of philosophy which succeeded each other in India, as Christian metaphysics and ethics were elaborated by the Scholastics. The school of the Vedantas, the most orthodox, was led to deny matter, the creation of which it was unable to explain. The school Sankhia affirmed the eternity of matter, and united indissolubly to it a spiritual principle, similar to the god of Spinoza. Finally, comes Buddhism, whose doctrine is explained elsewhere. It drove out, during the centuries of our era, Brahmanism from the greater part of India. But later Brahmanism again became victorious, although considerably altered and weakened from the struggle. Owing to the distances of the provinces from each other, as also to the permanency of the common classes for particular devotions and superstitious beliefs, Brahmanism has resolved itself into a number of sects. The worship of Siva, of Vishnu, and of Parvati, has replaced the ancient religious unity. The priests have adopted the Buddhist custom of being united into religious communities. The four original castes are each subdivided into eighteen new ones. To-day the precepts concerning the life of the Brahmans and the several ethical doctrines are no longer followed, except by a small number of ascetics. The great majority of the people contents itself with quite a material worship offered to some particular idol. Divine worship is even now given to irrational animals, as is shown by the honors given, in many parts of India, to the cow.

Bread (*Liturgical*).—The matter, as it is called, of the sacrifice of the Mass, is composed of wheaten bread and wine of the grape. The Latin Church, in imitation of our Divine Saviour, employs unleavened bread in the celebration of the Blessed Eucharist; a practice which is mentioned by Alcuin, in a letter written in the year 798. However, whether the bread employed at the sacrifice of the Mass be leavened or unleavened is a circumstance of pure discipline, which does not touch the essence of the Eucharist. The Maronites and Armenians also employ unleavened bread; while the Greeks and other Oriental Churches, orthodox and schismatical, use leavened bread.

Breads of Proposition. See ALTAR OF SHOW BREADS.

Brebeuf (JEAN DE).—A noted French Jesuit missionary among the Huron Indians in Canada; born at Bayeux, France, March 25th, 1593; killed by the Hurons March 16th, 1649. He translated the Catechism into the Huron language.

Brendan (ST.).—Born at Tralee, County Kerry, Ireland, in 484; died in 577. An Irish monk, a contemporary of St. Brendan of Birr, and called "Son of Finnloga," or St. Brendan of Clonfert, to distinguish him from the latter. After completing his studies at Tuam he set forth on the expedition known as the "Navigation of St. Brendan." According to the legendary account of his travels, he embarked with a company of followers to seek the terrestrial paradise, which was supposed to exist in an island of the Atlantic. Various miracles are related of the voyage, but they are always connected with the great island where the monks are said to have landed. The legend was current in the time of Columbus and long after, and many connected St. Brendan's island with the newly discovered America. F. May 16th.

Brethren and Sisters of the Free Spirit (also called "Spiritualists").—Fanatics

who spread, in the thirteenth century, chiefly through France, Italy, and Germany. Owing to their professional character as beggars, they were also called *Beghards* and *Beguines*. See these subjects.

Brethren (*Apostolic*). See APOSTOLIANS.

Brethren of Our Lord.— Those persons whom the Gospel calls "Brethren of Jesus Christ," were not His brethren, properly speaking, but His first cousins. These personages are in the number of four, of which the most famous is James, not a son of Mary the Mother of Jesus, and consequently no brother of Jesus, but a son of Mary, the wife of Cleophas, who was a sister of the Blessed Virgin. The simple careful reading of the Gospel is sufficient to do away with this difficulty. What gave rise to this misunderstanding is that our word *brother* had, in Hebrew, besides the meaning which it still has among us, another broader signification, and which indicated the kinship to all the degrees, such as those of cousin, uncle, nephew, etc. Thus Lot, who was only a nephew of Abraham, is called his brother by the sacred writer (Gen. xiv. 14–16). So also Laban calls Jacob his brother, who was really only his nephew (Gen. xxxi. 15); Tobias calls Sara his sister, although she was only a distant relative of his (Tob. viii. 9).

Brethren (*Plymouth*). See PLYMOUTH.

Breviary.— The breviary is a formulary of prayers and sacred reading which priests recite and read daily. Formerly the psalms, hymns, orations, and spiritual selections, which all priests and religious were obliged to recite were of considerable length. Pope St. Gregory VII. abridged this "office," for those of his pontifical court who were under the obligation of saying it. This abridgment soon became of common use throughout the Church, under the name of "Roman Breviary." According to some authors, it takes its name from the fact of its forming, as it were, a summary of religion, a compendium of Christian teaching. According to Benedict XIV., breviary signifies a short, brief order of the divine office. It was also called "*Officium divinum, opus ad agenda Dei*," because its recitation is a sacred work which has God for its object. "*Pensum servitutis*," because it is a debt, a duty to be paid to God by those who are in a special manner consecrated to Him. "*Cursus*," because it should be said, in its different parts, according to the hours of the day. "*Horæ Canonicæ*," either because the sacred canons ordain its recitation or because it obliges the regular Canons in particular. "*Synaxis*" or "*Collecta*," because in monasteries it is recited in common.

The breviary contains the divine office, or the formal prayers which the Church puts into the mouths of her priests and religious. It is composed of seven parts, called canonical hours, *viz.: Matins, Lauds, Prime, Terce, Sext, None, Vespers*, and *Compline*. The part called Matins, which are said towards the break of day, is also called *Nocturn* or *Vigils*, because formerly it was chanted during the night. Lauds are said after Matins. The custom to-day is to recite these parts on the eve of the feast or *feria* to which they belong. There are yet certain religious orders which recite them during the night, beginning at 2 A. M. Prime is said at sunrise; Terce, at the third hour, or 9 A. M.; Sext, at the sixth hour, or noon; None, at the ninth hour, or three o'clock in the afternoon. The general custom to-day is to recite these "little hours," as they are called, in the morning. Vespers followed by Compline form the evening prayers. This division of the divine office is not an obligatory one. The Church has made these divisions in order to imitate David, who sang the praises of God seven times a day. A reform being found necessary, the Council of Trent made it the object of a special decree. The breviary was restored to its primitive purity, and thus first edited by Pope Pius V., and then by Urban VIII., who prescribed the new edition for the entire Church. However, the Churches of the Oriental rite, as also the dioceses of Milan, Italy, and Toledo, in Spain, were exempted by the papal rescript from the use of this edition. In the United States the Roman Breviary is obligatory.

Brethren (*United*). See MORAVIANS.

Brethren (*White*).—Visionaries who appeared in Prussia in the fourteenth century and who pretended to have particular revelations to go and deliver the Holy Land from the hands of the infidels; they wore a white cloak with a cross of St. Andrew thereon.

Bridget (ST.).—Virgin and patron saint of Ireland, born in 453, died in 523. Found-

ress and abbess of several nunneries, the first and most celebrated of which was that erected at Kildare Feb. 1st, 490. F. Feb. 1st. According to an ancient Irish account of her life, she was born at Fochart (now Faugher) and was the daughter of Dubhthach, by his bondmaid Brotsech or Broiceseach. She obtained her freedom through the intervention of the king of Leinster, who was impressed by her piety.

Bridgittines (Religious).—So called from St. Bridget of Sweden, by whom they were founded. St. Bridget was born about the year 1302, of the royal family of Sweden. The state of marriage which she embraced by the advice of her parents, did not cause her to lose her fervor for the pious exercises she had shown from her tenderest years. After having become a widow (1343), she consecrated herself entirely to works of charity and to exercises of piety and founded the Monastery of Wadstena (1344), on the shores of Lake Vettern. The order was confirmed, under the title of "Order of the Saviour," by Urban V., in 1370. The religious followed the Rule of St. Augustine and the particular constitutions which their holy foundress is said to have received by divine revelation.

Brief (*Apostolic*).—A letter of the Pope or of the great-penitentiary concerning brief, minor, and concise affairs, without preface or preamble. The briefs which are sent through the Datary's and Secretary's offices are generally written upon ordinary paper, but sometimes on parchment, sealed with red wax and stamped with the Fisherman's ring. The difference between a brief and a bull consists in the fact that the latter is more ample, that it is always written on parchment and sealed with lead or green wax. The Brief is subscribed by the Secretary and not by the Pope. At its heading it contains the name of the Pope separately, and following this, "*Dilecto filio salutem et apostolicam benedictionem*," etc. (*To our beloved son salutation and apostolic blessing*); then without any preamble, it simply explains what the Pope says or grants. Pope Alexander VI. considerably amplified the matter of briefs, and it was this Pope who instituted the College of Secretaries. Formerly briefs treated only of judicial affairs; to-day they are employed in the granting of favors, dispensations, etc. See BULL.

Brothers (*Congregations of*).—Religious communities whose number is considerable: 1. Most prominent among them is the Congregation of the Brothers of the Christian Schools, founded in 1684 by Blessed John de la Salle and confirmed in 1725 by Benedict XIII. This congregation has to-day over 1,400 houses with 13,000 brothers, not counting the novices and aspirants, and is in charge of 2,500 schools. In France there are 1,100 houses, in Belgium 53, in Spain 42, in England and Ireland 14, in Austria and Germany 13, in Italy 22, in the Levante 27, in the extreme Orient 10, in Madagascar and the Island of St. Maurice, 5. Their mother house is in Paris, where the Superior General resides.

In the United States the Brothers of the Christian Schools have four provinces: Baltimore, with 220 brothers; New York, with 446; St. Louis, with 206; San Francisco, with 106.

2. The second largest congregation of brothers is that of the Marists or Brothers of Mary. Their mother house is in Saint Genis-Laval in the Diocese of Lyon. It is one of the few congregations of the kind that have priests among their members. Founded by the Ven. Abbé Chaminade in the beginning of the present century, it has grown rapidly, so that it now has 6,500 members, 740 houses, 14 novitiates, and 23 juvenates, so called, distributed as follows: 7 in Belgium, 1 in Denmark, 21 in Spain, 7 in England, 1 in Italy, 2 in Switzerland, 3 in Turkey, 16 in Canada, 2 in Brazil, 4 in the United States, 13 in Colombia, 7 in Africa, 10 in Asia, 8 in Australia, 9 in New Zealand, 7 in New Caledonia, 3 in Central Oceanica, and the others in France. The American provincial mother house is in Dayton, Ohio.

3. The Congregation of the Marianists also has its seat in Paris. Its members wear lay garb and are distributed not only over France (in 30 dioceses), but likewise in other European countries, America, Japan, and Oceanica.

4. A flourishing congregation is that of the Brothers of Christian Instruction (called *Petits-frères*), which sprang from the union of two different societies, that of the Abbé Deshayes and that of the Abbé J. M. R. de Lamennais, Vicar Capitular, in 1819, and was canonically approved by

Leo XIII., on March 13th, 1891. It has 380 houses with some 2,000 members, instructing nearly 100,000 children, in France, Canada, Hayti, Senegal, Martinique, etc. They have rules similar to those of the Brothers de La Salle.

5. The Brothers of the Holy Ghost, or of St. Gabriel, date back their foundation to the year 1705. Their spiritual father was the Blessed Maria Grignon de Montfort. The congregation did not grow strong till after the storms of the Revolution. Resuscitated by the Abbé Deshayes in 1835, it now has schools in 23 dioceses of France, in Canada, Egypt, and Italy. The mother house is at St. Laurent-sur-Sevre in France. It also has priests among its members.

6. The Congregation of the Brothers of the Sacred Heart, of Puy, established in 1821, has its main seat in Paradis, France, and houses in 20 French dioceses, as well as in North America and Algiers. They are credited with 140 members in the United States.

7. In the Diocese of Puy there is the small Congregation of St. Francis Regis, called the Brothers of Agriculture, with their mother house at La Roche-Arnaud. This society was founded by P. de Bussy, S. J., in 1850; has 7 houses and 60 members employed in the training of orphans, especially in agricultural pursuits.

8. The Clerics of St. Viateur, established by the Abbé Querbes at Lyons, conduct schools, assist the clergy in giving religious instruction, direct church choirs, etc. Their mother house is in Paris. The members are scattered over 24 French dioceses. Mother house at Vourles in the Diocese of Lyon.

The first house in the United States was opened in 1865 by Vy. Rev. P. Beaudoin and Brothers A. Martel and J. B. Bernard, at Bourbonnais, Illinois. It grew into the present St. Viateur's College. In 1882 the first and so far only American province was erected, with headquarters at Bourbonnais. The number of priests in this province is 11, that of Brothers, 34, according to Hoffmann's Directory for 1899.

9. In Nancy there is a congregation called the Brothers of Christian Doctrine, of Lorraine, dating back to the year 1822, and having the Bishop of Nancy for its Superior-General. It has branches in 9 French dioceses.

10. The Josephites (or Fathers and Brothers of the Holy Cross) were founded in 1821 by the Abbé Dujarrie in the Diocese of Le Mans, France. They have some 40 institutions in France and Africa, in which they devote special attention to manual training, and several industrial schools and orphanages in North America.

11. The Brothers of St. Vincent de Paul have their mother house in Paris. We have no data regarding their development and work.

12. The Brothers of St. Joseph, founded in Oullins, France, by the Abbé Rey, devote their attention to neglected boys, and such as have been in houses of refuge, striving, with much success, to bring them up as good Christians, able to make their living as farmers or mechanics.

13. The Brothers of the Christian Schools of Mercy, founded in 1842 by the Abbé Delamarre, later Archbishop of Auch, have their mother house at Montebourg, in the Diocese of Coutances. They direct between 40 and 50 schools in three French dioceses.

14. The School Brothers of the Holy Family, approved in 1874, have their mother house at Belley, France. Their founder was P. Gabriel Taborin. They work in 13 French dioceses and, we are told, also in America, though we are quite sure not in the United States. They are very popular among the French clergy as sacristans and organists.

15. The School Brothers of Christian Doctrine of Matzenheim in Lower Alsace were founded in 1845 by Eugene Mertian. There are about a hundred of them. It seems they are connected with the Nancy Brothers of the same name.

16. The School Brothers of St. Anthony were canonically approved in 1823. Their mother house is in Paris.

17. The School Brothers of Ireland, founded in Waterford, A. D., 1802, by E. Rice, after the model of the Congregation of Blessed de la Salle, have their mother house in Dublin and branches in various parts of Ireland, England, Australia, and East India.

18. The Josephites of St. Fuscien, established in 1756 by Bishop de Chabons in Amiens, conduct primary schools in several French dioceses and act as organists and sextons.

19. The Congregation of the Sons of St. Joseph in the Diocese of Gand was established A. D. 1817, at Grammont, in Flanders, by Canon van Crombugghe. It consists of priests and brothers, the former teaching the higher, the latter the elementary,

branches. In 1880 this congregation had 168 members. The mother house is at Grammont.

20. The Indian Brothers of St. Joseph are recruited from among the natives of East India for the instruction of the young and the training of teachers for them.

21. The Society of the Brothers of St. Joseph of Klein-Zimmern (Diocese of Mayence) were founded in 1864 by the great Bishop Ketteler. So far as we are aware, this congregation has no branches outside the Diocese of Mayence.

22. The Brothers of the Cross of Jesus originated in the Diocese of Belley, France, in 1832. The novitiate is at Menestruel. They are in charge of about fifty odd schools and hospitals in the Dioceses of Grenoble, Lyon, and Saint-Claude. This order also has a branch for females.

23. The Brothers of the Christian Schools of the Holy Infant Jesus were founded in the seventeenth century by P. Nicholas Barre. They devote themselves to the instruction of the young, especially poor children. They have a house in Paris, and are spread over eight provinces of France. There is also a branch for females of this congregation.

24. The Congregation of the Brothers of the Holy Cross is likewise of French foundation, dating from the year 1856. It consists of priests and lay brothers; they are especially active in the United States (Notre Dame University, etc.) and the British colonies.

25. The School Brothers of Tilburg (*Frères de Charité de Notre Dame, Mère de misericorde*), founded in 1844 by J. Zwysen later Archbishop of Utrecht. They have ten houses with about 300 members, and among these about twenty priests.

26. The Xaverian Brothers, founded in 1839 at Bruges, Belgium, have their mother house there. The novitiate of the American province is at Baltimore, Maryland. There are 159 of these Brothers in the United States, instructing 5,729 pupils in colleges, high schools, academies, industrial and parochial schools.

27. The Brothers of Our Lady of Lourdes, who conduct a college at South Park, Washington, and a protectory for homeless boys in Pittsburg, having 16 members in all in this country, and have their mother house in Oostacker, Belgium.

28. The Brothers of Charity of St. Vincent de Paul, who conduct the House of the Angel Guardian in Boston, are quite a modern institution, having only recently received the Roman approbation.

29. In the Archdiocese of New York and the Diocese of Brooklyn there are 88 Franciscan Brothers, in charge of 6 academies, 1 college, and 11 schools. Hoffmann's Directory tells us they were founded in 1858 by brothers from Mt. Bellew, County Galway, Ireland.*

Brothers of Charity. See JOHN OF GOD.

Brothers of the Common Life.—An Institute of Clerks, established at Deventer, by Gerhard Groot (died in 1384). It spread rapidly in the Netherlands and Germany, and produced a number of distinguished men, among them Thomas à Kempis. They made no vows, and devoted themselves to preaching and instructing the youth. There existed a branch for females of this order.

Brown (ROBERT) (1549–1630).—A Puritan, known as the founder of the "Brownists." In 1561, while at Cambridge, was cited to appear before Archbishop Parker for heterodoxy, and before he died he was imprisoned thirty-two times. In 1580, he accepted a ministry at Norwich, and later went to Holland. In 1585, he returned to England and was excommunicated. See PURITANS.

Brownson (ORESTES AUGUST).—American writer, born at Stockbridge, Vermont, Sept. 16th, 1803. Agitated, from his childhood, by religious questions, his opinions, in these matters, varied a good deal. He was a Presbyterian in 1822, then a Universalist and Deist in 1825; three years later, he united himself with the "Workingmen's Party," and became a passionate admirer of the contemporary French philosophers. Then he published, in the "Christian Examiner," a series of very keen articles; it was the prelude of the little volume which appeared in 1836 under the title, *New Views on Christianity, the Society of the Church.* In 1837 there is a new change; he entered the "Society for Christian Union and Progress for Christianity," and delivered very remarkable lectures. The year following, he published a romance: *Charles Elwood or The Infidel Converted*, which contains the history of his philosophical and religious ideas. Finally, in 1844, convinced, un-

*See "The Review," St. Louis, Missouri, Sept. 15th, 1899.

doubtedly, of the impotency of man to build his own beliefs, he entered the bosom of the Catholic Church. From that time, until his death he defended the Church in his "Review," which he published under the name of "Brownson's Quarterly Review," with the vigor and sincerity that characterized him. He died a Catholic, in Detroit, Michigan, April 17th, 1876.

Bruno (GIORDANO) (1548–1600).—Born at Nola, near Naples, entered, at the age of fifteen years, the novitiate of the Dominicans. Accused of heresy before the Roman Inquisition, he threw, it is said, his accuser into the Tiber, discarded the habit of his Order and fled (1576). After having erred in Italy, France, England, and Germany, he landed in Venice, where his religious opinions again brought him into trouble. The Roman Inquisition claimed him, and, after a few years' imprisonment, he was condemned to degradation and to be burned alive on account of obstinate heresy. Bruno received little sympathy among his contemporaries, and, in the course of the seventeenth and eighteenth centuries, the scholars who occupied themselves with researches concerning his character, or his works, were unanimous in regarding him with disfavor. In our days, on the contrary, he is praised for his knowledge of mathematics and astronomy; in philosophy, it is stated, he opened new avenues, and, as to his death, it was that of a martyr, immolating himself for the triumph of liberty of thought. Certainly no great sagacity is required to discover the motives of this sudden enthusiasm. The enemies of the Church feel that they have to change, from time to time, their mode of warfare; when they have shouted themselves hoarse against the pretended responsibility in the Massacre of St. Bartholomew, they agitate the phantom of the Inquisition; after having exhausted the subject of Galileo, they resurrect Giordano Bruno. This time, however, their choice is a somewhat unfortunate one. The unbounded eulogies heaped upon an apostate monk have provoked the critical inquiry of his doctrines, and Bruno has not gained anything thereby. In his philosophy, Bruno adopted the pantheistic hypothesis; but this was known and refuted a long time before him. In astronomy he expressed some new and correct ideas; but he did not master this science sufficiently to enable him to speak correctly of the sideral world. Bailly regards him as a rash innovator, misled by his imagination.

Bruno (ST.). See CARTHUSIANS.

Bruys (PETER). See PETROBRUSIANS.

Buchanites.—A sect of fanatics which sprang up in the west of Scotland in the last quarter of the eighteenth century. Its foundress was Elspeth Buchan, born in 1738, the daughter of John Simpson, a wayside innkeeper near Banff. Separating from her husband, she began to preach, and in 1783, in conjunction with the Rev. Hugh White, founded the sect which bore her name. She claimed to be the woman mentioned in the first six verses of the twelfth chapter of the Apocalypse. Expelled from the town by the magistrates in 1784, they established themselves near Thornhill with a few followers. The poet Burns, in a letter (August, 1784) speaks of their idleness and immorality. Mrs. Buchan died in May, 1791; the last survivor of her sect died in 1848.

Buddhism (from *Buddha*, seventh century B. C., name of the reformer).—A philosophical and religious doctrine; founded in India. Buddhism is rather a reformation of Brahmanism than an original, independent system. It admits of no distinction of Caste in religious matters, and insists on an ascetic life of contemplation. Buddhism, banished from India, after an existence of a thousand years, propagated itself in Thibet, Tartary, China, and Japan. It would appear that this doctrine played in the history of Asia something of the *rôle* of Christianity in Europe, by effecting a reform or rather a total overthrow of former paganism.

HISTORY.—We must distinguish in Buddhism the doctrine which Buddha himself expounded from that taught by his disciples. The primitive doctrine of Buddha is found best elucidated in the "Treatise on the Four Truths." This small manual teaches: 1. That pain is an effect of existence, which is itself an illusion, a thing void and unsubstantial. 2. That pain is produced in life by the continued desire of living and by the joy thereof. 3. That pain ceases when life ends, or on the cessation of the joy of living. 4. That to end pain it is necessary to cease taking pleasure in living. The cause of life, says Buddha, is evil, which can be expiated only by suffering. The one who walks in the way of renunciation will avoid

sin and its punishments, will discern the motives of existence and of pain, will be delivered from all future existence, and will merge his individuality into annihilation. The *Nirvana*, or the state of non-being or of blissful repose is self-produced. The one who attains the Nirvana is freed from existence and from the necessity of being reborn. Brahmanism admitted Metempsychosis. Buddhism lays down rules to attain this annihilation, or perfect moral inertia. In the first place it is necessary that the Buddhist gives up all impure desires and all desires of vengeance or of any kind of evil. He finally must give up all doubt, all heresy, and every kind of wickedness. "Let my disciple," says Buddha, "pour out, as it were, his good will over all beings." Then will he have attained the last stage of perfection. He will be free from ignorance, passion, and sin. Freed from the laws of material existence, knowing all things by their causes, he will pass from this life into absolute and eternal annihilation, the Nirvana, or negation of all life, where exists neither soul nor God. In fact, the cosmogony and philosophy of primitive Buddhism, are essentially materialistic. Without occupying itself with material things, it affirms that all things are subject to the laws of cause and effect, to change, death, decline, and regeneration. The world, as well as everything that surrounds it, must be destroyed periodically by fire, air, or water, and must always be reconstituted by the sum of sin (desire to live) of its inhabitants. The number of the latter will never increase, except when one escapes to life in attaining the Nirvana.

The 24 heavens and the 8 hells which surround the earth and which are inhabited by mystic beings are equally subject to the laws of decline, death, and regeneration. (For the Buddhists the human soul is nothing but a vital force which perishes with the body.) An old person is regenerated into a new being only in the sense that his body is substituted for the soul, and represents in the world the desire to live which the soul manifested, sinning thereby. The *Karma*, the desire to live, does not pass as an immaterial and permanent substance from the one to the other, but the Karma of the one succeeds the Karma of the other as two identical phenomena, peculiar to every being. The holy Buddhist must not trouble the pure inertia of his soul, by desiring eternal happiness after life. When he speaks of the Nirvana as the Christian books speak of heaven, he does so by the Oriental custom of exaggeration. Eugene Burnouf has clearly proved that the Nirvana of Buddhism is nothing else but absolute annihilation.

This void and desolate system of religion, in spite of the nobility of its charitable precepts, would not have obtained more disciples than the philosophy of the Sankhyas to which it approaches, if Buddha had not joined to his theological teaching social doctrines which rendered it dear to the people. He boldly attacked the Brahmans and openly separated himself from them, denounced the inanity of their ceremonial regarding their prescriptions of living, ridiculed their pantheon peopled by an infinity of gods, but over and above all, he pleased the people by denying the Brahmanic priesthood, who pretended to be the only ones called to salvation. To this must be added his effective contempt for any distinction of caste, a distinction absolutely insisted on by Brahmanism and under which India groaned. He preached as a mendicant monk, sought to do good among the outcasts of society, the poor, the unfortunate, the unclean, and hurled against the pharisaism of the Brahmans anathemas which recall to mind the denunciations of Christ.

From the third century B. C. Buddhism was spread throughout all India. This was mainly effected through the monastic and preaching method, by the *Sangha*, or order of mendicant monks. The opinion which Cakyamuni held of life, necessarily led him to a life of asceticism, to which he obligated his disciples. He recommended to them to free themselves from all family relations, from all riches and power, and to leave the world. However, these rules did not originally imply the creation of a sacerdotal class. For the *Sramana* (*those who contain it*) or *Bikschou* (*the mendicants*), as they called them, had no power of regeneration, confirmation or absolution. To enter their society, it was sufficient for the monk to shave himself and to observe their manner of living, the rule of which is expounded in the *Patimokkha*, which dates from 250 B.C. The monks should eat only between the rising of the sun and noon time. They should beg their nourishment in going from house to house without saying a word, abstain from all flesh-meats and even filter the water for fear of swal-

lowing some *animalcule*. They should travel from place to place during the fair season, and retire during the season of rains into the house of the community. Their costume, which they never should lay off, was composed of three yellow garments. All sexual relations were forbidden to them, as well as theft and murder. They could possess only eight objects: the three garments, a cincture, a bowl, a razor, a needle, and a filter. But the community could receive as a gift landed property, houses, and books. As to the laymen, Buddha recommends to them the observance of the ordinary moral precepts, never to exterminate life, and to prepare as much as possible for a sinless regeneration.

The disciples of Buddha assembled in councils, immediately after the death of their chief; one hundred years afterwards, at Naisali, and again in 250 B.C., at Patna, under the Buddhist Emperor Asoka. The latter ordered the drawing up of the sacred books, containing the teaching of Buddha. These books, the most of which were unknown until then, reproduce exactly the doctrine of the master. The history of Buddhism in India is little known. In 400 A. D., the Chinese pilgrim Fa-Hian found it flourishing very generally in that country. The pilgrim Hiouen-Tsang pointed out its decay. In the eighth and ninth centuries the Hindoo kings, probably irritated at the wealth and corruption of the monks, organized a great persecution and entirely destroyed the sect in the whole peninsula. Buddhism was introduced at Ceylon in the third century, A. D., by the son of Emperor Asoka. From here, in the fifth century, it passed into Burmah, then, in the seventh century, into Siam. From Kaschmir it was introduced into China in 68 A. D. and from there into Thibet. Mr. de Schaginweit estimates the number of disciples of this religion at 341 millions, or one-fourth of humanity. Recent calculations seem to reduce this figure. Buddhism, at present, little resembles the doctrine taught by Gautama, its real founder. From the time of the first century after his death, divergences of doctrine manifested themselves. In the second Council of Buddhism, it is said that the assembly decided that "all that is not contrary to reason must be considered as belonging to the teaching of Cakyamouni." Later on it was admitted that Buddha had adapted his teaching to the capacity of his hearers, and since that time the different sects of Buddhism sought to interpret the real meaning of the doctrines of their master.

The principal sects are: 1. The *Hinajanists*, or "School of the small Council," which holds as sufficient for salvation a moral life, united with reflections on the causes and inanity of life. 2. The *Mahajanists*, or "School of the large Council," which appeared in the second century B.C. This School pretended that the chief duties were asceticism and meditation, which, according to them, give to man supernatural powers. 3. The Mystic Schools, *Kala Tchaktra*, or "Schools of the Wheel of Time," which arose in Central Asia and spread throughout India, being disseminated by the teaching of the Cachmir, who asserted that neither meditation nor virtue is sufficient for salvation, holding that man needs the aid of supernatural beings to shield him from demons. This aid is obtained by the use of certain formulas, amulets, and ceremonies. This sect, which developed itself in the ninth century A. D., offers a striking analogy to Gnosticism. This school, which eventually prevailed over all the others, includes in its system the whole Brahmanic pantheon. It flattered the people by its belief in magic and by its worship of the dead; instituted a ritual, a number of prayers and conjurations, a hierarchy of priests endowed with mystic powers, all of which have continued to exist in Mongolia and Thibet. In the latter countries Buddhism has taken the name of Lamaism, and has become, in fact, a religion greatly different from the doctrine—half-philosophical, half-ethical—preached by Gautama. The essence of this religion consists in a slight modification, introduced into the doctrine of Buddha, concerning the perfect life. The latter recommended his disciples to attain perfection by meditation and the practice of virtue, diminishing the joy of desiring to live, and to reach Nirvana by annihilation of self. The new egoistical doctrine requires that its best disciples, in order to save the world from iniquity, must transform themselves into Buddhists, or into beings capable of becoming Buddhists. The primitive books of Buddhism do not treat of precepts necessary to attain this perfection, while the new form of religion is expounded in nine books, two of which have been translated and published, the *Lalita Vistara*, by M. Foucaux, and *Saddharma Pundarika*, by M. E. Burnouf. The most ancient of these dates from the second

century A. D. The chief apostles of this new doctrine called themselves *Nagasena* and *Vasumitra*.

To explain the wonderful power of the Buddhists it was asserted that they were the emanation of spiritual Buddhas, of *Dhyani Buddhas*. From these emanations the new school founded a Trinity and from this Trinity were reproduced several other Buddhas. But in the Trinity formed by Gautama, *Amithaha* (*wisdom*) and *Avalokitesvara* (*conquering love*) remained dominant. Asanga, a monk of the sixth century, was the first to corrupt this doctrine by attaching to it magical practices and joining to the Buddhic Triades the bloody gods of India. About the seventh century, king Srong Tsang Gampa introduced this corrupted form of Buddhism into Thibet, assisted by his minister, Thumi Sambhota, worshiped since in this country as the incarnation of Amithaha, and by his two wives, the queens Bribsun and Wen-Ching, whose worship still exists in the monasteries of Thibet, under the name of "Glorious mothers, incarnations of the wife of Siva." Moreover, the Mongolians and the Siberians adopted the worship of a holy and miraculous virgin, whom the sacred images of these peoples often represent with a child in her arms. Owing to the continual additions which the Lamaic pantheon received, this religion threatened to be dissolved into a vague Gnosticism, when it was consolidated by a powerful, sacerdotal, and temporal hierarchy. Kublai-Khan, nephew of Genghis-Khan, founder of the Mongolian empire, gave to the chief of the convent Cakya, the title of sovereign tributary of Thibet, chief of the Buddhist religion and suzerain of all the other abbots. This event took place in the year 1006. Notwithstanding a sort of schism which took place in 1390, at the instigation of the monk Tsongkapa, whose reforms were directed particularly against the dissolute and luxurious life of the monks, and whose followers henceforth distinguished themselves by a yellow bonnet from the red bonnet of their adversaries, the power of the abbots of Cakya at Lhassa only increased the more. Since the fifteenth century, Dalai Lama, chief of the Yellow-Bonnets, Abbot of Gedun Dubpa, near Lhassa, and Pantschen Lama, chief of the Red-Bonnets, Abbot of the Convent of Kraschis Jumpo, were acknowledged by the emperors of China as sovereigns of Thibet. Gradually the followers of Dalai Lama increased in power and influence over their rivals, the followers of Pantschen Lama.

The spiritual power of Lama extends over Bhutan, Sikkim, Mongolia, the country of the Kalmuks and Burets, and the Buddhist convents of Pekin. This Lama is believed to be immortal and is considered as the earthly incarnation of Buddha. At his corporal death, his spirit passes into a new depository.

The third class of ecclesiastical functionaries is formed by the Chubilchanes. Then come the conventual authorities, the abbots (*Khanpo*), the monks, ordained priests (*Gelong*), the new monks (*Gethul*), and the lay brothers (*Boudi*). The secular clergy is composed of *Tchoidsche* (*scribes*), and of *Rabdschampas* (*doctors*). All these ecclesiastics live in monasteries and are bound to celibacy. There exist also nunneries, governed by abbesses, in whom the saints are incarnated. The convents are very rich. These ecclesiastics are intercessors, astrologers, exorcists, and physicians. They copy and print books, make religious images, and sell relics. They have the privilege of transmitting and cultivating both divine and human science. The temples are quadrangular, pointing toward the four cardinal directions and are divided into a vestibule, nave and *iconostasis* or sanctuary. Besides these places of worship there are chapels, sacred pyramids, columns upon which prayers are engraved, prayer mills, and sacred trees. The religious wear and say the rosary. Their ceremonies end by distributing leavened bread among the faithful. They also use blessed water. The ceremonies must be celebrated every day by the ecclesiastics, and they have recourse to them to assure the repose of the dead. In one word, the Lamaic worship and institutions resemble so much the Catholic ceremonial, that the first missionaries held them as a diabolical imitation of their religion.

Bugenhagen (JOHN).—Protestant minister, born at Wollin (Pomerania) in 1485, died at Wittemberg in 1558. At first, priest and adversary of Luther, he became his follower and one of his missionaries, taught theology at Wittemberg, and made himself known by his oratorical talent, which contributed a good deal towards the progress of the Reformation in a great part of Germany, Denmark and Norway.

Bull.—The Bull is a papal decision on important matters, rendered in a most solemn manner. They are written on parchment, in Gothic letters and sealed with a leaden seal, and most carefully guarded in the Chancellor's office. When the object of the Bull is to proclaim graces granted, the bands are of silk; when the object is to pronounce decisions of justice, the bands are of hemp. The following are the distinctions drawn between the *great* and *small* Bulls: the great Bulls are given for affairs which decree permanent rules of a general character; they contain the words: "*Ad perpetuam rei memoriam.*" The Pope assumes therein the title of "*Servus servorum Dei.*" The small Bulls are given for the expedition of current affairs, and do not contain the formula indicating the perpetuity. The Bulls are designated, generally, by their initial words; thus, we say the Bull "*Unigenitus*," "*Unam Sanctam*," "*Vincam Domini*," "*In Cœna Domini*," etc. The appointment of bishops is made by Bulls.

Bullarium.—Collection of several papal Bulls. The Great Roman *Bullarium* is divided into three parts: 1. Until Urban VIII., *i. e.*, until the year 1623 (Rome 1634). 2. From Urban VIII. to Clement XIII., or from 1623 to 1758 (Luxemburg, Geneva, 1747 to 1758, eleven volumes). 3. From Clement XIII. to Gregory XVI., or from 1758 to 1831 (Rome 1837–1843, eight volumes). Under the supervision of Cardinal San Felice, Archbishop of Naples, they actually print at Naples a new edition of the *Bullarium Diplomatum et Privilegiorum.*

Burgundians (*Conversion of the*).—The Burgundians, whose original territory lay on the shores of the Baltic Sea, penetrated into Gaul in the beginning of the fifth century, and, settling between the Alps, Saône, and the Rhone, established the Burgundian kingdom, of which Lyons was the capital. At that time they were still pagans, but soon afterwards embraced the Catholic faith. The priest Orosius, in 417, commended the mildness and modesty of these Burgundians, who treated their subjects of Gaul as their Christian brethren. In 450 they were found professing Arianism, which was probably owing to their Arian neighbors, the Visigoths. However, Arianism was not generally adopted by the Burgundians. King Sigismund returned to the Catholic Church in the year 516, and Arianism entirely disappeared from among the Burgundians, after their kingdom had passed under the dominion of the Franks, in 534.

Burial (*Christian*).—The early Christians, when sick or in danger of death, following the precept of St. James, called in the priests of the Church, who strengthened and sustained them with the holy sacrament of Extreme Unction in the last and trying conflict of the soul. The mortal remains of men were no longer burned, as was the custom among the pagans. The Christians, following the Jewish practice of funeral service, placed the body in the earth, accompanying the ceremony with prayer and singing of hymns, taken from the sacred liturgy, deeming this the most fitting way of paying the last tribute of respect to the earthly remains of man which had been the temple and dwelling place of the Holy Ghost, and which was to rise again immortal and impassible. See CEMETERY.

Ecclesiastical burial must be denied in the following instances. 1. To pagans, Jews, and infidels. 2. To apostates. 3. To notorious heretics and schismatics. 4. To those publicly excommunicated and interdicted. 5. To those who committed suicide, if "before dying, they did not manifest any repentance." Those, however, who committed suicide while insane, or deranged in mind, can be buried by the Church. 6. To those killed in a duel. 7. To public and notorious sinners who die in final impenitence. 8. To those who died in the act of some grievous crime. 9. Finally to those who refused the sacraments when at the point of death. See CREMATION.

Bursa (Latin word which means a *purse*, a *bag*).—Specifically, a receptacle for the corporal and chalice cover. It is square and flat, made of cardboard, covered generally with the same material as the chasuble; is open on one side only, and placed over the chalice veil when the sacred vessels are carried to and from the altar. The bursa was introduced in the fourteenth century.

Busenbaum (HERMANN).—German Jesuit and theologian, born in 1600 at Nothelen, Westphalia, died in 1668. He wrote *Medulla Theologiæ moralis*, which work is an abstract from various authors (Münster, 1645). It passed through more than 50

editions. Lacroix, Collendall, and St. Liguori, made additions and commentaries thereon.

Butler (ALBAN) (1711–1773).—Born at Appletree, Northampton, England; died at St. Omer, France. An English Catholic hagiographer. He wrote *Lives of the Saints* (1745, 5 vols.).

Byrne (ANDREW).—Roman Catholic prelate; born in Navan, Ireland, in 1802; died at Little Rock, Arkansas, 1862. He was educated at the college of his native town, and came to America in 1820 with Bishop England, who visited Ireland for the purpose of securing Catholic missionaries for the work in America. Byrne was ordained in 1827, and assigned to duty in North and South Carolina. In 1830 he was appointed to pastoral work in New York city, and in 1844 was made the first bishop of the Diocese of Little Rock. He made three visits to Ireland, on the last two of which he secured the services of priests and sisters of mercy to assist in his work. Through his efforts the Catholic schools and churches increased in numbers, and their prosperity was greatly promoted.

C

Cab.—A Hebrew measure for both dry and liquid substances. It was equal to two quarts, four-sevenths pints.

Cabala (*reception*).—The secret tradition of the Jews, the origin of which may be traced to pre-Christian times, but which grew up mainly after the beginning of the tenth century, and flourished for many generations. The Cabala was employed first in a mystic explanation of the Deity and cosmogony, and in the creation of hidden meanings for the sacred Hebrew writings, thus drawing into its province all the Hebrew law and theology. Later, Cabalists pretended to find wonderful meanings even in the letters and forms of the sacred texts, and made for themselves elaborate rules of interpretation.

Cades (more fully *Cades Barnea*).—1. A place on the southern boundary of the East Jordan territory, the modern Ain Kadish, in the country of the Azarime. It was the headquarters of the Israelites in their wanderings in the desert. Miriam, the sister of Moses, died here; the episode of the "waters of strife" took place here; and whence the spies were sent to explore Chanaan.—2. The capital of the Hittites, on the Orontes, near Tel Nebi Mende. In the year 1380 B. C. Rameses II. of the 19th dynasty, gained there a decisive victory over the Hittites.

Cæcilia (ST.).—A Christian martyr. Died at Rome, 230. According to the legend, she was compelled, in spite of a vow of celibacy, to marry a young nobleman, Valerian. She succeeded in converting him to her views and also to Christianity, for which they suffered death. She is generally considered the patron saint of music, and is represented in art as singing and playing on some musical instrument, or as listening to the music of an angel who has been drawn from heaven by her harmony. F. Nov. 22d. Through the care of Pope Urban I., the remains of St. Cæcilia were first buried in the cemetery on the Appian Way, and then transferred to the Cemetery of St. Callistus. The palace which she had inhabited having been erected into a church, Pope Paschal I., in 821, rebuilt the ancient basilica, whose walls threatened to fall down, and transferred the remains of our saint into this Church. In 1599, her tomb having been opened, they established the complete integrity of her body, which can be seen in the same position until to-day. (Cf. *Sainte Cécile et la Societé Romaine*, by Dom Gueranger, Paris, 1878.)

Cælestius. See CŒLESTIUS.

Cæsar.—Originally the surname of the Julian family at Rome. After being dignified in the person of Julius Cæsar, it became the usual appellation of those of the family who ascended the Roman throne. The last of these was Nero; but the name was still retained by his successors, as a species of title belonging to imperial dignity.

Cæsarea (the name of two cities in Palestine).—1. Cæsarea of Palestine, or simply Cæsarea, situated on the coast of the Mediterranean sea, between Joppa and

Tyre. It was anciently a small place, called the "Tower of Strato," but was rebuilt with great splendor, and strongly fortified by Herod the Great, and named Cæsarea in honor of Augustus. It was inhabited chiefly by Greeks. This city was the capital of Judea during the reigns of Herod the Great and of Herod Agrippa I., and was also the seat of the Roman power, while Judea was governed as a province of that empire. It is often mentioned in the New Testament. About the end of the second century it became the residence of a bishop, and possessed a Christian school in which Origen was teaching. The modern Kaisariyeh is a desolate place of ruins.—2. Cæsarea Philippi, a town in northern Palestine, situated at the foot of Mount Hermon. The modern village is called Banias, formerly Paneas.

Cæsarius of Arles (ST.).—Archbishop of Arles. Was born of pious parents, about 470, at Chalons-sur-Saône; and studied for the priesthood at the Monastery of Lerins. As his health became enfeebled by the austerity of his life, the Abbot of Lerins sent him to Arles where, in 499 he was ordained priest by his relative, Bishop Æonius, whom he succeeded in 502. As bishop, he exercised a truly apostolic ministry by preaching, by attending to the sick and prisoners of war, by promoting the divine service, ecclesiastical discipline, and monastic observance. Owing to the false accusation of some unscrupulous priests, among them his own secretary, Cæsarius was, in 505, driven into exile by Alaric, King of the Visigoths; but was recalled again as soon as the king became convinced of his innocence. Somewhat later he was likewise accused of disloyalty to Theodoric, King of the Ostrogoths, but he completely cleared himself of the charge. Pope Symmachus took advantage of his presence at Rome to confer upon him the pallium. Cæsarius held several synods in which many important disciplinary decrees were enacted. He presided over the Council of Orange (529), at which Semi-Pelagianism was condemned. He died in 542.

Cahenslianism.—A term applied to an apparent agitation (since 1891) in the Catholic Church in the United States for the purpose of inducing the Pope to appoint bishops and priests, for Catholics in the United States, as much as possible of their own nationality: so called from a memorial addressed to the Vatican in 1891 by Herr Cahensly, president of the Society for Immigrants and other Europeans.

Cain (Hebr. *acquisition*).—The firstborn of the human race and the first murderer. Presenting to God an offering of fruits, his sacrifice was rejected, while that of his brother Abel was accepted. Hence, through envy, he slew his brother and was banished by God, and made a fugitive and a wanderer. Cain received from God a sign to protect him from the avenger of blood. He withdrew into the land of Nod, east of Eden, and built a city, which he called Enoch, after the name of one of his sons. (Gen. iv.)

Cainan.—1. The fourth of the ten Patriarchs anterior to the Deluge. He was the son of Enos, father of Malaleel, died in the year 2769 B. C., at the age of 910 years. —2. In the Septuagint (Gen. x. 24, and xxxi. 12), and in St. Luke (iii. 36), son of Arphaxad, consequently great-grandson of Noe, father of Sale. Several commentators believe him interpolated, because his name is found neither in the Vulgate nor in the Hebrew text, which makes Sale a son of Arphaxad.

Cainites.—A Gnostic sect, a branch of the Valentinians, in the second century; so called because they revered Cain, Cham, the Sodomites, and other persons branded in Holy Scripture. They despised Jesus as the Messias of the Psychites; Judas Iscariot was to them the only true Apostle.

Caiphas. See ANNAS.

Caius or **Gaius.**—A disciple of St. Paul, received the Apostle into his house when he went to Corinth, and followed him to Ephesus. According to Origen, he afterwards became Bishop of Thessalonica. (I. Cor. i. 14.)

Caius (ST.).—Pope (283–296), born in Dalmatia; was a near relative of Diocletian whose niece and wife he converted to the faith.

Cajetan (CARDINAL) (1469–1534).—Italian Dominican born at Syracuse; died in Rome. Cardinal in 1517. Professor of Holy Scripture and philosophy in the Sapiencia; defended the Papal authority against the Council of Pisa; wrote, among other works, a treatise on Indulgences; sent, as papal Legate to the Diet of Augsburg, where he had three fruitless interviews with Luther. He became Bishop of

Gæta (Cajeta, whence his surname) in 1519.

Cajus.—A learned Roman priest of the third century. The time and place of his birth are unknown, was most probably a disciple of St. Irenæus, and lived at Rome under Pope Zephyrinus. He held a disputation with the Montanist leader Proclus, which he afterwards published in the form of a controversial dialogue.

Calatrava (*Order of*).—A religious and military order, founded in Castile, in 1158, for the protection and extension of the Christian cause in that kingdom. Membership in the Order is now conferred as a reward of merit.

Calderon de la Barca (PEDRO) (1600–1681).—A celebrated Spanish dramatist and poet. Was born at Malaga. After having borne arms as a gallant soldier, he became a priest and canon of Toledo. He sang in sweet and graceful numbers of the heroism of Christians and the unfading crown of glory they shall receive on waking from "the dream of this life." Much of his fertile dramatic genius and glowing religious enthusiasm was expended in illustrating in his *Autos Sacramentales*, or *Corpus Christi*, the mysteries of the Christian religion. These dramatic productions, designed to be played in the open air on Corpus Christi Day and other feasts of the Church, were allegorical in character, being based on Scriptural events, but combining, in their composition, references to incidents related in the history of the people or consecrated in their folklore.

Caleb (Hebr. *the brave*).—Son of Jephone, of the tribe of Juda. He was one of those who were sent by Moses as spies into the land of Chanaan.

Calendar (*Ecclesiastical*).—An arrangement of the civil year employed by the Church to designate the days set apart for particular religious celebration. As many feasts of the Church depend upon Easter, the date of which varies from year to year, either the calendar must vary every year or must contain simply the matter from which a true calendar can be computed for each year. In the Catholic Church, special circumstances in the history of each nation affect its liturgical calendar; hence every nation, and to some extent every religious order, and even every ecclesiastical province, has its own calendar. See ORDO.

Calendar (*Gregorian*).—The reformed Julian Calendar introduced by the Bull of Pope Gregory XIII., in February 1582, and adopted in England in September, 1752. By the "new style" of distributing and naming time the length of the year of the Gregorian Calendar is regulated by the Gregorian rule of intercalation, which is that every year whose number is the common reckoning, since the birth of Christ, is not divisible by 4, as well as every year whose number is divisible by 100, but not by 400, shall have 365 days, and that all other years, namely, those whose numbers are divisible by 400, and those divisible by 4, and not by 100, shall have 366 days. The Gregorian year, or the mean length of the years of the Gregorian Calendar, is 365 days, 5 hours, 49 minutes, and 12 seconds, and is too long by 26 seconds. The Gregorian rule has sometimes been stated as if the year 4000 and its multiples were to be common years: this, however, is not the rule enunciated by Pope Gregory. The Gregorian Calendar also regulates the time of Easter, upon which that of the other movable feasts of the Church depend. See EASTER.

California (*Missions in*). See MISSIONS.

Calixtines. See HUSSITES.

Calixtus (name of three Popes).—*Calixtus I.*—Successor of Zephyrinus (218–222). Born a slave, he governed the Church under the reign of Heliogabalus. He condemned the Antitrinitarian heresy of Sabellius, as also the ditheistic doctrine of Hippolytus, who, falling into the opposite extreme, made the Son inferior to the Father. *Calixtus II.*—Successor of Gelasius II. (1119–1124). One of the first acts of Calixtus was to convoke a Council at Rheims, which, after fruitless attempts on the part of the Pope to induce Emperor Henry V. of Germany to abandon his claims, solemnly excommunicated the emperor and his Antipope Gregory VII., and released the Germans from the oath of allegiance until their sovereign should adopt better sentiments. At length, the charitable admonitions and prayers of Pope Calixtus prevailed on Henry to come to an agreement with the Holy See. The Concordat of Worms, or Calixtian Treaty, as it was called, was solemnly ratified by the First Council of Lateran, or Ninth Ecumenical Council, which Calixtus had convoked for that pur-

pose, in 1123. The same Council renewed, in twenty-three canons, the censures against simony and clerical marriages. *Calixtus III.*—Successor of Nicholas V. (1455–1458). A Pontiff of remarkable firmness; employed all his endeavors to unite all Christendom in an expedition against advancing Mohammedanism. He himself raised and equipped an army to aid the Hungarians against the Turks; and, to obtain the Divine assistance for the Christian warriors, he ordered the Lord's Prayer and the Angelic Salutation to be recited by the Faithful at noon; whence originated the "Angelus." To his efforts mainly is attributed the great victory of the Christians at Belgrade, in 1456.

Calmet (AUGUSTINE) (1672–1757).—A noted French Benedictine scholar and biblical critic. He was the author of numerous works, including *Commentary on all the Books of the Old Testament* (1707–1716), and *Historical, Critical and Chronological Dictionary of the Bible.* These works are written in French.

Calotte.—A plain skull-cap or coif of hair, skin, or other fabric, worn by some clergymen, to cover the tonsure when exposed to draft.

Caloyers (monks of the Order of St. Basil).—The Caloyers lived particularly on Mount Athos and administered to nearly all the Churches of the East; they occupy, to-day, only a few monasteries.

Calumny and **Slander.**—Calumny is, correctly speaking, a false and injurious charge against another, such as imputing to him habits that he does not possess, or sins which he has not committed.—*Slander* consists in spreading or exaggerating evil reports, unjustly tending to injure our neighbor's reputation; detraction is the making known, without just cause, the faults of another's character. Slander and calumny are, therefore, the most pernicious of lies, because they falsely ruin another's good name; and unless excusable, from ignorance or inadvertence, and other extenuating circumstances, are serious, and may be mortal sins.

Calvary or **Golgotha** (Hebr. *the place of a skull*).—A little hill northwest of Jerusalem, and so called, it is supposed, from its skull-like form, or else because it was a place of execution. It formerly stood outside the walls of Jerusalem, and was the spot upon which our Saviour was crucified. Hadrian, having taken Jerusalem, entirely destroyed the city, and settled a Roman colony there, calling it "Ælia Capitolina." The new city was not built exactly on the ruins of the old, but farther north; so that Calvary became almost the center of the city of Ælia. Hadrian profaned the mount, and particularly the place where Jesus had been crucified and His body buried; but the Empress Helena, the mother of Constantine the Great, erected over the spot a stately church, which still exists.

Calvary (*Daughters of*).—Benedictine religious, founded at Poitiers by Antoinette of Orleans, of the House of Longueville. Pope Paul V. confirmed the order in 1617. The object of this institute is to honor the mystery of the Compassion of the Blessed Virgin with the dolors of Jesus Christ.

Calvary (*Priests of*).—Religious Congregation founded near Paris, upon Mount Valerien, in 1634 by Hubert Charpentier (died, 1650). On Good Friday the members of this congregation made to the Calvary, which they had erected on the Mount, a pilgrimage which was interdicted in 1697. The Congregation, suppressed in 1791 and restored under Napoleon I., soon disappeared. Under the Restoration the Jesuits established there a house and a cemetery which were destroyed in 1830.

Calvin and Calvinism.—John Calvin (*Chauvin*) was born July 10th, 1509, at Noyon, Picardy; died at Geneva, May 27th, 1564. Having received the tonsure, he was early provided with an ecclesiastical living, but he was never admitted to any of the holy orders. He studied philosophy and theology at Paris. At the request of his father he went to study law at Bourges. There the influence of the Lutheran Volmar won him over to the heresy of the "Reformers." In 1533, he appeared at Paris, openly advocating the new teachings. Being obliged to leave France, he fled to Basle, where, in 1535, he published his principal work, *The Institutions of the Christian Religion.* In this work, Calvin, with much skill and learning, elaborates his religious system, which is based on the stern theory of pre-

destination. At the instance of Farel, Calvin, in 1536, settled at Geneva, as preacher and professor of theology. Here he exercised a controlling influence, even in temporal affairs. He compelled the people to abjure the Papacy, abolished all Church festivals, and introduced rigid regulations of discipline. His arbitrary and despotic measures aroused a strong opposition against him, which resulted in his expulsion from the town. He went to Strasburg, where he married, and organized a congregation which adopted his tenets and discipline. His party at Geneva, having meanwhile gained the ascendancy, recalled him, in 1541, and from this time Calvin ruled Geneva with supreme command, exercising an absolute power in temporal as well as spiritual matters. He established a Consistory, or tribunal of morals, composed of twelve laymen and six ministers, whose office it was to take cognizance of all infractions of morality, including even dancing and similar amusements. Imprisonment and severe penalties were inflicted for slight offenses. Public worship was organized with extreme simplicity, preaching and instruction forming the chief part thereof. Images and all sorts of decorations were excluded from the churches. The constitution of the Calvinistic sect was rigidly Presbyterian. The distinguishing characteristic of Calvinism is the doctrine of absolute predestination. According to this doctrine, God ordains some to everlasting life, others to everlasting punishment. The decree of predestination, the consequence of Adam's fall, is eternal and immutable. The whole nature of fallen man is utterly corrupt, and devoid of all goodness; man has an unconquerable tendency to do wrong. As man is acting under Divine impulse, which is irresistible, it follows that there can be no question of merits foreseen on account of which God predestines some to salvation, others to eternal damnation. With Luther, Calvin taught justification by faith alone, which, according to him, consisted not in man's real sanctification, but in the guilt of sin not being imputed to him. With Zwingle, he agreed in teaching that the Lord's Supper was a figure, only, of the Body and Blood of Christ. He denied Transubstantiation, but held that at the moment of communion, a divine power, emanating from the Body of Christ, which is now in heaven, is communicated, but only to those predestined to eternal life.

Camaldolites.—Religious order founded at Camaldoli, near Arezzo in Tuscany, by St. Romuald in 1018. Its members observed the Benedictine Rule in its stricter form, were divided into cenobites, living in ordinary monasteries, and hermits, who passed their lives in lauras and recluses and who never quitted their cells. The Camaldolites wear white robes. Pope Alexander II., approved the order in 1072. St. Romuald died June 19th, 1027, at the age, some claim, of 120 years.

Camerarius.—Name given to Chamberlains of the Pope, of a cardinal, or any Italian prelate. The Pope has two *camerarii*. One has charge of the alms and the other keeps watch over the silver plate, jewels, and reliquaries. These prelates wear a violet cassock with hanging sleeves, but without a cloak.

Camerlengo.—The chamberlain of the Pope, having charge of the secular interests of the Papacy. He takes rank as one of the four chief officers of the Pope, the others being the cardinal-vicar, the cardinal-patron and the cardinal-penitentiary. The camerlengo is always chosen from the College of Cardinals, and is, therefore, usually called cardinal camerlengo. During a vacancy in the Holy See he takes charge of all the temporalities and presides over the apostolic chamber or palace.

Cameronians.—Followers of Richard Cameron in Scotland, who refused to accept the indulgence granted to the Presbyterian clergy in the persecuting times of Charles II., lest, by so doing, they should be understood to recognize his ecclesiastical authority. They were known at first as "The Societies," but were afterwards organized as the Reformed Presbyterian Church of Scotland, most of the members of which, in 1876, were merged into the Free Church.

Camillians or Fathers of a Good Death.—Members of a religious order founded at Rome by St. Camillus of Lellis, priest of the Diocese of Theate, and approved by the Holy See, March 8th, 1585. These religious take care of the sick and wounded in hospitals and on the battlefield. St Camillus died July 14th, 1614, at the age of 65 years, and was canonized by Benedict XIV.

Camisards.—Name given to the French Protestants in the Cevennes, who took up arms in defense of their civil and religious

liberties early in the eighteenth century; so called from the white blouses worn by the peasants who were the chief actors in the insurrection.

Campbellites.—1. A Protestant denomination, otherwise known as the "Disciples of Christ," founded by the Rev. Alexander Campbell (who died in 1866). He came to America in 1809. The Campbellites were also called "New Lights."—2. The followers of Rev. John McLeod Campbell, a minister of the Church of Scotland, who, when deposed, in 1831, for teaching the universality of the atonement, founded a separate sect.

Campeggio (LAWRENCE) *Cardinal.*—The eldest of five sons, born at Bologna, Nov. 7, 1472, died in Rome, July 25, 1539. Professor at Padua; after the death of his wife he embraced the ecclesiastical state; was appointed by Julius II. Auditor of the Rota, Bishop of Feltri, and Nuncio of Germany. Leo X. created him cardinal and sent him into Germany to try to win back Luther; then into England to implore the assistance of that country against the Turks. In spite of his skill he failed in these two missions; but Henry VIII. was so pleased with him that, in 1518, he gave him the Bishopric of Salisbury. Under Clement VII., he was sent as legate to the Diet of Nuremberg, but could not unite the German princes against Luther (1524). Sent back to England (1528), he was unable to prevent the divorce of Henry VIII. from Catherine of Aragon. In spite of all his failures, he retained the favor of the Pope and continued to exercise a great influence over him until the end of his life. Towards the close of his career, he was named Archbishop of Bologna.

Cana.—A city of Galilee in which our Lord performed his first miracle, and belonged to the tribe of Zabulon. It has been identified with Kefre-Kenna and with Kana-el-Jelil, both near Nazareth. At the present day it contains 300 schismatic Christians and as many Mohammedans. On the site where it is claimed our Saviour wrought his first miracle is pointed out the remnants of a Christian Church transformed into a mosque. In the actual Church, which belongs to schismatic Greeks, two large stone vases can be seen, which are, it is asserted, two of the six vases which contained the water that was changed into wine M. de Saulcy, who has carefully examined them, believes that they are at least contemporary with the time of our Saviour.

Canada (*Missions in*). See MISSIONS.

Canada (*Statistics of the Church in*) in 1898. (See opposite page.)

Candace.—Queen of Ethiopia of whom there is mention in the Acts of the Apostles (viii. 27), and who introduced Christianity among her people. She had been converted by her treasurer, the eunuch Judas, who, in a voyage which he made to Jerusalem, was converted by St. Philip.

Candle (*Paschal*).—A candle blessed on the eve of Easter. That its origin is very ancient may be unhesitatingly asserted, when we remember that St. Jerome and St. Augustine respectively make mention of its usage. That, in Rome, in the fifth century, a candle was solemnly blessed upon the eve of Easter, and kept burning at Divine service during Paschal time,—or the period which elapses between the feasts of the resurrection and ascension,—is ascertained by a permission which, the *Liber Pontificalis* informs us, was conceded by Pope Zosimus (417–418), in favor of the several parish Churches throughout Rome, by which they were authorized to bless the Paschal candle, in imitation of the practice then observed in the basilicas of that metropolis of Christianity. The Paschal candle is of unusual size, being, generally, many feet in height and several inches in diameter. It is regarded as an emblem of Christ. While it is unlighted, it is figurative of His death and repose in the tomb; when lighted, it represents the splendor and glory of His resurrection. Before it is blessed, the officiating deacon inserts the five grains of incense, to signify that the sacred body of our Divine Redeemer was bound in linen cloths with spices, and thus consigned to the grave. The five incisions made to receive the grains of incense, which are so arranged as to form the figure of a cross, represent the five wounds that were inflicted on the body of Christ at His crucifixion. See EXULTET.

Candle (*Triple*).—In the service peculiar to Holy Saturday, or Easter eve, is included the ceremony of the lighting of the triple candle, the branches of which all arise from one stem. This stem is affixed to the top of what is denominated the reed. This three-branched candle is intended to

STATISTICS OF THE CHURCH IN CANADA IN 1898.—GENERAL SUMMARY

Archdioceses and Dioceses.	Archbishops	Bishops	Clergy			Churches and Chapels	Seminaries	Secular Students	High Schools		Charitable Institutions	Population, about
			Religious	Secular	Total				Boys	Girls		
Halifax	1		11	40	51	103	1	18	2	3	6	50,000
Antigonish		1	7	80	87	96			1	1		73,000
Charlottetown		1		45	45	49		5	1	8	1	55,000
Chatham		1		52	52	62		5		9	6	55,000
St. John		1	19	49	68	61		9	1	2	7	58,000
Kingston	1		5	40	45	64			1	2	4	37,000
Alexandria		1		16	16	23				1		18,000
Peterborough		1	24	29	53	162		4			7	40,000
Montreal	1		241	369	610	285	1	272	25	44	78	415,000
St. Hyacinth		2	18	184	202	115	2	42	17	23	9	119,000
Sherbrooke		1		94	94	69	1	12	5	3	1	65,000
Valleyfield		1	3	64	67	58		10	6	14	10	56,125
Ottawa	1		91	96	187	110	1	28	5	11	11	128,000
Pembroke		1	11	25	36	83		3		4	4	40,000
Quebec	1		35	424	459	245	1	87	6	19	22	320,000
Chicoutimi		1	6	83	89	111	2	29	2	4	6	57,000
Nicolet		1		105	105	58	1	22	7	19	4	79,369
Rimouski		1	3	113	116	200	1	142		5	4	84,500
Three Rivers		1	2	84	86	44	1	14	6	11	10	60,568
P.-A. St. Laurent			3	7	10	17						7,000
St. Boniface	1		50	44	94	93			1		6	27,800
New Westminster		2	26	5	31	90			6	4	3	28,000
St. Albert		1	28	6	34	32				5	6	15,000
A. Athabaska V.-Mackenzie		2	30		30	20				3	6	8,000
V.-A. Saskatchewan		1	4	17	21	51				32	6	8,200
Toronto			32	56	88	85	1	20	1	7	7	65,000
Hamilton		1	18	42	60	81		11	1	3	7	50,000
London		1	16	53	69	78		9	1	8	4	60,000
Vancouver's Island		1		14	14	44			1	3	4	9,000
TOTAL	6	24	683	2236	2919	2589	13	742	96	248	239	2,088,562

indicate a Trinity of persons in one God, or the light and glory of the Triune God beaming forth upon mankind through the person of our Redeemer Jesus Christ.

Candlemas or the feast of the Purification of the Blessed Virgin is observed on the 2d of February. The Festival of Purification, a festival common to the Latin and Greek Churches, is rendered peculiar by the blessing of wax tapers which are carried burning by those who form the procession which takes place afterwards. The symbolical meaning attributed to this ceremony is, that the faithful should, with the holy Simeon, recognize in the Infant Jesus the salvation which the Lord had prepared before the face of the people,—"A light to lighten the Gentiles, and the glory of the people of Israel" (Luke ii. 31–32) and be admonished by the burning tapers which they are carrying in their hands, that their faith must be fed and augmented by the exercise of good works, through which they are to become a light to shine before men (Matt. v. 14–16).

Candles Used in Church. See LIGHTS.

Canisius (PETER), latinized from *De Hond* (1524–1597).—Born at Nimwegen, in the Netherlands, died at Freiburg, Switzerland. Jesuit and the first provincial of his order in Germany. He founded the College of Freiburg. Was at once an apos-

tle and theologian; distinguished himself in the Council of Trent; converted numerous heretics and composed highly esteemed works. Among others, a Larger and a Smaller Catechism, the former bearing the title *Summa Doctrinæ Christianæ;* and the latter, an abridgment of the former, published in 1561. It was not long before the *Summa* was translated into every living language.

Canonical Hours. See BREVIARY.

Canonist.—Doctor in canon law, or author who has written on the laws of the Church. See CANON LAW.

Canonization.—A solemn declaration by which the Pope places in the catalogue of the saints, a person who has died in the odor of sanctity. Du Gange informs us that, in the early Church, canonization was but a mandate of the Pope by which he commanded that the names of those who were remarkable for their sanctity should be inserted in the Canon of the Mass. Father Mabillon, in the preface of the *Acta SS. Bened.* (p. 88), remarks, very correctly, that the term canonization is not as ancient as the act which it signifies. The word was not in use before the thirteenth century, and we first meet the term in the letter of Udalric, Bishop of Constance, to Pope Calixtus II., referring to the canonization of Bishop Conrad. We also find the word used by Pope Alexander III., in the canonization of St. Edward, King of England, in 1161; also in that of St. Thomas of Canterbury in 1173. Father Mabillon distinguishes between a general and a particular canonization. The first is that which took place by a general council or by the Pope; the second,—that which was performed by a bishop, by a particular Church, or by a particular council. There are some instances of canonization, or of a kind of canonization, pronounced by abbots. Thus St. Viboradus, killed by the Barbarians, May 2d, 925,—many miracles having been wrought on his tomb,— Abbot Engilbert, on the anniversary of his death, enrolled him among the saints, and, after having consulted his monks, composed an "Office" in his honor, and celebrated the Mass *Commune Virginum.* (See Mabillon, *Præf. et Sæc.* I, n. 91.) Fleury adds that he did this by the authority of the bishop.

The first saints which the Church honored were the holy martyrs. She commenced later on to canonize the confessors. The first authentic instance of a canonization by a Pope is that of St. Uldric or Udaric, Bishop of Augsburg; this was performed by Pope John XV., June 11th, 983, in the eighth year of his Pontificate. This canonization occurred twenty years after the saint's death. The final process is signed by the Pope, five bishops of the vicinage of Rome, nine priests, and three cardinal-deacons. Even in the solemn and formal act the word "canonization" is not used. The process is found in Baronius, in the collection of the Councils by Labbé (*tom.* IX, p. 741), and in the *Propylæum ad Acta SS: Maii.* Canonization consisted formerly in putting the name of the saint in the sacred diptychs or in the canon, that is, in the catalogue of the saints; to erect, under their invocation, churches, or oratories, with altars, and to offer thereon the holy sacrifice of the Mass; to remove their remains from their first burial place, etc. This manner of canonizing is very ancient. In the early ages of Christianity, as we have seen, the Pope was not the sole authority in canonizing. This privilege was enjoyed by the ordinaries, especially the metropolitans and primates. This was sometimes exercised on the occasions of their official visits, or in a council of their province. We do not know exactly at what period the right of canonization was reserved solely to the Pope. Some believe Alexander III. to be the author of this restriction. The Jesuits of Antwerp in their learned *Propylæum ad Acta Sanctorum Maii* (p. 471) (173 B. C.), conjecture that it had been established for two or three centuries, by a custom which had passed into law, but which, in the tenth and eleventh centuries, was not energetically enforced. Father Mabillon (*Acta SS. Bened. sæc. V. Præf.* §6), also refers it to the tenth century. It is certain, however, that it was absolutely and generally received before Alexander III.; for the Archbishop of Vienne, in France, and his suffragans, acknowledged it authentically in the year 1231, in a letter which they wrote to Gregory IX., petitioning him for the canonization of Stephen, Bishop of Die, who died in 1208.

The ceremonies of canonization were not instituted at once, but were of gradual growth. The first and most ancient form of canonization consisted in the simple act of the Pope in declaring an individual worthy of public honor and ordering his feast to be celebrated on the anniversary

of his death. This declaration was ordinarily made in a council, though it was sometimes pronounced by the Pope alone, as in the case of St. Edward. Again, the declaration was made in a great assembly of Faithful, as in the case of the canonization of St. Francis of Assisi. To render this ceremony still more imposing, Pope Honorius III., in 1225, added days of indulgences. Even a plenary indulgence could be gained, as in the instance of the canonization of St. Bennon in 1523, under Pope Adrian IV. An ancient ceremonial, which had succeeded the Roman Ordo, and which had been in use until Leo X. (1513–1521), under whose Pontificate, Marcellus, Archbishop of Corcyra, published the new Ceremonial, is the first book in which we find the ceremonies of canonization. These ceremonies had not been inserted in the Roman Ordo, because at that time they were not performed in the Church during the celebration of the sacred mysteries, but in the meeting place of the council. Thus, it is believed, that Alexander III. was the first who canonized St. Thomas of Canterbury during the celebration of the Mass. Baronius, in his *Notes on the Martyrology*, and after him Phœbæus, remark that at the canonization of St. Rochus, performed in the Council of Constance in 1414, they bore for the first time the picture of the saint in procession through the city; and Phœbæus believes that this was the origin of the banners of the canonized saint and of the procession made at the canonization. (See Bollandist, *Propyl. ad Acta SS. Maii Dissert.* XX, p. 171, etc., and the Preface on the *Acta Sanct. Bened. sæc. V.* § vi.) A mode of canonizing the saints in use in the tenth and eleventh centuries was to erect, with the permission of the Holy See, an altar over their remains; this was the case, for instance, in regard to St. Romuald, who died in 1027. The honors which the Church renders to canonized saints have been reduced to seven. 1. The names of those saints are inscribed in the martyrologies and litanies. 2. They are invoked publicly. 3. Churches and altars are dedicated under their patronage. 4. The sacrifice of the Mass is offered in their honor. 5. The day of their feast or the anniversary of their death is celebrated. 6. Their pictures are exhibited and are represented with an aureola. 7. Their relics are venerated.

Beatification precedes definitive canonization. It is the duty of the Congregation of Rites to institute the process of canonization. This takes place only after the examination and verification of facts and necessary petitions have been made by the diocesan authorities. Then are discussed four questions, or doubts; the first three before the process of beatification and the resumption of proofs of new miracles, which latter must have occurred after the first process has been taken. The first question to be inquired into is: 1. Whether the required degree of heroic virtue is well attested. 2. Whether the required number of miracles (two at least) is adequately proved. 3. Whether it is expedient to proceed to the beatification, in view of the proceedings, proofs, and answer to the objections. 4. Whether the canonization should be proceeded with. When the deceased has left any written works, these are to be scrupulously and rigorously examined, in order to ascertain whether they are in accordance with the rules and obligations of morality and truths of religion. See BEATIFICATION.

Canon. For the meaning of this word, see CANON OF THE SCRIPTURES.

Canon Law (rules or laws relating to faith, morals, and discipline, enjoined on the members of the Catholic Church by its lawful ecclesiastical authority).—In the early ages, the Sacred Scriptures, tradition, and the disciplinary rules laid down by the Apostles, or by apostolic men, constituted the law of the Church in the East as well as in the West. Later on, however, Church synods formed numerous canons for the regulation of ecclesiastical discipline and the government of the particular churches. Thus, the Council of Nice, besides its dogmatic decrees, framed a number of canons, which, with those of subsequent councils, were translated into Latin and widely circulated in the West. The celebrated and very ancient collection referred to in the Council of Chalcedon (451) contained 66 canons, enacted respectively by the Councils of Nice, Ancyra, Neo-Cæsarea, Gangra, Antioch, Laodicea, and Constantinople. Up to this period, there existed various other collections of canons and papal decretals in the Latin Church. Of these, that of Dionysius Exiguus was most generally in use. The work is divided into two parts: the first part contains the canons of councils; the second the decretal epistles of the sovereign Pontiffs from Siricius to Anastasius II. This collection, though never

expressly approved by the Holy See, attained great influence throughout the whole Church. Pope Adrian I. presented it, with some additions, to Charlemagne, in order that it might serve as the code of laws for the government of the Church in the Frankish empire. The collection wrongly attributed to St. Isidore of Seville contained, besides the canons and decretals of Dionysius, additions from the Fathers and Spanish councils. About the middle of the ninth century, a new and largely increased code of canons came into use; first in the Frankish empire, and then in other countries. It appeared under the assumed name of Isidore Mercator, or Pecator, and is now generally known as the Pseudo-Isidorian Collection, or False Decretals. This collection contains, besides questions of ecclesiastical law, also treatises on dogmatical and moral theology, liturgy, and penitential discipline. It is divided into three parts, of which the first contains the canons of the Apostles, and sixty decretals of the earlier Popes, from Clement I. to Melchiades. The second part contains a number of conciliar canons, beginning with the Council of Nice, and ending with the second Council of Seville (619). Many of these canons are unauthentic. The third part is made up of the decretal letters of the Popes, from Sylvester I. to Gregory II. Of these, about forty were compiled by the author himself. The Pseudo-Isidorian Collection was regarded as genuine during the whole of the Middle Ages, that is, from the ninth to the fifteenth centuries; no one thought of questioning the genuineness of the papal decretals which it contained. The first doubts as to their authenticity were raised about the year 1400 by Laurentius Valla, Canon of the Lateran. As early as 1431, Nicholas of Cusa proved the forgery of the Donation of Constantine as well as the writings attributed to Popes St. Clement, St. Anastasius, and St. Melchiades. That the Isidorian Collection is a forgery, at least in part, there can be no doubt at present. The Pseudo-Decretals wrought, however, no material change in the discipline of the Church. So much is certain, that the Popes had nothing to do with the compilation; and their authority derived no confirmation, much less an increase of power, from the False Decretals.

As to the jurisdiction of the ecclesiastical tribunals extending over a variety of persons and causes, it became necessary to establish a uniform system for the regulation of their decisions. Hence Gratian, a Benedictine monk, and professor of canon law at Bologna, published, in 1151, his celebrated Manual, entitled *Concordantia discordantium Canonum*, but which is now commonly known as *Decretum Gratiani*. This work is divided into three parts, treating respectively of ecclesiastical persons, ecclesiastical jurisdiction, and the Liturgy of the Church. Gratian's collection of the canon laws, though never receiving the formal approbation of the Holy See, acquired great authority in the schools, and superseded all other collections in the West. It fell short, however, of what was required, in the progress of ecclesiastical judicature. Hence, Pope Gregory IX. caused the *Five Books of Decretals*, which bear his name, to be published by St. Raymond of Pennafort, in 1233. These consist almost entirely of decretals, issued by the Popes, from the time of Gregory I. to that of Gregory IX. himself. Boniface VIII., in 1298, added a *Sixth Book of Decretals*, containing papal constitutions, promulgated since the time of the Pontificate of Gregory IX. New collections of papal constitutions were published by subsequent Pontiffs under the name of *Clementinæ*, containing the decretals of Clement V. and of *Extravagantes* of John XII., which contain the constitutions of that Pontiff.

Canon of the Mass.—The Canon begins with the words "*Te igitur*," and closes with the "*Pater Noster*." The whole is recited in an inaudible tone of voice by the celebrant of the Mass. It is called Canon, because as the meaning of the Greek word imports, this prayer has been laid down as the Rule, or Canon, which is to be rigidly followed by the priest who offers the holy sacrifice. The minutest variation from it can never be tolerated. The Canon of the Mass, according to the use of Rome, was certainly written before the middle of the fifth century, probably, as early as 416; prior to which time it had been handed down by oral tradition.

Canon of the Scriptures.—The word *canon*, which is of Greek origin, means a rod or stick, with which lines were drawn, and quantities measured. The name of this instrument denoted the standard by which the quality of things was fixed, and in the middle of the fourteenth century it was employed to distinguish the collection

of the Old and New Testament Scriptures, accepted by the Church as the Word of God or inspired. The Scriptures were revered by the Jews as holy, as God's word, or as inspired by God. For, according to Jewish tradition, they contained the deposit of the divine wisdom that God revealed to Moses and the Prophets, to the Psalmist, Solomon, and others. Our Lord and the Apostles found the Jewish Canon in existence, and used it to establish the mission of the Messias, and the divine origin of Christianity. It was the Messianic prophecies that made the Old Testament so valuable in the New Law; and as the need arose, the Apostles and their disciples composed the Scriptures of the New Testament. The two Testaments are placed side by side, and together constitute "Holy Scripture."

Before Christ the Old Testament numbered thirty Books as seen in the Septuagint. In the first century after Christ, Josephus tells us the number had been reduced to twenty-two. Later on, at Babylon, the number had been fixed at twenty-four. This last enumeration is retained by the Jews to this day. The Christian Church adopted the Septuagint Canon, the text of which is used almost throughout the new Testament. But, in controversy with the Jews, the place of honor was assigned to the Hebrew Canon. Finally, according to the division in the Vulgate, the Old Testament comprised thirty-six books. The Church made decrees concerning the Canon of Scripture in a Roman synod under Pope Damasus (374), and in the synods of Hippo (393), and Carthage (397). The first general council to make the Canon universally obligatory, was the Council of Trent, which in its fourth session enumerated the following books in the Old Testament:—

Genesis (Five Books of Moses.)	Tobias	Osee (Twelve Minor Prophets.)
Exodus	Judith	Joel
Leviticus	Esther	Amos
Numbers	Job	Abdias
Deuteronomy	Psalms (150)	Jonas
Josue	Proverbs	Micheas
Judges	Ecclesiastes	Nahum
Ruth	Canticle of Canticles	Habacuc
1st Book of Kings	Wisdom	Sophonias
2d Book of Kings	Ecclesiasticus	Aggeus
3d Book of Kings	Isaias	Zacharias
4th Book of Kings	Jeremias (with Baruch)	Malachias
1st Book of Esdras	Ezechiel	1st Book of Machabees
2d Book of Esdras (or Nehemias)	Daniel	2d Book of Machabees

The books of the New Testament were written at different times and in different places. Hence time was required to collect the books, and to complete the Canon. In the above-named early synods, the Church declared twenty-seven books of the New Testament canonical. The Council of Trent also declared twenty-seven books of the New Testament canonical, and its decision is final. The Council arranged the Canon of the New Testament immediately after that of the Old. It enumerates the following books:—

The Gospel according to St. Matthew; the Gospel according to St. Mark; the Gospel according to St. Luke; and the Gospel according to St. John. The Acts of the Apostles written by the Evangelist, St. Luke. The fourteen Epistles of St. Paul: One to the Romans; two to the Corinthians; one to the Galatians; one to the Ephesians; one to the Philippians; one to the Colossians; two to the Thessalonians; two to Timothy; one to Titus; one to Philemon; one to the Hebrews; two of Peter, the Apostle. The three Epistles of St. John, the Apostle; the one Epistle of James; the one of Jude, the Apostle; and the Apocalypse of St. John, the Apostle.

Canons (*Cathedral*).—Dignitaries who possess a prebend or revenue allotted to them for the performance of divine service in a cathedral or collegiate Church. Canons were formerly divided into three classes: regular, secular, and honorary. The regular canons lived in monasteries, and added the profession of the three evangelical vows to their other duties. Secular or lay canons did not live in monasteries, but were bound to keep the canonical hours. Honorary canons were not obliged to keep the canonical hours. Collectively,

with the dean at their head, the canons formed the Cathedral Chapter. We have no canons in the United States. See CONSULTORS OF THE BISHOP.

Canons (*Penitential*).— The nature and duration of penances to be performed in the first and second centuries were determined by the bishops after consulting their diocesan counselors; in the more important cases, bishops also asked by letter (*epistola canonica*) the advice of their brother bishops. When crimes became more frequent, the Church became very severe, and established through her sacred canons proper regulations determining the nature and time of the penance to be imposed. The collection of these regulations, which appointed the manner and duration of penances for different sins, was called *Penitential Canons* or simply "*Penitentiale.*"

Canticle of Canticles.—Canonical book of the Old Testament. It is allegorically under the symbol of a chaste spouse, represented as a shepherd, and his wife as the keeper of a vineyard, or the King's daughter, that Solomon, who is believed to be the author, describes the love with which God cherishes the Synagogue, as well as the Christian Church of which the Synagogue was but the figure. The words of this *Canticle of Canticles* are applied as descriptive of the union of Christ with all the just members of His Church, and especially with our Blessed Lady.

Cantor.—An officer whose duty it is to lead the singing in a cathedral, or in a collegiate or parish church; a precentor.

Canus (MELCHIOR).—Spanish theologian, born at Tarancon, diocese of Toledo, 1509, died at Toledo, 1560. Dominican, professor at Alcala and Salamanca, 1546; sent to the Council of Trent under Paul III. Appointed Bishop of the Canaries in 1552, he did not take possession of his see. He was a friend of Philip II.; Provincial of Castile, and had some trouble with the Jesuits. His theological works are: *Locorum theologicorum, libri* XII (Salamanca, 1562, often reprinted); *Prælectiones de Pœnitentia; De Sacramentis.* Complete works, Cologne (1605 and 1678), and Lyons (1674).

Capharnaum.—In the time of Christ, an important place on the western shore of the Sea of Galilee, about three miles distant from where the Jordan falls into the sea. It was the scene of many incidents and actions in the life of Christ. It is identified with the modern ruins of Tel Hum, by some with Khan Minyeh.

Caphtor.—The name of a country in the Old Testament, mentioned as the starting point of the migrations of the Philistines, whence they are also called Caphtorim (Deut. ii. 23; Jer. xlvii. 4; Amos ix. 7). Formerly identified with Cappadocia or Cyprus, but considered by the majority of modern scholars as identical with Crete. This view is favored by many passages in which the Philistines are called Cretans (Cherethites) (Ez. xxv. 16; Soph. ii. 5; I. Ki. xxx. 14), and is supported by ancient writers who connected the Philistines with the island of Crete. In Gen. x. 14, the Caphtorim are enumerated among the descendants of the Egyptians (Mizraim), and it is therefore assumed that a portion of the Philistines emigrated from Crete by way of Egypt to Palestine.

Capital Sins. See SIN.

Capitularies.— The body of laws or statutes of a Chapter or of an ecclesiastical council. This name is also given to the laws, civil and ecclesiastical, made by Charlemagne and other princes in general councils and assemblies of the people. They are called Capitularies because they are divided into chapters or sections.

Cappadocia.— An ancient province and kingdom of Asia Minor, now part of Asiatic Turkey. Jews resident in this place were among St. Peter's hearers on the day of Pentecost, and Christians were among those addressed by him in his First Epistle.

Captivity of the Jews.— The most famous captivities in history are those of the Jews in Egypt under the Pharaos; at Ninive under Salmanasar; and in Babylonia under Nabuchodonosor, in 606 B.C., who transported into Babylonia 18,000 Jews; in 599 B.C. a second and greater transportation took place; in 588 B.C., Nabuchodonosor destroyed Jerusalem, and led away into captivity the great mass of the people. The exile lasted until 535 B.C., when, after the conquest of Babylon by Cyrus, the Jews were permitted to return to their country of Palestine. Thus, from 606 to 535 B.C., the Babylonian captivity lasted, exactly 70 years, as it had been foretold by the Prophet Isaias (lii. 28). See JEWS.

Captivity of the Popes.—We thus characterize the period from 1305 to 1378, when seven Roman Pontiffs took up their residence at Avignon, France; also called the "Captivity of seventy years." These Popes were Clement V., 1305–1314; John XXII., 1314–1334; Benedict XII., 1334–1342; Clement VI., 1342–1352; Innocent VI., 1352–1362; Urban V., 1362–1370; and Gregory XI., 1370–1378. All these Popes were natives of France.

Capuchins.—A branch of the great Franciscan Order, instituted by Matteo di Bassi of Urbino, in 1528, and named from their long pointed capoch or cowl which is the distinguishing mark of their dress. Their special object is the strict observance of monastic poverty as prescribed in the Rule of St. Francis. They were to have no revenues, but to live by begging. In 1528, they obtained from Clement VII. permission to wear beards. The new Order spread rapidly and became very popular. The Capuchins labored, with much success, in reclaiming to the true faith numberless Protestants in Germany, Savoy, and Switzerland. The Capuchins are most numerous in Austria. In the United States they have convents in the Dioceses of New York, Pittsburg, Green Bay, Milwaukee, etc. See FRANCISCANS.

Capuciati.—A short-lived, semi-political, and communistic sect, devoted to the Blessed Virgin Mary, which appeared in Burgundy about 1182; so called from their hood or capoch.

Carchemis.—The ancient capital of the Hittites. It was formerly identified with the Circessium of the Greeks and Romans, a fortified place near where the Chaboras empties into the Euphrates. Is now represented by the ruins of Jerablus. In 605 B. C., the battle between Nabuchodonosor and Nechao of Egypt took place under its walls (Jer. xlvi. 12; 2 Par. xxxv. 20), in which the Egyptian was disastrously defeated.

Cardinals.—Members of the Sacred College; a body of ecclesiastics who rank in dignity next to the Pope and act as his counselors in the government of the Church. From early times the chief counselors and assistants of the Pope were, besides the regionary deacons and archpriests of the principal Churches at Rome, the bishops of adjacent sees. Thus in the process of time an ecclesiastical senate—the College of Cardinals—was formed, to advise and assist the Pope in the government of the Church. As early as 769, seven cardinal-bishops were recorded. The title of cardinal, however, has been in use only since the seventh century. At first it was applied to all ecclesiastics permanently in charge of churches, particularly to those attached to cathedrals. Pope Pius V., in 1567, ordained that it should henceforth be exclusively applied to the members of the Sacred College, or cardinals of the Roman Church. The cardinals are appointed by the Pope, and are divided into three classes, whose full titles are as follows: cardinal-bishops (6), cardinal-priests (50), and cardinal-deacons (14). A cardinal-priest may be a bishop or an archbishop, and a cardinal-deacon may be of any ecclesiastical grade below bishop. The dress of a cardinal is a red soutane, or cassock, a rochet, a short purple mantle, and a low-crowned, broad-brimmed red hat (not actually worn), with two cords depending from it,—one from either side—each having fifteen tassels. See CONGREGATIONS OF CARDINALS.

Cardinal Virtues. See VIRTUES.

Carmel.—1. A mountain ridge in Palestine which branches off from the mountains of Samaria, and stretches in a long line toward the Mediterranean sea. It fell within the lot of the tribe of Aser, and is frequently mentioned in the Old Testament. It was the scene of many of the deeds of the two great Prophets Elias and Eliseus. The mountain is formed of hard gray limestone with nodules and veins of flint; it abounds in caves, and is covered with rich vegetation. The highest part of the mountain, its northwestern end, rises 1,742 feet above the sea. Its grottoes were the abodes of Christian hermits from the early times of Christianity. In 1207 these hermits were organized into the Order of Carmelites, and their monastery is situated 480 feet above the sea, where the mountain slopes down to a promontory in the direction of the sea.—2. A city in the mountains of Juda (Jos. xv. 55). The modern ruins of Kurmul are situated about seven miles below Hebron, in a slightly southeastern direction.

Carmelites (religious order).—A crusader, Berthold of Calabria, is regarded as the founder of the Carmelite Order. With a few companions, he retired, in 1156,

to the Mount of Carmel, in Palestine, where they lived as hermits in separate cells. The increasing number of his followers made it necessary to build a monastery. The rule composed for the use of the order by Albert, Patriarch of Jerusalem, was approved by Pope Honorius III., Jan. 30, 1226. The conquest of Palestine by the Saracens, made it impossible for the Carmelites to live there in peace; they passed into Europe and established themselves in various countries. In 1245, Innocent IV. confirmed them as a Mendicant Order under the title of "Order of Friars of our Lady of Mount Carmel." From their white cloak and scapular, they became popularly known as "White Friars." Under St. Simon Stock, an Englishman, its sixth general, the order was rapidly extended. To this saint is ascribed the introduction of the *scapular*. See this subject. In the United States there are convents of the order in the Dioceses of Leavenworth, Newark, Pittsburg, Baltimore, St. Louis, New Orleans, etc. The three convents last named follow the Rule of St. Theresa, who instituted the "Discalced Carmelites," or reformed branch of the order, consisting of both monks and nuns. The new institute was approved by Pope Gregory XIII., in 1580.

Caroline Books.—Name given to four books composed by order of Charlemagne, to refute the Second Council of Nice. They contain 120 accusations against the Council of Nice. Pope Adrian I. had a Latin translation of the Seventh Council made, which he sent to Charlemagne. An unfortunate mistake of the translator was the cause of grave misunderstanding on the part of the Frankish bishops regarding the real doctrine of the Council. In their reply to the Pope, they severely censured and protested against the supposed errors of the Nicene Synod. Misled by this same faulty translation, the Great Western Council of Frankfort, in 794, in its second canon, repudiated the doctrine wrongly imputed to the Fathers of Nice, and charged Pope Adrian with having favored the Iconoclastic superstition of the Greeks. A fuller refutation of the Seventh Council is given in the *Caroline Books*. From this work, however, it is clear beyond doubt, that the Council of Frankfort never condemned the true doctrine defined at Nice. What it did condemn was the opinion falsely attributed to Bishop Constantine, in Cyprus, for which it held the Fathers of Nice responsible, *viz.*: that *Latria*, the homage of adoration, the same as that due to the Trinity, was to be given to images. Pope Adrian, to set right the erroneous apprehension of the Frankish bishops, forwarded to Charlemange a dignified reply defending the Council of Nice, and explaining the true doctrine on the veneration of images.

Carpocratians.—Egyptian Gnostics; followers of Carpocrates, a native of Alexandria who flourished under the reign of Hadrian. He taught the pre-existence of human souls, the community of property, the indifference of all moral actions and perfect abandonment to an antinomian or lawless life. His son Epiphanes, developed the system of his father, introduced community of wives on the Ionian Isle of Cephalonia, where also a temple was dedicated to his honor.

Carroll (JOHN) (1735–1815).—American prelate; was born in Maryland. He was educated in France and was a member of the "Society of Jesus" until its suppression by Pope Clement XIV., when he returned to America. Pius VI., appointed him Prefect Apostolic, and five years later, in 1789, made him Bishop of Baltimore. On the breaking out of the Revolution, he, with his relative, the also illustrious Charles Carroll of Carrollton, at once took sides with his own country. During the war he was appointed one of four commissioners to visit Canada for the purpose of gaining over the Canadians to the American cause. To provide more effectually for the religious wants of his flock, Bishop Carroll, in 1791, convoked a diocesan synod. From the first, he directed his efforts toward the education of the young and the establishment of religious institutions. Under the impulse of his apostolic zeal arose colleges and convents. The number of Catholics having considerably increased in the large towns on the Atlantic coast, Pius VII., in 1808, raised Baltimore to metropolitan rank, and John Carroll became its first archbishop.

Cartesianism. — Philosophical system pertaining to the French philosopher, René Descartes (1596–1650). Cartesius, surnamed "the father of modern philosophy," disdained, according to the example of the Humanists, Lutherans, and Jansenists, the Peripatetic philosophy; made doubt the

starting point and the first condition of all inquiry; repudiated skepticism, and established, as a fundamental proposition: "I think, therefore, I am." Animated with religious sentiments, Descartes wished to combat materialism and the abuses of empiricism by placing in the conscience the immutable point to which one must attach himself in case of doubt, and in the existence of God, the guarantee of the objective truth of our knowledge. The system of Descartes was put on the *Index* at Rome until corrected (Nov. 20th, 1663).

Carthage.— An ancient city and country in northern Africa situated on the Mediterranean, a few miles east of modern Tunis. The modern Bizerta is located on its site. It was founded by Phœnicians in the middle of the ninth century, B. C. It had two harbors, one naval and one mercantile, and was a commercial and colonizing center. Several Church councils were held in the city of Carthage.

Carthagh (ST.) (surnamed "the Early"). — Bishop of Ireland, died in 657. Founder of the Monastery of Kathenin, famous school of the seventh century, and of another in the province of Munster. He is looked upon as the first bishop of Lismore, where he founded a monastery, cathedral, and school.

Carthusians (religious).— The founder of the Carthusian Order was St. Bruno of Cologne. With six companions, Bruno retired into the desert of Chartreuse, near Grenoble, France, and laid the foundation of his new Order. This was in 1086. Following the Benedictine Rule, the Carthusians were famed for the severity of their discipline. They lead a contemplative life, and devote a portion of their time to manual labor. Bruno was summoned to Rome by Pope Urban II., who had been his pupil. After founding two new convents in Calabria, he died in 1101. Guigo, the first Prior of the Chartreuse, made a compilation of the customs and statutes observed by the Carthusians.— The Carthusian nuns originated about 1230, and, with some modifications, follow the rules of the Carthusian monks.

Casas. See LAS CASAS.

Cassianus (JOHN).— Priest and Abbot of Marseilles. Was born about 360, probably in Gaul (or according to Gennadius, in Scythia), of wealthy and pious parents. He received his early education in a monastery at Bethlehem. In 390, he went with his friend Germanus to Egypt, and lived for seven years with the solitaries of the Nitrian desert. After a short visit to Bethlehem, he returned to Egypt, and then set out for Constantinople. There he was ordained deacon by St. John Chrysostom, who, a second time condemned to exile, chose him to be the bearer of a letter to Pope Innocent I. The lamentable state of affairs in the Byzantine Church induced him to leave the East and withdraw into Southern Gaul, where he was ordained priest. In 415 he founded two monasteries at Marseilles, one for men and one for women, which served as models for similar institutions, and as places of refuge for innocence and learning. Cassianus died, rich in merit and ripe in years, about 435. His *Institutions of the Monastic Life*, and his *Conferences of the Fathers*, were written for the instruction of monks. In the thirteenth "Conference," some Pelagian principles are unwittingly favored. By the request of the Roman deacon, afterwards Pope Leo the Great, he also wrote *On the Incarnation of Christ* in seven books, a work directed against Nestorius.

Cassiodorus (477–570).— Born at Scyllacium, in Calabria. A distinguished statesman under Odoacer and Theodoric, filling, under various titles, the highest offices of the State. When seventy years of age, he retired to the Monastery of Viviers (*monasterium Vivariense*), which he had founded in Calabria. Here he spent the remainder of his days in religious and literary pursuits. Under his direction his monks devoted themselves to the copying of the Sacred Scriptures and ancient manuscripts of Christian and classical writers. He himself wrote numerous philosophical and theological works.

Cassock.— A clerical garment reaching to the feet. It has an upright collar. That worn by priests is black, by the bishops purple, by the cardinals scarlet, and by the Pope white. The cassock is generally confined at the waist by a broad sash.

Castelnau (PETER OF).— Monk of Citeaux, legate of Pope Innocent III., who charged him to combat the heresy of the Albigenses. Having excommunicated Raymond VI., Count of Toulouse, who refused to abandon the party of the heretics, he was assassinated in an inn on the shores

of the Rhone (1208), by two noblemen, followers of the Count. This crime became the signal for the crusade against the Albigenses.

Casuistry.—Part of moral theology which treats of matters of conscience. We find traces of Casuistry in the acts of the Apostles, the Epistles of St. Paul and in the *Letters* of St. Cyprian, who decided the different cases that were submitted to him. The penitential canons emanated either from the councils or from important persons in the Church. These canonical rules and regulations determined the various penances which had to be undergone for violations of law, both of divine and ecclesiastical origin. They were, in their application, abundant sources of casuistic decisions. The different degrees of penances, being distinguished in time, one from another, made it necessary to establish parallel classifications of faults. The rigorous discipline and severity of the early Church disappeared with the circumstances that called them forth and made them necessary and applicable. This modification of ancient discipline distinctly made its appearance in the time of Pope Leo the Great. What had been preserved until then perished almost entirely in the ruin of the old world and its civilization by the invasion of the Barbarians. But just as soon as the Church arose again, she sought to strengthen the Christian life by new penitential canons.

This was the work of the Casuist and moral theologian, who, having revived for a time, the ancient rigor of Church disciplinary laws, were obliged to modify this rule as the laws gradually fell into disuse. In time, indulgences, granted even in the early days of the Church, through the intercession and charity of the martyrs and confessors, became of more frequent and usual application. In place of the former severe canonical penances were substituted acts of charity, good works, such as the liberation or redemption of slaves, protection of pilgrims, donations toward the building of churches, schools, and convents, visiting the poor and afflicted, and supporting widows and orphans. Casuistry endeavored to determine the particular merit of each of these good works, and their proportionate value in accordance with the degree of guilt incurred by those whose reparation and penance seemed worthy of mitigation through the application of indulgences. It is thus that the various labors of the Casuists and others produced the Penitential Books, which first appeared in the Greek Church. These works later on became even more numerous in the West.

Casuistry received a new impetus and a more scientific development through the labors of the great collector of Decretals, Raymond of Pennafort, who, in the thirteenth century, transformed the Penitential Books into a *Casuistic Summa*, and made, in a scholastic sense, a science of this department of moral theology. The vigorous impulse given to this work incited, in the two following centuries, an active emulation among the Casuists. These questions and discussions, after having been for a long time in abeyance on account of the controversies of princes brought on by the Reformation, were taken up again, toward the end of the sixteenth century, by the new religious Order of the Jesuits and carried on with zeal. The Jesuits succeeded in making of Casuistry one of the most fruitful branches of theological science. The practical system of the sons of St. Ignatius of Loyola induced them to cultivate in a special manner moral theology and Casuistry. The doctrine of probabilism gave rise to heated discussions. The Jesuits were fiercely attacked by Pascal, Nicole, and the whole tribe of Jansenists. This continued up to the middle of the last century, when the controversy seemed to be exhausted. It was taken up again and continued even to our day by several Protestant writers. The best work on this intricate question of Casuistry is Busembaum's *Medulla Theologiæ*, and St. Liguori's *Theologia Moralis*, who made Busembaum's book the basis of this great work.

Catabaptists.—Name of heretics, who, like the Socinians, denied original sin, and consequently rejected the sacrament of baptism, especially of children, and maintained that it had only a power to excite faith.

Catacombs. — Subterraneous chambers and passages, formed generally in rock which is soft and easily excavated, such as *tufa*. Catacombs are to be found in almost every country where such stone exists, and in most cases, probably, originated in mere quarries, which afterwards were used either as places of sepulture for the dead or as hiding places for the living. The most celebrated catacombs in existence, and those

which are generally understood when catacombs are spoken of, are those on the *Via Appia*, a short distance from Rome. To these dreary crypts it is believed that the early Christians were in the habit of repairing, in order to celebrate their new worship in times of persecution; and in them were buried many of the saints and martyrs of the primitive Church. They consist of long, narrow galleries, usually about eight feet high and five feet wide, which twist and turn in all directions, very much resembling mines. The graves were constructed by hollowing out a portion of the rock, at the side of the gallery, large enough to contain the body. The entrance was then walled up with stone, on which usually the letters, D. M. (*Deo Maximo*) or X. P. (the first two letters of the Greek name of Christ) were inscribed. Other inscriptions and marks, such as the cross, are also found. Though in later times devoted to the purposes of Christian interment exclusively, it is believed by some authorities that the Catacombs were, at an earlier period, used as burying places by pagans also. At irregular intervals, these galleries expand into wide and lofty vaulted chambers, in which the service of the Church no doubt was celebrated, and which still have the appearance of churches. It has been calculated that the Catacombs, found in every direction around the walls of Rome, numbered about forty in all, and that the united length of the passages is 300 leagues or 900 miles, and their walls lined with from five to six million tombs. When Rome was besieged by the Lombards in the eighth century, many Catacombs were destroyed; and the Popes afterwards caused the remains of many of the saints and martyrs to be removed and buried in the churches.

The discovery of the Catacombs bear important testimony both as to the practice and the belief of the early Christians. They illustrate to us the belief of the early Church in the Primacy of St. Peter, the various orders of hierarchy, the sacrament of baptism, the forgiving of sins, the Blessed Eucharist, the veneration of the holy Mother of God, and of the saints, supplication for the departed, etc. Thus the Catacombs are lasting monuments, affording the most unmistakable evidence, that the Catholic Church of today is one in faith and dogma with the Church of the first century.

Catafalque.—An oblong, bin-shaped erection used during the celebration of Masses for the dead, when the deceased has not been brought to the Church. It is suitably placed in a position near the altar, surrounded by lights, and draped in black.

Cataphrygians. See MONTANISTS.

Catechism (instruction in the principles and mysteries of faith).—The Council of Trent recommended the use of Catechisms, and ordered that a special book should be published on the matter. Children, especially those who are preparing to receive their first communion, should be instructed in the Catechism of their parish or diocese. They may not, without special authorization, receive any other religious instruction. There must be a grave reason in order to obtain permission to have children instructed at home or in another parish. When children are attending a college or religious institution it is the duty of the chaplain to teach them the Catechism. Those schools which have no chaplain must conduct the pupils to the respective parishes to which they belong, or to the parish church of the institution. There are in most parishes three kinds of Catechisms: the first, called the elementary Catechism, intended for children between the ages of eight and 10 years; the second, which is most important, is the preparatory Catechism, used by those about to make their first communion. To study this Catechism is obligatory on children between the ages of 10 and 12 years, when after, at least one year's study, they are supposed to be sufficiently instructed to receive holy communion. Parents are expected to be present at some of these instructions in order to learn what is necessary for their children's moral training, and the conditions which are required before their children are admitted to holy communion. The Church requires great exactitude in this matter, and all nonattendance at such catechetical instruction must be accounted for. The third, or Catechism of Perseverance, is less obligatory; nevertheless, its study should be pursued for at least one year. In many parishes children are permitted to receive their first communion only on condition of their making a promise to attend Catechism classes for one year after they have made their first communion. In the study of Catechism, three years are generally employed in order to obtain a thorough religious training.

Catechism of the Council of Trent.—This Catechism, which is the most esteemed of all, was not composed by the Fathers of the Council, whose name it bears, but in obedience to their order. Father Alby, a Jesuit, assures us in the *Life of Cardinal Sirlet*, that this cardinal was the author of the Catechism of the Council of Trent. Anthony Fabrice of Liége, in a preface which he wrote for this *Life*, insinuates that Cardinal Sirlet is not the only one who composed the Catechism, but that he was assisted by several theologians. The author of a work printed in 1607 and again in 1647, entitled *Quæstio theologica*, etc., says that the principal theologians who edited the Catechism of the Council of Trent, were Leonard Marin, Archbishop of Lanciano, a Dominican, Gilles Fuscaratio, Bishop of Modena, and Francis Forerius, also a Dominican. When these theologians, with others named by the Pope, had composed the whole body of the Catechism, they selected three learned men to write it in pure, elegant Latin. These were Paul Manuce, Julius Poggianus, and Cornelius Amaltheus,—the latter a physician by profession. Thus this famous Catechism is not only highly instructive as regards its subject-matter—religion—but it is also an agreeable book to read on account of its beauty of style. This Catechism was printed by order of Pope St. Pius, and approved by a Brief of Gregory III. in 1583. St. Charles Borromeo approved of it in five synods, held at Milan.

Catechumenate.—The state or condition of a catechumen, *i. e.*, a person under instruction to prepare him for baptism. In the apostolic age, as appears from the New Testament, baptism was administered at once to every one professing an earnest belief in Christianity, and a sincere sorrow for past sins. Since the second century, however, instruction preceded reception into the Church, and no one was admitted without previous probation. By prayer, imposition of hands, and the signing of the Cross, the neophyte was received among the Catechumens. Under this denomination all those were classed who were undergoing instruction previous to the reception of baptism.

Since the fourth century, there were three orders of Catechumens: 1. The "hearers" (*audientes*), or those who were allowed to remain at the divine service till after the sermon, when they were dismissed as the Mass of the Faithful began with closed doors. 2. The "kneelers" (*genuflectentes*), or those who remained after the sermon to participate in the prayers and receive the bishop's blessing. 3. The "approved" or "elected" (*competentes, electi*), who had passed through the regular course of instruction and training, and who at the next approaching festival (Easter, Pentecost, and, among the Greeks, also Epiphany), were admitted to baptism. The time of probation varied according to the character or the age of the individual; but the Council of Elvira (305) determined that it should commonly last two years. In the Apostolical Constitution three years are prescribed.

Catena.—A methodized series of selection from different authors to elucidate a doctrine or a system of doctrines; especially such a set of quotations from the Church Fathers to assist in the study of Christian dogmas or biblical exegeses: as the *Catena Aurea* of St. Thomas Aquinas.

Catharine of Alexandria (St.).—Virgin and martyr about the year 312. Daughter of Cestus, governor of Alexandria and pagan. She was converted by a hermit. Christ appeared to her in a dream, and said to her, that He would select her for His spouse; then He put a ring upon her finger which she found when she awoke. (Certain biographers and painters have applied this legend to St. Catharine of Siena). After this, Catharine, seized by a mystical love for Christ, ardently tried to gain followers to the Saviour. According to tradition, she even disputed with philosophers, her ancient teachers, whom she confounded by her wisdom. She suffered martyrdom under Maximin Daja, whose love she repudiated. Placed on a wheel of knives and sharp iron hooks, she was delivered by an angel; but afterwards she was beheaded. Her remains were buried by angels on Mount Sinai, where, in the eighth century, they were found by the Christians. St. Catharine is the patron saint of schools and philosophers. F. Nov. 25th.

Catherine of Siena (St.).—Born at Siena March 25th, 1347, died at Rome April 30th, 1380. Offspring of an artisan family, she entered, in spite of her parents, the Dominican Order about 1364. Her spirit, eloquence, austerity, zeal, ecstasies, and revelations, soon rendered her name famous. Catharine played an important political

rôle. In the war which the united Guelphs and Ghibellines made on Pope Gregory XI., she retained the cities of Arezzo, Lucca, and Siena in the Pope's party. After that she went to Avignon to see the sovereign Pontiff, reconciled him with the Florentines, and induced him to return to Rome. She was canonized by Pius II. in 1461. F. April 30th.

Catharists.—Heretics, called thus from the Greek word *kataros* (*pure*), because they believed themselves purer than the rest of the Christians. The name was applied principally to the Apostatics, Montanists, Patarini, Bulgari, and Albigenses.

Cathedra.—The throne or seat of a bishop in the cathedral or episcopal Church of his diocese. Formerly the bishop's throne or cathedra was generally situated at the east end of the apse, behind the altar, and was often approached by a flight of steps; but it is now almost universally placed on one side of the choir, usually the gospel side. That of St. Peter's at Rome is especially honored as reputed to have been the chair of St. Peter, and it is now enclosed in a bronze covering.

Cathedral.—The principal church of a diocese, which is especially the church of the bishop; so called from the fact that it contains the episcopal chair or cathedra. Many cathedrals, particularly the French and Italian, furnish the most magnificent examples of the architecture of the Middle Ages. Those in England are the most interesting; though, unlike the continental cathedrals, they were originally designed, almost without exception, not as metropolitan, but as monastic churches.

Cathedral Schools. See SCHOOLS.

Catholic.—The meaning of the word "Catholic" is of Greek origin, signifying *throughout the whole*, *universal*, and is used in this sense in various connections by both Greek and Latin pagan writers. The word is found in the same general sense in the earliest Christian writers. The Roman Catholic Church possesses universality of doctrine and communion in the world-wide area of its dissemination and in time. On the other hand, although Protestants may be found in divers parts of the world, they hold opinions heretical, and beliefs never universally identical; nor have they Catholicity of time, since they date only as far back as the sixteenth century. Our right to the title Catholic is amply demonstrated by the designation given in all ages to the Church of Christ, through its diffusion in universality of communion throughout the Christian world. Further, Protestantism not only varies in its teaching, but is not unfrequently so limited in range as to be confined to the particular nationality where, for the time being, it happens to find acceptance. The very name "Protestant," in its antagonism to the Catholic Church, is expressive of absence of universality.

Catholic Emancipation Act.—An English statute of 1829 repealing former laws which imposed disabilities upon Roman Catholics, and allowing them (except priests) to sit in parliament, and to hold civil and military offices with certain exceptions. This measure had reference especially to Ireland.

Catholic Epistles. See EPISTLES.

Catholicos. — 1. In the later Roman Empire, a receiver-general or deputy-receiver in a civil diocese.—2. In Oriental countries, a primate having under him metropolitans, but himself subject to a patriarch.—3. The head of an independent or schismatic communion. The general force of the title seems to have been that of a superintendent-general of missions or of churches on and beyond the borders of the Roman Empire. It is also the title of the head of the Armenian Church, and has been used by the Jacobites, and for the Metropolitan of Ethiopia.

Catholic (*Roman*) Relief Act.—A series of English statutes removing the political disabilities of Roman Catholics: as (1829) permitting them to sit in parliament; enabling their clergymen to perform marriages between Protestants and Catholics; abolishing a certain oath as a qualification for Irish voters; repealing statutes against them; making all subjects eligible to the office of lord chancellor, etc.

Catholics (*German*). See RONGE.

Catholics (*Number of*).— The whole number of Catholics in the world has been variously estimated. Some claim there are 250,000,000; others, depending largely on statistics compiled from reports made to the Propaganda, place the number at about 235,000,000. The fact should not be overlooked, that in diocesan reports only

those who are known to be Catholics are counted, many thus remaining unenumerated. This is especially true of such places as the United States, Canada, Australia, Asia, and Africa. Distributed in round numbers, in Europe there are 158,000,000; in South America, 33,000,000; in Mexico and Central America, 15,000,000; in the West Indies, 3,000,000; in the United States, 12,000,000; in Canada, 2,200,000; in Asia, 8,312,000; in Africa, 2,656,000; in Australia and adjacent islands, 700,000; making a total of 234,868,000 Catholics throughout the world. It seems unnecessary to state that all Catholics owe full civil allegiance to the governments of the countries wherein they dwell. It may be matter of interest to note that there are under the flags of republics, more Catholics than all other believers of any kind, also including those who profess no religious belief. In the republics of Europe and Africa there is a total population of about 43,550,000, of which all but 4,456,000 are Catholics. The total population of all the republics of North and South America, estimating the United States at 63,000,000, is about 113,000,000, of which at least 61,500,000 are Catholics, 51,500,000 being non-Catholics, or about the proportion of 15 Catholics to 13 who are not Catholic. In the whole world there are under republican forms of government, about 101,000,000 Catholics to about 55,500,000 who are not Catholic. Under the various monarchical governments of Europe there are 119,000,000 Catholics, and, including Russia, 170,000,000 who are not Roman Catholics. See American Supplement to *Encyclopædia Britannica*.

Catholics (*Old*).—1. The name used by a small body of believers in Jansenism in Holland, with an archepiscopal see in Utrecht. They have continued since 1723 to recognize the authority of the Pope by sending him notice of each new election of a bishop, which he always ignores.—2. A party in the Roman Catholic Church, founded after the proclamation of, and in opposition to, the dogma of Papal Infallibility proclaimed by the Vatican Council in 1870. A schism with the Roman Catholic Church was not intended, but it resulted; the leaders were excommunicated and new congregations formed. No bishop having joined the movement, the ordination of a bishop was obtained from the Old Catholic Bishop of Deventer in Holland. Old Catholics have departed in several respects from their former ecclesiastical customs as Roman Catholics. Auricular confession and fasting are voluntary with them, and priests are allowed to marry. Mass is permitted to be said in the vernacular. They are found chiefly in Germany and in Switzerland, where they call themselves "Christian Catholics."

Cecilia. See CÆCILIA.

Cedron.—A brook of Palestine that passes to the north and east of Jerusalem, and empties into the Dead Sea. Its source is north of Jerusalem. Its banks are lined with tombs, ancient and modern. It was crossed by David in his flight from Absalom and by our Lord on His way to Gethsemane.

Celebrant.— One who celebrates; the priest who actually offers Mass, as distinctive from his assistants at the altar.

Celebret (Latin word).—Testimonial letter delivered to a priest by his bishop or ordinary, testifying that there is no canonical impediment that hinders said priest from saying Mass, or discharging other ecclesiastical functions, in places where he is sojourning or passes through.

Celestine (name of five Popes).—*Celestine I.* Successor of Boniface I. (422–432). Was zealous in suppressing Pelagianism; confirmed the decrees of the General Council of Ephesus and the sentence of deposition pronounced by that body against Nestorious. This Pope sent St. Palladius and St. Patrick to convert the Scots and the Irish. *Celestine II.*— Pope from 1143 to 1144. He removed the ecclesiastical censures from Louis VII. king of France, which he had incurred under Innocent II. *Celestine III.* — Successor of Clement III. (1191–1198). Crowned Henry VI. of Germany, but soon had grounds for complaint against him. Henry's tyranny and the oppressions of his officials exasperated all parties. Pope Celestine threatened to excommunicate him if he did not release Richard Cœur de Lion, of England, who, when returning from Palestine, had been barbarously seized, and who, in further violation of the law of nations, was imprisoned by the emperor. *Celestine IV.*— Pope from Sept. 20th to Oct. 3d in 1241. Died before he was consecrated.— *Celestine V.* (Peter Morrone, a pious recluse). Pope from July 5th to December 13th, in 1294. A stranger to the world

and its workings and intrigues, the holy Pontiff lacked knowledge of men and acquaintance with temporal matters. He transferred his residence to Naples, and thus came completely under the influence of Charles II., king of Sicily. He at once created twelve cardinals, seven of whom were French and three Neapolitans, and appointed the king's son, a youth of twenty-one years, Archbishop of Lyons. He lavished dignities and offices with a profuse hand, and inconsiderately bestowed benefices, sometimes giving the same benefice to three or four persons at once. The loud complaints of the confused state of affairs, which reached his ears, and the consciousness of his own unfitness for his exalted position, induced the sainted Pontiff to abdicate, after having occupied the Papal Chair five months. Before taking this final step, Celestine re-enacted the Conclave Law of Gregory X., and issued a new constitution, declaring that the Pope might resign his dignity, and that the Sacred College was competent to receive such resignation.

Celestinians (*Religious Congregation*).—This austere order, which adhered to the Rule of St. Benedict, was instituted, about 1254, by the holy hermit, Peter of Morrone, who afterwards became Pope Celestine V.

Celibacy (*Clerical*).—At the beginning of the rite for the ordination of subdeacons, the bishop addresses a solemn warning to the candidates, to consider well how great is the burden which they offer to take upon themselves; he warns them that they are still free; but that when once the Order has been received they will be free no longer, but will be perpetually bound to serve God in chastity; and the candidates, taking a step forward, signify that they understand and accept the obligation.

This obligation of chastity has from the earliest days been regarded in the Latin Church as belonging to the higher grades in the Hierarchy; and at present, it is attached to the Subdiaconate. No marriage can be validly contracted by a subdeacon; nor can a married man lawfully receive the Order, unless his wife consents to perpetual separation from him, and herself vows perpetual chastity. The Order is a dire impediment to marriage.

This law insisting on chastity, is of human institution, and it can be dispensed by authority of the Holy See. Such a dispensation, however, is very rarely granted. Celibacy seems to have been practiced by the higher clergy before it was enjoined by law; it is suggested by the favor promised by Christ to such as leave wife for His sake (Matt. xix. 27, 29); and by the doctrine of St. Paul, that there is danger lest care for a wife call a man away from the service of God (I. Cor. vii. 32–33). In another passage of the same Epistle (ix. 5), the Apostle claims for himself the privilege to carry about a woman, a sister, as well as the rest of the Apostles; and writing from Rome to the Philippians, he sends a message (Phil. iv. 3) to his "sincere companion"; and we read of the care of St. Peter's wife's mother (Luke iv. 38) at an early period of the ministry of our Lord. These are all the Scriptural passages which the opponents of clerical celibacy have been able to bring together in support of their views. It is scarcely worth while to deal with them, but we may remark that because St. Peter had a mother-in-law at one time, it does not follow that he lived with his wife two years later; it is hardly probable that St. Paul had a wife living in Philippi while he was at Rome; that if the word translated "companion" means "wife," then the epithet "sincere" must mean "genuine" or "lawful,"—a true wife and not a concubine; and, what seems to conclusively demonstrate that the "companion" was not a woman, but a man, is that the adjective "genuine" is in the masculine gender; lastly, it is hardly likely that St. Paul would have furnished his opponents at Corinth (I. Cor. i. 12, etc.), with an effective argument against him, if he urged others to adopt a celibate life while he himself enjoyed the companionship of a wife. St. Jerome is doubtless right in believing that the "woman, a sister," was a Christian woman who accompanied St. Paul in his laborious journeys, and ministered to his wants, according to a practice approved by Jewish public opinion and adopted by Christ Himself (Matt. xxvii. 55, and St. Jerome on the passage; *PP. Lat.* xxvi. 214). When St. Paul requires (I. Tim. iii. 2) that a bishop should be the husband of one wife, the meaning is that no one is fit for the dignity who has taken a second wife after the death of the first.

That celibacy was the practice of the clergy in the earliest times is proved by the absence of any indications to the contrary. One of the earliest laws upon the subject is, perhaps, the thirty-third canon

of a Council held at Elvira in 305, which requires "bishops, priests, and deacons and all clerics" to abstain from their wives; and in the course of the same century we find the same law enforced in other places in the Church. It is therefore altogether false to say, as some writers do, that clerical celibacy was a novelty introduced into England by St. Dunstan, and forced upon the whole Church by Pope St. Gregory VIII. It is true that the ravages of the Barbarians had led to great relaxation of discipline throughout Christendom, and that these saints incurred much odium through their zeal in restoring primitive discipline; but the existing monuments of history prove that what they insisted on was nothing new.

It is true that not all who have taken this solemn obligation upon themselves have been faithful in observing it; but their frailty merely illustrates the weakness of human nature; and in the most corrupt times the morality of the clergy has stood pre-eminent when contrasted with the practices of the laity.

Cellites. See ALEXIANS.

Celsus.—An eclectic philosopher, who flourished in the latter part of the second century. He was the first pagan who attempted to oppose the advancing Christian faith with the arms of science. His work entitled, *The Word of Truth* is replete with vulgar and blasphemous assertions against Christ, His religion, and His followers. The strength of Celsus's arguments lies in shameless slanders and cowardly insults. He introduces a Jew in whose mouth he puts the vilest calumnies against the person of Christ and his Apostles. Then, again, acting as arbitrator, he attacks both the Christian and Jewish religion. Christ Himself is represented as an impostor, justly crucified by the Jews for calling Himself God. His reputed birth of a virgin as well as His miracles, prophecies, and resurrection, are described as mere fictions. The charges which Celsus brings against the Christians are full of contradictions. The work of Celsus is not extant, but is sufficiently well known from the masterly refutation, in eight books, written by Origen about a century later.

Cemetery (the word *cemetery* means a *dormitory*).—It was Christianity that first gave this name to the place where the deceased rest; it is full of philosophy. In the eyes of the Catholic Church, death is only a sleep; hence the place in which they who have lived, repose, is called a dormitory. Sleep necessarily supposes an awakening. Henceforth it will be impossible to pronounce the name cemetery without expressing the most consoling dogma for the good and the most terrible for the wicked, —the dogma of the Resurrection. From the beginning, the Church showed the greatest respect for the mortal remains of her children. See BURIAL. It has even been the desire of the Church that the dead should be assembled in one place near her temple; that she might watch over bygone generations as the mother watches over the cradle of her sleeping child. The first temples of the Catholic Church were actually cemeteries; the catacombs were nothing else. It was amid the dead that the living met to pray, and to offer up the sacred mysteries. Later on, when peace came, and it was lawful to build Christian temples, the Church hastened to consecrate a place for the burial of her children. She wished that this place should be near her temple, in order to preserve the memory of her cradle, and to teach men that a mother does not forget her children, even when they are no more. It is said that the custom of burying in or near churches has become dangerous in large cities. This supposition is more or less gratuitous. Until it is proved, it would be well to let us hold it as at least doubtful. We are so much the more authorized in doing this, as it tends to impeach the Catholic Church, and comes from persons whose levity, to say nothing else, is clear to a demonstration. It would also be well to let us bear in mind that at Rome, burials take place in churches, and that, notwithstanding the heat of the climate, no inconveniences are found to arise therefrom. We will next inquire if a single instance can be cited from history, of an epidemic engendered by the practice of burying in cities. Be it as it may in cities, we maintain that in the country, where the air has free circulation and there is no danger, the established custom should not be changed. It is most proper that, before entering the temple of the Lord, the faithful should have an opportunity of resting their eyes on some scene that will awaken in their minds a thought of the shortness of this life, a hope of a happier future, and tender recollections of their departed relatives and friends. See CREMATION.

Cenites.—A people who dwelt west of the Dead Sea, and extended themselves far into Arabia Petræa. Jethro, the father-in-law of Moses, was a Cenite. The lands of the Cenites were in Juda's lot.

Cenobite (word formed from two Greek words, which signify *life in common*). —A religious who lives in community under a rule. In the eighteenth Conference of Cassian, the Abbot Piammon, speaks of three different orders of monks who were resident in Egypt: the "Cenobites," who lived in common; the "Anchorites," who, after having formed themselves into communities, retired into solitude; and the "Sarabites," who were false monks and roamers. See CONVENTS.

Censer.—A vessel in which incense is burned. See INCENSE.

Censure (*Ecclesiastical*). — The ecclesiastical censure, the usage of which goes back to the time of the Apostles, is a spiritual punishment, or infliction by which a Christian who is a contumacious sinner is deprived, in whole or in part, of the spiritual goods and benefits at the disposition of the Church. These are, principally, the sacraments, indulgences, spiritual jurisdiction, sacred functions, assisting at Mass, prayers, or public suffrages. But the sinner cannot be deprived of grace coming immediately from God.

There are three classes of censure: excommunication, suspension, and interdict. The censures are either incurred or made active by law, that is *a jure*, or by sentence or a particular ordinance, when the latter is called *censura ab homine*. The first class of censures are explicitly laid down by the general laws of the Church, or made by particular laws of each diocese, or by general and particular ordinances, published by the bishop for the reformation of morals and the general good of the diocese. Those called *ab homine* are promulgated or made effective by the superior or ecclesiastical judge against a particular individual. These latter censures are pronounced judicially in the form of a sentence or command on the part of the superior. The censures *a jure* are as permanent as the laws which evoked them; consequently they exist after the death or demission of the legislator or executive; while the special ordinance, command, sentence, by which a censure becomes effective, passes away with the officer who issued the sentence or censure *ab homine*. Yet this does not mean that in a particular case where a censure *ab homine* was actually incurred it is taken away by the fact of the superior's death. Nothing but absolution from the censure can effect this. Again, censures are said to be incurred or pronounced *latæ sententiæ;* or *ferendæ sententiæ*. The former are incurred *ipso facto;* that is, by the fact alone of the violation of the law. Censures *ferendæ sententiæ* are threatening, and are incurred when sentence is promulgated by the superior. The terms in which the law is conceived and published, make known whether the sentence is *latæ* or *ferendiæ sententiæ*.

The sovereign Pontiff, having plenary jurisdiction over the entire Church, has plenary power in the matter of promulgating censures. The bishop's authority extends only to his diocese. During the vacancy of the see, this power passes to the Cathedral chapter, or, in the absence of such, to the administrator, as in this country. The vicar-generals can inflict censures by virtue of delegated authority which they hold from the bishop. Finally, superiors of religious orders enjoy the right to punish with censures those subject to their authority or jurisdiction. The metropolitan cannot inflict censures on subjects of his suffragans, except in cases of appeal or when he visits the dioceses of his province. In order to incur censure there must be contumacy and this contumacy exists only as far as the delinquent has a positive knowledge of the punishment to which he is liable. When a suspension or an interdict is pronounced for a determinate time, at the expiration of this time the censure ceases, without the necessity of an absolution.

The censure *ab homine* can be removed only by the officer who pronounced it, or by his superior, delegate, or successor. Among the censures *a jure*, some are reserved to the sovereign Pontiff, or to the bishop, while others are not. Every priest empowered to hear confession can absolve from unreserved censures. He also can absolve from all censures the penitent who is at the point of death.

Censure of Books.—The right which ecclesiastical superiors have to remove every influence contrary to the unity and purity of faith and the life of the Church, implies also the right to censure writings concerning religion, morals, and the Church, if such writings be found con-

trary to good morals or to the teachings of the Church, or even against its liturgical and disciplinary laws. From the beginning of Christianity, the bishops of the Church exercised this right, founded on the command of the Apostle: "Keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge so called" (I. Tim. vi. 20). When we read the histories of heresies and schisms, we find traces and examples of this kind of censure. The Church redoubled her vigilance in this respect when the invention of printing multiplied the number and increased the circulation of books. Pope Alexander VI. required for the printing of books the authorization, or *imprimatur*, of the bishop. Leo X. in the tenth session of the Fifth Lateran Council (May 4th, 1515) renewed this rule of discipline. The holy Council of Trent forbids the printing, sale, and reading of books treating on religious matters, if such books have not obtained the ecclesiastical *imprimatur*. It likewise forbids the obtaining of any tax for the censure, or the receiving of any gift for the required ecclesiastical permission or *imprimatur* to print or to sell books (Sess. iv. *Dec. de edit. et usu Script.*). Pope Pius V. (1566) instituted at Rome a supreme tribunal for such censures, the "Congregation of the Index," and which Sixtus V. definitively organized. There is, therefore, from a religious point of view, an obligation on all writers, authors, and publishers of works treating on religious matters or on morals, to submit such works to the judgment of ecclesiastical authority and to abide by its decision. The same obligation extends to those whose duty it is to thoroughly examine all such works, and return them with approval, or correction, or condemnation, as each case may require. This is to be done gratuitously.

Central America (*Missions in*). See MISSIONS.

Centuries of Magdeburg.— A history of the Christian religion divided by centuries, of which each century forms a volume. The object of the "centuries" was to combat the Roman Church, and especially the Papal authority, in trying to show the accordance of Lutheran doctrine with that of the primitive Church. This compilation is replete with errors, caused by the partisan spirit which directed the pen of the writers, and induced them to alter the facts and the texts, and also because of the inadequacy of their learning and criticism. Cardinal Baronius opposed to the *Centuries* his *Ecclesiastical Annals*, which are a solid refutation thereof. See ANNALS.

Centurion.— A Roman officer commanding one hundred men (Matt. viii. 10).

Cerdonians.— A Gnostic sect of the second century. It derived its name from Cerdo, a Syrian, who had come to Rome in the time of Pope Hyginus. Cerdo maintained that the God of the Old Law and the Prophets was not the Father of Jesus Christ. He was a teacher of Marcion and was associated with him at Rome in the publication of his peculiar views. See MARCION.

Ceremonial or **Ceremonies.**—The ceremonial is a system of rites or ceremonies enjoined by law or established by custom in religious worship. If man were a disembodied spirit, like the angels, he might worship with his soul only; but he has superadded to his spirit a body characteristic of his mortal existence. As long, therefore, as his spirit is the tenant of this earthly tabernacle, and animates a portion of the visible creation; as long as his spirit receives the impress of its ideas, and acquires its impressions through the medium of the physical senses, and explains its own sensations by their instrumentality, so long must the use of some exterior ceremonial be necessary for man to exhibit a becoming religious reverence toward his Maker, who requires that all His creatures, both visible and invisible, should pay Him the homage of their adoration.

So consonant is this with the sentiments of nature, that we discover her dictating to the human race in the earliest period of its existence, certain rites and ceremonies to be observed for the outward worship of Almighty God. Abel offered sacrifice; Enoch invoked the name of the Lord; and the patriarchs erected altars.

God Himself was pleased to promulgate those ritual observances which were to be practiced by the Jews. Our divine Redeemer, though He could have wrought His miracles with the same facility with which He called forth the world from nothing, by a single word, still, however, condescended to employ certain ceremonies while He performed them. He mingled

spittle with the clay (John ix. 6) with which He restored sight to the man born blind; He groaned in spirit and troubled Himself before He called forth Lazarus from the tomb (John xi. 33); He blessed and broke the bread before He converted it into His body and gave it to His disciples to eat. The example which the Saviour has furnished was imitated by His disciples. We find St. Paul exhorting the Corinthians to "do all things according to order" in the Church (xiv. 40); and St. John, to impress upon our minds the grandeur of the heavenly Jerusalem, describes in fervent language the splendor of the awful ritual of which he was a witness, as he saw in vision the throne of the Lamb in the celestial city; and particularly noticed the four-and-twenty elders, with their harps and fragrance-breathing vials, full of the prayers of the saints, as prostrate before the Lamb without spot, who was reclining upon the golden altar.

Cerinthus.—Heresiarch of the first century. This heretic, coming from Alexandria, resided at Ephesus while St. John the Apostle dwelt in that city. He denied the identity of Jesus with Christ, and maintained that Jesus, "the son of Joseph and Mary," was but a mere man, who in baptism received the Holy Ghost, *i. e.*, the Christ; and that Christ withdrew from the man Jesus at the crucifixion. God, being immaterial, could not, he said, be the Creator of the material world, which was made by an angel called Demiurge. Cerinthus believed in the coming of the millennium on the earth, when Christ would found an earthly kingdom, which would consist in the enjoyment of sensual pleasures.

Cerularius (MICHAEL).—Patriarch of Constantinople from 1043 to 1059. Cerularius was an ambitious and turbulent man. He revived the Photian schism. At his instigation Leo of Achrida, Metropolitan of Bulgaria, circulated a document in which the following charges were brought against the Latins as grievances: 1. The use of unleavened bread in the holy sacrifice. 2. Fasting on Saturdays in Lent. 3. The eating of blood and things strangled. 4. The omission of the "Alleluja" in Lent. Condemned by Pope Leo IX., excommunicated by the papal legates, in 1054, he excommunicated the Pope and tried to separate from Rome the patriarchs of Antioch, Alexandria, and Jerusalem. His pride and pretensions caused him, finally, to be exiled by the Emperor Isaac Comnenus on the island of Proconesus, where he died in 1059.

Cesarini (JULIANUS).—Roman prelate, created cardinal by Martin V. in 1426. Was sent to Poland, Hungary, and Bohemia, to preach the crusade; then charged by Pope Eugenius IV. to combat the heresy of the Hussites. Opened and presided at the Council of Basle, in 1431, transferred afterwards to Florence. He upheld, against the Greeks, the doctrine of the Roman Church.

Cesena (MICHAEL). See FRATRICELLI.

Cetura.—Abraham's second wife (Gen. xxv. 1–2); is held by the Jews to be the same as Agar. We know nothing of her except as the mother of Zamran, Jecsan, Madan, Madian, Jesboc, and Sue. Abraham gave presents to these children and sent them to Arabia Deserta.

Chair of St. Peter.—The See of Rome, or the office of the papacy; so called from the fact that St. Peter was the first bishop of Rome.—St. Peter's Chair is also the name of two festivals, held on February 22d and January 18th, in commemoration of St. Peter founding the Episcopal sees of Antioch and of Rome.

Chalcedon (*Council of*).—The Fourth Ecumenical Council held in this city, in 451, condemned Eutychianism and Monophysitism. This council also conferred high privileges on the See of Constantinople, confirming and extending those given by the Second Ecumenical Council, and putting it nearly on an equality with the See of Rome.

Chalice (Lat. *calix, a cup*).—The cup used at Mass for the wine which is to be consecrated. The chalices and sacred vessels used for offering up the Eucharistic sacrifice were, in the early Church, not unfrequently employed on great solemnities to ornament the sacred table, upon which they were arranged in rows, together with the Diptychs or carved ivory tablets (see DIPTYCHS). Although the service to which these vessels were dedicated, and not the richness of the materials composing them formed the criterion of their value in the estimation of the pious Christian from his reverence toward the tremendous sacrifice—yet, wherever cir-

cumstances permitted, the most costly substances were used in making them, and chalices, not only of glass, and of silver, but sometimes of crystal, onyx, sardonyx, and the purest gold, were appropriated to the altar service. Like the altar, they were anciently, as they are at present, consecrated and anointed before being used in the service of religion throughout the Church, whether Latin or Greek. At present the Rubrics require that the chalice be of gold or silver, or at least a silver cup which is gilt on the inside. It must be consecrated by the bishop with chrism, according to a form prescribed in the Pontifical. It may not be touched except by persons in holy orders. We know nothing about the chalice which our Lord used at the Last Supper.

Challoner (RICHARD) (1691–1781).— Born at Lewess, Sussex; died in London. Born of Protestant parents, he embraced the Catholic faith, received holy orders, and was made Bishop of Debra in 1740, and vicar apostolic of London in 1758. He was educated at the English College at Douay, and was professor of philosophy there (1713–1720), and vice-president and professor of theology (1720–1730), returning to London in the latter year. He published a large number of polemical and theological works, including *The Rheims New Testament and the Douay Bible, with Annotations* (1749–1750). His version of the Douay Bible is substantially that which has since been used by English-speaking Catholics.

Chanaan.— 1. The fourth son of Sem (Gen. ix. 25ff; x. 6–15).— 2. More frequently "Land of Chanaan," interpreted to mean *lowland*, from the Semitic *cana* (*to humble, subdue*). It generally denotes the country west of the Jordan and the Dead Sea to the Mediterranean. As the name "lowland" would indicate, it originally comprised only the strip of land, from ten to fifteen miles in breadth and one hundred and fifty miles in length, shut in between the Libanon and the Mediterranean, and extending from the Bay of Antioch to the promontory of the Carmel, that is, southern Phœnicia. To this maritime plain of the Phœnicians and Philistines passages like Isa. xxiii. 11; Soph. ii. 5, refer. Later the name was extended to the whole west-Jordanic territory. Thus, also, in the Tel-el-Amarna tablets, which date back a century before the Exodus, *Kinakk*, or Chanaan, designates the district between the cities of Philistia and the country northward of Hebal (Byblos).—3. The non-Israelitish inhabitants of Palestine. The origin and affinity of the various tribes are still disputed.

Chanaanites. See CHANAAN.

Chancel.— The enclosed space in a church, surrounding the altar, and railed off from the choir; the sanctuary. In small churches having no separate choir, the altar-rails (and, in some churches, the screen or lattice work) separate the chancel from the body of the church. In a wider sense, the word chancel and choir are sometimes used to include both the sanctuary and the choir proper. In Greek churches the *bema* answers to the chancel or sanctuary, and the *iconostasis* (as the choir does not intervene between the sanctuary and nave) corresponds, in some measure, to both altar-rails and rood-screen,—to the former as separating the altar from the rest of the church, and to the latter, as constituting a marked boundary to the nave.

Chancellor and **Chancery.**— Chancellor is an officer in charge of records. Under the Roman emperors, the chancellor stood at the latticed railing inclosing the judgment-seat, to keep back the crowd and to introduce such persons as were entitled to pass inside. The name chancellor seems, however, to have been introduced only about the year 850. From the custom of the Roman empire, the ecclesiastical court at Rome introduced the office. From the first ages the Roman Pontiffs had in their service some clerics who wrote and expedited letters in their name. St. Jerome testifies that he thus assisted Pope Damasus. These clerics were not called chancellors, but were designated by the name of notaries, regionaries, and librarians. In the ninth century, however, the word chancellor was introduced. It was derived, as some claim, from the fact that the chancellor cancelled every letter with a line drawn through it; or, as others maintain, from the grate behind which he sat and gave audience. Each diocese, and frequently each of the great monastic houses, had its chancellor. The Council of Trent permits the bishop to receive a stipend for the expenses of the Chancery, or for the expedition of letters of ordination, dimissorials, dispensations, etc. Its rights are fixed by Canon Law. See TAXES.

Chancery (*Roman*).— The Roman Chancery is the oldest tribunal of the Court of Rome. Through it are issued letters or acts relative to affairs discussed and arranged in consistories, *viz.:* appointments of archbishops, bishops, abbots, and other dignitaries. It expedites, at the present time, only those Pontifical letters which are made out in the form of bulls. It is presided over by the Cardinal of San Lorenzo in Damaso, who is assisted by a director of chancery and other subaltern officials. The cardinal-chancellor is called *vice-cancellarius*, probably because the chancellorship is not properly a cardinal's office; his jurisdiction lapses with the death of the Pope, when also the seal of the chancery is broken in the presence of the cardinals. The mode of procedure of this tribunal is regulated in strict accordance with the 72 *regulæ cancellariæ*.

Chant. See PLAIN CHANT; MUSIC.

Chapel.— A subordinate place of worship. The right to grant the erection of chapels or oratories in private houses is reserved to the Pope. When this is done by the bishop, it is in virtue of a papal indult. The oratory must be surrounded by walls which separate it from the household interior, and from all domestic usages; it must be inspected by the bishop, who assures himself that all its accessories are becomingly and decently arranged. The bishop alone can grant permission to say Mass therein. Mass cannot be said in a private oratory or chapel on the days of Easter, Pentecost, Christmas, Ascension, Annunciation, Assumption, the feasts of the Apostles Peter and Paul, the feast of Transfiguration, nor on the day of the patron saint of the parish.

Chaplain.— Chaplains are priests attached to hospitals, prisons, and similar places for the purpose of exercising the sacred ministry. Their peculiar rights and duties are usually determined by the ordinary, according to the requirements of the institutions or places with which they are connected. There are various kinds of chaplains, namely: chaplains of nuns or convents; of colleges or other similar institutions; of hospitals, asylums, protectories, prisons, and the like; of military companies, etc. Chaplains of nuns or sisters should be of mature age. Military chaplains, in order to be able to administer the sacraments of penance, Holy Eucharist, and extreme unction to soldiers in garrison, stationary camps, or forts, must, as a rule, be approved by the bishop of the place where the quarters are situated, unless they have special faculties from the Holy See. Exempted nuns (or rather, their regular superiors) have the right to nominate their chaplains. As there are no exempted nuns in the United States, the chaplains of convents are all appointed by the bishop.

Chapter (an assembly of canons or religious).— In diocesan organizations, the chapter is a body of priests attached to a cathedral church for the celebration of the divine office, with the charge to assist the bishop in the government of his diocese when the see is occupied, or to supply his place during the vacancy, and in certain cases of impediment. Chapters can, at present, be established only by the Pope, and not by the bishop. This applies not merely to chapters of cathedrals, but also to those of collegiate churches. We have no cathedral chapters in the United States. See CONSULTORS.

Chapters (*The Three*).— "Three Chapters" was a term applied to: 1. The person and writings of Theodore, Bishop of Mopsuestia. 2. The writings of Theodoret, Bishop of Cyrus, in favor of Nestorius and against St. Cyril, as well as the Synod of Ephesus. 3. The Letter of Ibas, Bishop of Edessa, to the Persian Bishop Maris. Emperor Justinian, with his usual eagerness to engage in theological disquisitions, published, in 544, an edict, in which, under the name of the "Three Chapters," he condemned the works of the above named authors. The imperial edict usurped the form of a confession of faith, and transgressed on the exclusive prerogative of the Church to anathematize the expounders of erroneous doctrines. The authors of these writings had subscribed to a confession of orthodox faith and rejected the errors which had been attributed to them; the Council condemned neither their persons, nor their writings, the errors of which latter it, however, rejected. Hence the imperial edict appeared as an attack on the Council of Chalcedon. The bishops of the East subscribed to the edict through fear of being deposed. Those of Illyricum, Spain, Gaul, and especially of Africa, vigorously resisted. Justinian proposed a Council at Constantinople, whither Pope Vigilius went himself. The latter, in a document, "*Judicatum*," condemned the "Three Chapters" under the saving clause, "without prejudice

to the Council of Chalcedon." Then it was agreed to withdraw both the edict and the *Judicatum*, and to allow full liberty to the future Council. But before the Council assembled, Justinian, in 551, issued a second edict against the "Three Chapters" addressed to the whole Christian world, and the Pope drafted anew his own, in the *Constitutum*. Vigilius did not assist at the Council, was banished, and died in Sicily. The decisions of the Council of Constantinople, however, were confirmed by Vigilius shortly before his death. His successor, Pope Pelagius, also confirmed its decrees, and, under Pope Sergius, in 619, the last dissidents in regard to this Council were in the West. The schism of Aquileja held out longest. It was not until 700, that the last of the schismatics returned to the unity of the Church.

Charity.—A virtue which moves us to love God above all things, and to feel contented with what it has pleased Providence to bestow upon us. Also to love our neighbor as ourselves; thereby wishing good to him as earnestly as to ourselves; and it diverts our ambition from earthly success toward the attainment of heavenly treasures.

Charity (*Sisters of*).—A congregation which owes its origin to a confraternity founded at Chatillon-les-Dombes, France, under the title of "Servants of the Poor," by Louise de Marillac, widow of Antoine le Gras, secretary of the Queen. Transferred to Paris in 1633. St. Vincent of Paul transformed it into a community, to which he gave a rule and constitutions which were approved in 1655 by the Cardinal of Retz, Archbishop of Paris. They are also called "Gray Nuns" and "Sisters of St. Vincent of Paul." As a rule, they attend to the sick in hospitals and have charge of orphans. They have many houses in the United States and Canada. See SISTERS.

Charlemagne or **Charles the Great.**—King of the Franks and Emperor of the West, born in 742, died at Aachen in 814. He was the son of Pepin the Short, king of the Franks, at whose death in 768, he succeeded to the throne, conjointly with a brother, Karlmann. On the death of the latter, he became master of the entire government (771). Having become master of all the countries that had formed the empire of the West, he seems to have had a triple policy: 1. To organize the Germanic tribes under his rule. 2. To establish a close alliance between Church and State, "For I cannot believe," he said, "that those who are disobedient to the priests of God, can be loyal to the State." 3. To secure for his people the twofold benefit of a Christian civilization.

Being desirous to continue the work of St. Boniface, he endeavored to propagate Christianity among the Saxons. The latter, a cruel and treacherous people, made frequent predatory inroads on the kingdom of the Franks. This, together with their refusal to embrace Christianity, led to a war which lasted for a period of thirty-three years. Their complete subjugation being necessary to the security of the empire, Charlemagne cut down 45,000 of the insurgents near the river Aller. His forcing the Saxons to embrace Christianity was a political measure disapproved by the Church and by his distinguished friend, Alcuin. His conduct toward the conquered Saxons was otherwise mild; he left them their laws and liberties; he demanded no taxes from them, but merely tithes for the support of churches and schools. On Christmas Day (800) Pope Leo III. bestowed on Charlemagne the imperial crown and saluted him "Emperor of the Romans." This act revived the empire of the West, which had been extinct since the time of Augustulus, 324 years before. It was an ideal empire, one which imposed upon the emperor a twofold right and duty: 1. To propagate and direct the Church. How well Charlemagne understood his duty is manifest from the manner in which he inscribed his name: "Charles, king and most faithful protector of the Apostolic See in all things." 2. To establish a universal Christian monarchy. As the Church creates spiritual unity among the nations, so should the emperor establish temporal unity, not by subjugating princes and peoples, but by superior direction over the union of Christian states. For this reason the empire was, after 962, called the Holy Roman Empire of the German nation. The relation between Pope and emperor was that of mutual support and dependence. The Pope was subject to the emperor as the latter was the supreme temporal ruler; the emperor being a member of the Church was subject to the Pope, its head. Both exchanged oaths of fealty.

Chastity.—The virtue opposed to lust is chastity, which renders us circumspect in all that might tend to impurity, and induces us to abstain from what is immoral. Chastity is obligatory on all in a general sense, but it is a special duty for ecclesiastics and those in religious communities, who have, by their vow, bound themselves to an increased obligation of obedience to the sixth commandment. It is a virtue of exceeding rarity when accorded as a peculiar privilege to the few who may be said to possess angelic chastity; for "incorruption bringeth near to God" (Wis. vi. 20). Man is under moral obligation to cultivate purity of thought and action by avoiding any occasion of defilement; fleeing from the world of dissipation, and devoting himself to serious occupations; seeking help by prayer, mortification of the senses, and penance.

Chasuble.—The sixth and last vestment which the priest, who is about to offer up the holy sacrifice of the Mass, puts on, is called the chasuble, from the Latin *casula* diminutive of *casa*. This upper garment consists of a broad flat back piece, and a narrower front piece, the two being connected over the shoulders only. The chasuble is generally ornamented with a cross and flowers. It derives its origin from a species of cloak which, among the ancient Romans was called *pænula*, and is supposed by many commentators on the Scriptures to be the same kind of mantle as that left by St. Paul at Troas with Carpus, and which he requested Timothy to bring with him to Rome (II. Tim. iv. 13). The pænula, which was substituted for the toga, was perfectly circular in shape, with an aperture in the center of the garment to admit the head, and it enveloped the entire person of the wearer; and precisely similar was the chasuble worn by the priest at Mass during more than twelve hundred years. In the Greek Church this vestment still retains its ancient form of a large round mantle covering the whole figure, and is not unfrequently starred all over with a multitude of small crosses. Up to the sixth century the pænula was a civic habit, worn without discrimination by laymen and ecclesiastics. Its reservation for use within the sanctuary seems to have been formally adopted toward the close of the sixth century.

Châteaubriand (FRANÇOIS AUGUSTE, VICOMTE DE) (1769–1848).—French writer, born at St. Malo in the Bretagne; was intended for the navy, studied for the Church and finally entered the army. He was in Paris during the early part of the Revolution, but in 1791 sailed to America, where he wandered among the Indians. Returning the following year, he joined the first emigration and took refuge in London, remaining there till 1800. His chief works are *Atala* and *René* (1802); *Le Génie du Christianisme* (1803), and *Memoirs*.

Chatel (FRANCIS) *Abbé* (1795–1857).—French schismatic priest, born at Gannat (Allier). Founder of a so-called "French Catholic Church." Successively vicar of the Cathedral of Moulins, curate of Monetay-sur-Loire, and chaplain of the army from 1823 to 1830. He wrote in the "*Reformateur*," and in the "*Echo de la Religion et du Siecle*," articles of an equivocal orthodoxy, which caused his suspension. After the July revolution, he recruited some followers among the clergy, settled in a house in the *rues des Sept-Voies*, where he said Mass in French and ended by proclaiming himself bishop and primate of his Church. Since a consecrator was necessary for this dignity, he found a more or less authentic one in Dr. Fabre-Palaprat, who claimed to have received the episcopal consecration from the Bishop of San Domingo. But division soon entered among the chiefs of the French Church. The Abbé Auzon, who had joined Chatel, ashamed of his error, retracted and went to expiate his fault in a Carthusian convent. Abbé Chatel had only partial success, and, involved in financial embarrassment, left Paris to settle at Clichy-la-Garenne. The quondam bishop and primate finally found employment in the post office of Saône-et-Loire where he died in oblivion.

Chemos.—Deity of the Ammonites and Moabites. St. Jerome (*On Isaias L. V.*) tells us that there was an idol of this name upon Mount Nebo. The Moabites are called people of Chemos. It was to Chemos that Mesa offered his son (II. Ki. iii. 27), and in the inscription on the Moabite stone the same king attributes to Chemos his victories.

Cherubim.—Supernatural beings who guarded the entrance to Paradise, after the Fall. Angels of the second choir of the first hierarchy. See ANGELS.

Cheverus (JOHN LOUIS LEFEBVRE) (1768–1836).—A French prelate; was born

at Mayenne, France; died at Bordeaux. Refusing the constitutional oath, he was cast into prison, but escaped in June, 1792, and reached England. He landed at Boston in 1796, and, receiving faculties from Bishop Carroll, set to work among the scattered Catholics in Maine. Became the first Roman Catholic Bishop of Boston, Massachusetts, in 1808. Archbishop of Bordeaux (1827), and cardinal (1837).

Chili (*Missions in*). See MISSIONS.

Chiliasm. See MILLENNIUM.

China (*Christianity in*). See INDIA.

Chodorlahomor.— King of Elam, who for twelve years made the five cities of the Plain his tributaries, and on their rebelling in the thirteenth year, went with four allied kings and overran the whole country south and east of the Jordan. Lot was among his captives, but was rescued by his uncle Abraham with his own dependents and neighbors (Gen. xiv). Chodorlahomor's name is found on Chaldean bricks recently discovered.

Choir.— That part of a church which is appropriated to the use of the singers. In churches built according to ancient architecture (see ARCHITECTURE) it is that part between the nave and the apse which is reserved for canons, priests, monks, and choristers, during divine service. In cruciform churches, the choir usually begins at the transepts and occupies the head of the cross, including the altar; but sometimes, especially in monastic churches, it extends beyond the transepts, thus encroaching upon the nave. In churches without transepts the choir is similarly placed. In mediæval examples, especially after 1250, it was usually surrounded by an ornamental barrier or grating, and separated from the nave by a rood-screen. See CHANCEL.

Choir Bishops (also called rural bishops). — Ecclesiastical dignitaries in the early Church, some of whom had received episcopal consecration, but the majority of whom remained simply priests. Although assistants, and subordinate to the bishops of cities, or sees, the choir bishops must not be confounded with suffragan bishops. The choir bishops could ordain readers, exorcists, and subdeacons; but not deacons or priests, without the permission of the bishop of the city.

Chosroes II. See CROSS.

Chrism.— A compound of oil and balsam consecrated by a bishop, and used for anointing with the sign of the cross at confirmation, as well as in baptism, ordination, consecration of altar-stones, chalices, churches, and in the blessing of baptismal water. The component parts of chrism—of olive oil and balsam — signify the two natures in Christ; the oil symbolizes the human nature, the balsam the divine nature.

Christ. See JESUS CHRIST.

Christian.— It was about the year 40 A. D. when the first Pagano-Christian community was formed at Antioch on the Orontes, and it was also there, about the year 43, that the Faithful were first called *Christians*. The Acts of the Apostles relate this fact (Acts xi. 26), and it is evident that the *Christianoi* meant nothing else than the disciples, the adherents of Christ. It is very probable that the name Christians was first used by the pagans, and very probably by the Romans. They called the followers of Christ, *Christiani*, as they called the followers of Cæsar, *Cæsariani*, those of Pompey, *Pompeiani*. It is not probable that the Christians themselves adopted this name, for they generally called themselves Disciples, Brethren, the Saints, the Faithful; besides the word *Christianoi*, at the beginning, was applied as an epithet of contempt, as can be seen from the texts (Acts xxvi. 28; I. Pet. ix. 14, 16). Neither were the Jews the authors of this name; for certainly they did not give to a race so odious to them a title of honor such as, "followers of the Messias," "Disciples of the Anointed or of the Christ." We know that they generally made use of such expressions as Nazarenes, Galileans, or of other disrespectful terms.

Christian Alliance.—A religious association organized in 1887, with its headquarters at 692 Eighth avenue, New York city. It was founded by Rev. A. B. Simpson, who has been its president from the date of its organization. Its membership, as described by its founder, "consists of all professing Christians who subscribe to its principles and enroll their names." Its objects are stated to be "the wide diffusion of the Gospel in its fullness, the promotion of a deeper and higher Christian life, and the work of evangelization, especially among the neglected classes, by highway

missions and any other practical methods." At the end of 1895 the organization is said to have established 265 missions in China, India, Japan, Haiti, and Congo Free State. In New York city special work is done for fallen women by means of "The Door of Hope," a branch "home" opened by the Alliance.

Christian Brothers. See BROTHERS.

Christian Endeavor (*The United Society of*).—A Protestant association formed at Wiliston Church, Portland, Maine, in the year 1881, and which, in 1896, had increased to 44,596 societies, with a membership of 2,630,000 in the United States, Canada, Great Britain, and missionary lands. The purpose of the association is to promote an earnest and useful Christian life on the part of each member, to increase mutual acquaintance between members, and to train young converts in the practical duties of Christianity.

Christianity (Christendom, the totality of the Christian nations).—The four Gospels, written according to St. Matthew, St. Mark, St. Luke, and St. John, give us the details of the divine mission of the Saviour from His birth to His passion, death, and resurrection. This is the basis of Christianity, taught by the lessons and precepts of Christ, developed afterwards by His Apostles, and formulated in an abridgment in their Symbol or Apostles' Creed. But in its source, Christianity goes further back; it is intimately connected with the divine facts related in the Old Testament. The Bible, in its entirety, is the exposition of the Christian religion, based upon the primitive revelation which followed the creation of man, and which Christ came to complete in fulfilling the Old Testament prophecies. Thus both Testaments unite in a grand and wonderful harmony. The religious needs and aspirations of the soul, and an unbiased, complete examination of facts and proofs, certainly lead to the religion of Christ, to the divine faith which He came on earth to establish. This divine religion, expounded by Christianity, alone answers to the cries and needs of our nature, —a nature both corporal and spiritual; this alone victoriously combats the principle of evil which is within us as an original stain; this alone can sanctify the individual, the family, and society; this alone is the voice of truth and life; finally, this alone, regulates with authority the duties, guides faith in its hesitations, hope in its waverings, charity in its works, and is the source of all good and of expiation, in view of eternal life.

Let us read the Gospels, in order to arrive at the starting point of Christian preaching, at the foundation of Christianity. The Messias who was announced from the beginning of the world, and again and again foretold by the Prophets, has fulfilled His divine mission. In His "Sermon on the Mount," He has given us a summary of His sublime doctrine; He has spread the good news, and transmitted to His Apostles the doctrine which should be taught by them to the whole world: "*Docete omnes gentes.*" He has established among them a chief, to whom He said: "Thou art Peter, and upon this rock I shall build my Church." This chief will represent the unity and authority, and his successors will continue in possession of this deposit of unity and supreme authority until the end of time. The power to bind and to loose will be given to them. Jesus Christ dies upon the Cross: "*consummatum est.*" Triumphantly He comes forth from the grave, and appears to His disciples in order to confer on them His divine mission and confirm them in the truths thereof. Soon the effects of the Redemption make themselves felt. The Jews who denied and crucified Him are no longer the chosen and privileged, the only repository heretofore of the faith revealed by God. The Old Law must give place to a new covenant of grace and love; all nations and peoples, tribes and tongues are called to share in its benevolent effects. The Holy Ghost who descended in the Upper-Room upon the Apostles, loosened their tongues, and communicated to them the divine spirit. Two sermons of Peter at Jerusalem make eight thousand converts, who gladly confess the faith of Christ, and thus the first Church of Christians is founded. These new Faithful, in their fervor and zeal, deposit their goods at the feet of the Apostles for equitable division among the Community.

Soon, however, the Synagogue becomes suspicious and wrathful; the Apostles are put into prison, scourged, and forbidden to preach. They answer that "they must obey God rather than man," and continue to preach Christ crucified. Seven deacons are chosen by the Apostles; the first of these is Stephen, who became the first glorious martyr. Paul, struck with blindness on his way

to Damascus, whither he was going to persecute the Christians, beholds the scales fall from his eyes, and from a relentless persecutor becomes the great Apostle of the Gentiles. Reunited with Peter in that Capital which groans under the tyranny of a Nero, they together seal with their blood the faith of Christ. Rome will become the See of the universal Church. John teaches and labors in Asia Minor, Philip in Upper Asia, Andrew among the fierce Scythians. Thomas preaches among the Parthians, and even pushes his labors till he embraces the Indies, whither he is followed by Bartholomew; Matthew labors in Ethiopia, and Simon in Persia. The pagan world is shaken, astonished, amazed, by the new doctrine which affirms only one God, a God made man in order to save man; which proclaims men equal and brethren; which preaches renouncement, mortification, fasts, devotedness, the despising of this world in order the better to win a celestial one. The wise and the powerful wrap themselves up in their pride and folly, but the poor, the humble, the miserable, feel themselves carried along by these words of peace and love which show to them beyond their life of trials, a reward of eternal happiness. The pagans believe that they can smother the divine voice by torments and death. "The Christians to the lions!" and the wild beasts, fire, the most cruel torments, were employed in vain on these resigned victims. But, says Tertullian, "The blood of the martyrs became the seed of Christians." They hid in the Catacombs the mysteries of their precious worship; and here, too, they buried the victims of imperial barbarity. There are counted, during the first three centuries, ten general persecutions directed against the Christians (see PERSECUTIONS). However, the Christians were not enemies of the empire; on the contrary, obedience to all laws not contrary to morality or conscience was to them a religious duty. But to the blinded and hardened pagans, liberty of conscience was revolt and disloyalty; and paganism, with all its revolting rites and ceremonies, was an integral part of the constitution and of social life. Even the emperors, besotted voluptuous tyrants, were deified, and to kill Christians appeared to them a measure of public safety. But truth always ends in triumph, and the Christian Church in the person of Constantine, after his victory over Maxentius, was triumphant, but she had not completed her work. She had to strengthen and extend herself, to give herself, after three centuries of struggle, an organic constitutional form of government. She had, too, to prepare herself to enter upon a new, and though bloodless, yet more dangerous struggle,—the combat within her fold, against error and heresy. There had already commenced in the desert of Thebiad that wonderful institution of Monasticism, based upon the spirit of penance and the desire to more closely approach heaven by means of contemplation, prayer, and the strict practice of ascetic virtues. St. Paul, St. Anthony, and St. Pachomius, were the first Apostles and models of this eremitic life—a mode of life soon to be replaced by that of the cenobitic or community life. The East became covered with monasteries to which St. Basil gave his Rule. When the monks passed into the West, following St. Athanasius, they strengthened and consolidated themselves by the aid of a new force. This auxiliary was the joining to prayer and contemplation of manual labor. Indefatigable in all kinds of labors, they soon became the pioneers of European civilization. "They cleared it in great part," says Guizot, "in joining agriculture with preaching." This religious militia was one of the greatest forces of Christianity and a vigorous element of civilization. The monasteries became the nurseries of priests, asylums of study, centers of schools, and barriers against the inroads of Barbarians.

In proportion as the Church established the hierarchy of patriarchs, metropolitans, bishops, and pastors, to oversee and propagate her doctrine, she beheld rising around her errors which she was bound to combat and suppress. From the first century, at her very cradle, she had to confute and confound Simon, the Magician, Apollonius of Tyana and the Ebionites. The Gnostics and the Montanists appeared in the second century, and in the third and fourth the Manicheans and the Arians. The latter, though powerful and numerous, and having the support of several emperors, failed, in spite of craft, power, and numbers, to overthrow the Church. They, indeed, corrupted and won over a part of the Episcopate court prelates, and many of the Barbarians who had recently been converted from paganism. Then arose the Donatists, Pelagians, Nestorians, and Eutychians, all of whom, in various ways, denied some of the

Christian dogmas, and tried to destroy the purity, unity, and integrity of the Church. To all of these heresies and heresiarchs, the Church opposed her victorious champions,—St. Justin, Athenagoras, Tertullian, and others. To these apologists was added the lofty and powerful eloquence of the early Fathers: St. Athanasius, St. Basil, St. Chrysostom, St. Jerome, St. Ambrose, and St. Augustine. She affirmed and established her dogmas with incomparable authority in the assemblies of her Ecumenical Councils, where all the bishops, supported by the authority of the Roman Pontiff, formulated their decisions and anathematized, in such a manner as to leave no subterfuge unexposed, nor its abettors unmasked.

In the second century, Gaul had received Christianity through the teaching and labors of St. Pothinus, who was martyred at Lyons under Marcus Aurelius, together with a number of the Faithful. The Church of the Gauls flourished by the great learning, wisdom, and virtues of her bishops, when Clovis and his Franks came to bow their heads and received the faith from St. Remigius, at Rheims. The other Barbarians, who had been infected with Arianism were brought back to the true faith. Ireland, converted by St. Patrick, became a home and a center of Monastic zeal and all Christian virtues. From her famous Monastery of Bangor, St. Columbanus and St. Gall went forth to evangelize the regions of the Vosges and of Helvetia. In 596, the Anglo-Saxons were converted by St. Augustine. In 690, twelve English monks, led by St. Willibrord, went to convert the Frieslanders, while another Irish monk, St. Killian, spread the faith in Franconia. In the year 716, St. Winfrid (or Boniface) went to destroy the idols and plant the faith in Thuringia, Saxony, and Bavaria, establishing, wherever he came, bishoprics, churches, and schools.

The religious faith and spirit, so alive and active in the West, had grown cold in the East. Here a general relaxation of morals and the subtleties of heresies had produced woeful effects. On the other hand, Mohammed inflamed with fanaticism the Arabian race, and with it marched to victory and made conquests which extended from the shores of the Euphrates and Nile to the Pyrenees. From this point, his followers after penetrating Gaul, threatened Christian civilization with ruin. The sword of Charles Martel, fortunately, arrested their progress on the plains of Poitiers, in 732. It required eight centuries of heroic struggle on the part of the Christians of Spain to drive forever from her soil the Moslem power. This power was eventually shaken in the Orient, and the Holy Sepulchre was restored to the Christians.

The benevolent action of Christianity had continued to exercise its influence and agencies upon the Western nations. Charlemagne, in the eighth century, had by his power and example strengthened it in Germany, and introduced it into several provinces hitherto unenlightened by its beneficient rays. In the following century Denmark and Sweden received the faith through the preaching and labors of St. Ansgar. St. Cyril and St. Methodius effected the conversion of the Slavs. The Norman Pirates brought into France by Rollin also bowed their necks under the sweet yoke of Christ.

But schism and heresy were still very active in the East. In the eighth century, the Church was afflicted by the Iconoclast heresy, and still more by that of Photius, who effected the separation of the Eastern Churches from the center of authority—Rome. The Papacy had ever, and has still, to war for the cause of that divine faith, the integrity of which it must protect and preserve. It triumphed in the twelfth century over the errors of the Waldenses and Albigenses, and again in the long and bitter quarrel concerning the right of Investiture. It finally forced the emperors of Germany to respect the rights and dignities of the priesthood. It also created for its work and defense militant orders of monks: The Knights and Hospitalers of St. John of Jerusalem (1100); the Templars (1118); the Teutonic Knights (1190); the Knights of Avis, in Spain and Portugal (1146); of Calatrava (1158); of Alcantara (1213); and, finally, the Sword Bearers of Livonia (1202). On the other hand, the great monastic orders had received from St. Benedict of Monte Cassino, the famous Benedictine Rule, which became in time the basis of all conventual institutions. The great "Schism of the West" (1378–1449) arose to trouble the Church, and, by its sorrowful effects, lessened the prestige of the Papacy. Religious unity received an almost fatal blow. The spirit of revolt manifested itself in the heresies of Wycliffe,

of John Huss, and of Jerome of Prague. These heresiarchs, with their errors, prepared the way for the separation finally completed by Luther in Germany, Zwingli in Switzerland, Calvin in France, and Henry VIII. in England. The Councils of Basle and of Constance were powerless to heal the schisms which now divided Europe, and brought in their train bloody wars. By God's providence, a new religious order, that of the Jesuits, sprung up, and soon became famous for its loyalty to the Holy See, giving to it stanch defenders, men remarkable for their learning and sanctity. These men devoted themselves principally to the education of youth and to the defense of Christian dogmas. The Council of Trent (1545–1563) assembled to fix the dogmas, regulate the discipline, establish the infallibility of the Church, and correct the abuses with which they reproached her. The "Peace of Augsburg," in 1555, granted to the Protestants liberty of conscience, but yet division continued to remain among the Christian bodies. In pretending to bring back Christianity to its primitive purity, the Protestant Reformation had essentially altered its essence and shaken its very foundation. It introduced the rationalistic element as a negation of authority, for where there is no authority, disorder and anarchy must inevitably prevail. While Catholicity remained firm and unchangeable, Protestantism became split into a multitude of sects,—Lutherans, Calvinists, Anabaptists, Moravians, Anglicans, Presbyterians, Puritans, Independents, Quakers, Methodists, Pietists, Unitarians, etc., having their common foundation in Rationalism, under the cloak of liberty of conscience. To-day, the sovereign Pontiff has lost his temporal power, which protected and guaranteed his independence; nevertheless, he remains all-powerful and absolute in his spiritual sway, and never was the matchless unity of Christ's mystical body —the Church—so great and true as to-day. The temporal powers still gladly make the successor of St. Peter the umpire of their many disputes. He, and he alone, in undiminished power, is the living representative and vicegerent of Christ, who lives, reigns, and commands.

Christianity in America.—The discovery of America (1492), by the pious Christopher Columbus, opened a new field for the missionary labors of the Church. Pope Alexander VI. commissioned Ferdinand the Catholic to have Christianity introduced into the New World. The first missionaries were Benedictines, Hieronymites, Franciscans, and Dominicans. Their labors were in great measure frustrated by the avarice and cruelties of the Spanish settlers, who compelled the natives to work as slaves. The missionaries stoutly denounced the enslavement of the Indians as being a violation of their natural rights and the laws of Christianity. At an early period, negroes were brought from Africa, to replace the Indian slaves. After the death of Ferdinand, Cardinal Ximenes, regent of Spain, prohibited this practice. Bartholomew de Las Casas, a member of the Dominican order, wished, under certain restrictions, to have the negroes who were slaves, employed in the labors of the colonies, instead of the weaker Indians. For this reason, he has been unjustly accused of introducing the slave trade, whereas he was the true apostle of the Indians, the stanch defender of their personal freedom. He crossed the Ocean sixteen times to defend their rights. (See LAS CASAS). The friends of slavery asserting that the Indians were but irrational beasts and born to slavery, Pope Paul III., in a Bull issued in 1537, vindicated the liberty of the Indians and maintained that, as they belong to the human race, they are heirs to the rights of man. The decrees of the Bull were frequently renewed by succeeding Popes. Their example was followed by the kings of Spain. The missionaries were the zealous apostles of peace and true friends of the persecuted natives. They compiled grammars, dictionaries, and other works in the native tongue of the aborigines, and thus won the most savage tribes to Christianity. Together with the other religious orders, the Jesuits labored in Peru, Chili, and Mexico. Bishoprics were established in the different parts of Spanish America, seminaries founded, and provincial and diocesan synods held to promote the cause of religion. The clergy and religious were animated with zeal for souls. St. Louis Bertrand labored in Columbia, St. Francis Solano in La Plata and Peru. St. Peter Claver became the apostle of the slaves. St. Rose of Lima is the first canonized saint of America. To the Catholic Church America owes her discovery and her civilization. See MISSIONS.

Christians or Christian Connection.— The name adopted by a religious denomination in the United States, which originated, in 1793, in a secession from the Methodists of Virginia and North Carolina, led by the Rev. J. O'Kelley, and at first called "Republican Methodists." The name was changed that it might express their renunciation of all sectarianism. This sect must not be confounded with the "Christian Churches" or "Disciples of Christ." They are widely scattered throughout the United States, and in 1895 had 1,300 Churches, 1,380 ministers, and 9,500 communicants. Their principles create each congregation into an independent body and the Bible is their only rule of faith, which every person is at liberty to interpret for himself. Membership is obtained by a simple profession of belief in Christianity. As a rule they are antitrinitarians and immersionists.

Christians (*Chaldean*).—The Chaldean Christians, or converted Nestorians, are to be found chiefly in Persia, Kurdistan, Mesopotamia, and Turkish Armenia. They are ruled by the "Chaldean Patriarch of Babylonia," who resides at Mosul and Bagdad. He has under him two archbishops and ten bishops. In 1892, the Nestorian patriarch Marchisnu, with the last remnants of his sect, sought union with the Holy See, thus putting an end to what was once known as the Nestorian schismatic Church. In Persia and the surrounding countries the Catholics of various rites number about 63,000. See ORIENTAL RITES.

Christians of St. Thomas.— Name given to the ancient Christians which the first Portuguese conquerors found spread around Calicut, and who pretended to be descendants of the people whom St. Thomas converted in his apostolate of the Indies. They are Nestorians of the Chaldean rite and belong to the Nestorian patriarchate of Babylonia.

Christmas (Feast of the Nativity of our Lord).— The institution of this feast, which is celebrated on December 25th, is attributed to Pope Telesphorus, in the year 138. Originally, Christmas Day was often confounded with the feast of Epiphany. On the feast of Christmas Day, the Catholic priest is permitted to say three Masses, in commemoration of the temporal, spiritual, and eternal birth of Christ. Whenever Christmas Day falls on Friday, it is permitted to eat flesh-meat.

Christology.— That part of theology which treats of the person and work of Christ. Dogmatic theology is divided into Ontology and Christology.

Christolytes.—Name given to heretics of the sixth century who pretended that Christ descended into hell with both body and soul, that He left both therein, and ascended into heaven only with His divinity.

Christopher (ST.).— A martyr of the third century. He is said to have lived in Syria, and to have been of prodigious stature and strength. As a penance for having been a servant of the devil, he devoted himself to the task of carrying pilgrims across a river where there was no bridge. Christ went to the river one day, in the form of a child, and asked to be carried over, but his weight grew heavier and heavier till his bearer was nearly broken down in the midst of the stream. When they reached the shore, the child said, "Marvel not, for with Me thou hast borne all the sins of the world." Christopher is usually represented as bearing the infant Christ and leaning upon a great staff. F. July 5th.

Chrodegang (ST.).— Bishop of Metz; was born in Brabant, in 712. Kinsman of Pepin the Short; became chancellor of Charles Martel, to which office was joined that of Bishop of Metz (742). He was a great statesman and ecclesiastic. We owe to him a famous rule concerning the canons of his cathedral. He died March 6th, 766.

Chronicles. See PARALIPOMENA.

Chronology.—There is no science so full of difficulties as that which treats of events lost in the night of ages. It strikes against uncertain periods, where it is fain to depend upon inference and conjecture. Where written documents are wanting, we are reduced to calculate the number of generations, to invoke astronomical accounts, the eclipses, and to examine monuments. A passage of Confucius which indicates thirty-five eclipses of the sun, has permitted us to calculate that the facts of which he speaks must have taken place between the years 720 to 481 B. C., but this is only one point in the space of ancient times. The first people of Italy,

Gaul, and Germany, had no chronology properly speaking. We find a limited ancient chronology, beginning with the tenth century B. C. Thanks to the discovery of the "Marbles of Paros," we have been enabled to recover the chief events of the annals of Greece, from the foundation of Athens, about 1558 B. C., until the year 200 of our era. The Roman chronology has been determined according to the "Consular Fathers" or "Capitoline Marbles," which were unearthed in the ancient Forum in 1547. For Egypt we have the "History of Manetho" in the extracts transmitted to us by Julius Africanus and Eusebius; moreover, the hieroglyphics recently deciphered, the continual excavations and the discoveries made in the hypogene of the land of the Pharaos, have furnished new secrets to chronology. Finally, the Bible offers to chronology the most authentic and precise sources, and according to the accounts it furnishes has been established the era followed by all the Christian peoples.

The first thing to observe in the chronological calculations, is the measure of time, the year which has served to establish the calendar, either according to the solar month, or according to the lunations. It is requisite also to study the cycles which are periods of time succeeding one another in determined intervals. Among the Romans, the cycle of indication was composed of fifty years or three lustres, but without connection with the astronomical movements. The word *era* designates a memorable epoch which serves as a starting point for the calculation of the years, anterior and posterior to the event which it designates. History mentions at least twenty different eras, the best known of which are: the Era of the Olympiads, 776 B. C.; the Era of the Foundation of Rome, 752 B. C.; the Julian Era, 45 B. C.; the Era of Mohammed or Hegira, 622 A.D.; finally the Christian Era or the Incarnation of Jesus Christ. The latter, to which is referred all the others, is based upon the text of the Bible, but since we have three principal ones (the Hebrew, the Samaritan, and the Greek of the Septuagint) notable divergences have resulted from it in regard to certain dates, so that from the creation of the world till the birth of Jesus Christ is counted, according to the Septuagint and Vulgate, 5228 years; according to the Samaritan, 4293 years, and according to the Hebrew, 3992 years. A learned chronologist of the sixteenth century, Usserius, has modified these calculations and fixed the period before Christ at 4000 years. Then came the Benedictines of the eighteenth century, who, in their learned work, *Art to Verify the Dates*, fixed the duration of the world before Christ at 4963 years. Finally, in our time, a new system has been established by the Abbé Chevalier, who, by means of observations, endeavors to bring into agreement the different texts of our Sacred Books, and reconcile them with the accounts given by the most ancient authors, as well as with those that result from modern discoveries in Assyria and Egypt; thus he attempts to fix the origin of the world in the year 5949 B. C.

Chronology (*Biblical*).—We do not find in the Bible a complete chronology, nor a fixed era or epoch at which the numeration of the years commences, and in this sense we can say, repeating the words attributed to Silvestre de Sacy: "There is no Biblical chronology." But there are in the Scriptures some figures, dates, and chronological accounts, which may serve to form a system of Biblical chronology. It is the same with the Egyptian monuments, which only indicate the years of a reign, with the help of which the chronologists calculate the dates of Egyptian history. We have, therefore, as much right to speak of a Biblical chronology as of an Egyptian chronology.

But the Bible does not contain an ordinary history: it is the work of God; it has been written under the inspiration of the Holy Ghost. Hence we may ask whether the Biblical chronology is inspired and whether it forms a part of the divine revelation. Certainly, the sacred writers have written, under divine impulse, some dates, and furnished chronological accounts which were inspired by God, and consequently exact. These teachings which formed part of the divine revelation, would constitute a revealed chronology, if it were certain that the inspired authors desired to point out the age of the world and the regular succession of time and historic events in Israel, and that they have indicated all the necessary dates. Some, undoubtedly, had the design to fix chronologically the epoch of the events which they related; but not all took this care, and the chronographers establish in their writings many breaks or simple chronological approximations.

The Bible contains, therefore, chronological accounts which are incomplete and insufficient to form a revealed and certain chronology. We might arrange them systematically, but the calculation resulting therefrom would remain doubtful and faulty. It would not enforce the assent of any Catholic, who would always have the right to discuss and reject it. Moreover, all the figures of the Bible have not reached us in their primitive integrity, and the dates present themselves to us with such variations that criticism is unable to restore with any certainty the original text. This evident alteration of dates still further increases the uncertainty of chronological calculations. Furthermore, the Catholic Church never had an official chronology. She has always permitted discussion of the numerical variations of the sacred text, and liberty of reckoning the duration of the Biblical periods. We shall set forth briefly the results obtained by the chronologists, passing successively over the principal epochs of the Biblical history.

I. DATE OF THE CREATION OF THE WORLD.— The Bible does not fix the era of this supreme event; it narrates only that God created heaven and earth "in the beginning," without fixing precisely the epoch of this "beginning." It also describes the primordial condition of the terrestrial globe as a state of chaos, of confusion, and of disorder, during which dense darkness covered the surface of the chaotic elements (Gen. i. 1, 2). It does not inform us as to the duration of this primeval period. Until the nineteenth century, critics generally did not distinguish the date of the creation of the world from that of the creation of man, from which it was separated, they commonly believed, only by six days of twenty-four hours. Previously, however, some more perspicuous writers, such as St. Justin, St. Gregory of Nazianz, Gennadius of Marseilles, and Petavius, had admitted an indefinite period between the creation of primordial matter and its definitive organization. (Cf. Motais, *Origine du Monde d'après la Tradition*, c. ii., pp. 17–42.) The present interpreters acknowledge almost unanimously that Moses is silent as to the space of time that elapsed between the primitive creation and the production of the light on the first genetical day. Several even consider the days of creation as periods of an indeterminate duration (see COSMOGONY), and all critics leave to the astronomers and geologists the task of determining the time necessary for the formation of the planetary bodies and the geological strata. Besides, science, no more than exegesis, possesses the means of estimating this time with precision and certainty. Reliable time gauges are wanting. However, geologists, in accord with astronomers, allow centuries to the igneous state of the earth, and it is a fact demonstrated beyond question that its planetary phase goes back to a very ancient origin. The earthly stratifications, the configuration of the continents, the changes of the flora and fauna, have required centuries. The geologists who venture to fix by figures the age of the world arrive at very different conclusions. Their calculations, which start from different hypotheses, are based on the time necessary for the action of existing causes. But, while always identical in their essence, the forces of nature must certainly have varied in their mode of action. Their intensity has been more or less powerful, and their associations, more or less complex, have deviated in a large measure from the combinations at present existing. Hence we can admit only with great reserve the numerical results at which different scientists have claimed to arrive. Reputable geologists do not believe they exaggerate in estimating at some millions of years the time necessary for the geological formations. According to this the figures might vary from 1 to 20, sometimes from 1 to 100, millions of years without any one of the extreme results meriting less confidence than another. Hence, it would not be unreasonable to place between 20 and 100 millions of years as the duration of time involved in the sedimentry formations.

II. DATE OF THE CREATION OF ADAM. — The Biblical times can be measured only from the appearance of man upon earth. However, the sacred text does not determine chronologically the origin of man in a formal and precise manner. Nowhere is it said: Adam was created at such a date. This date is the result of the calculation of all the chronological references contained in the Old Testament. Now, with the same data and employing the same processes, chronologists have arrived at very divergent figures. Alphonse des Vignolles has collected more than two hundred different calculations, "of which the shortest

counts only 3,483 years from the creation of the world to Jesus Christ, and the longest counts 6,984 years. This is a difference of thirty-five centuries." Ricoli has drawn up a table of seventy of these systems. Father Tournemine, at the end of his edition of Menochius, gives the ninety-two most famous. The *Art of Verifying Dates* notes one hundred and eight. The modern Jews place the creation in 3761 before our era; Scaliger, in 3950; Petavius, in 3983; Usserius, in 4004; Clinton, in 4138; the new edition (1820) of the *Art of Verifying Dates*, in 4963; Hales, in 5411; Jackson, in 5426; the Church of Alexandria, in 5504; the Church of Constantinople, in 5510; Vossius, in 6004; Panvinio, in 6311; the Alphonsine tables, in 6984. These very different conclusions result from the fact that chronologists follow diverse accounts of the sacred text and combine after their own fashion the chronological data of the Bible. Further on we shall discuss the bases of these systems, and we shall have to determine whether there is reason to increase, as many of our contemporaries believe, the age of man upon earth. Our discussion will not be hampered by any dogmatic decision. The Roman Church, which has chosen the Vulgate as the official edition of the Bible, has kept in the Martyrology, which forms a part of her liturgy, the date of 5199, drawn from the Septuagint, for the creation of man. The Fathers and the Catholic exegetists have differed on this subject, and nobody disputes the right of geologists, paleontologists, and chronologists to search out scientifically the time that elapsed from the creation of man to the birth of Jesus Christ.

Certain supporters of prehistoric archæology have abused this liberty and assigned a very remote antiquity to mankind. Abbé Hamard, a great authority on this subject, is of the opinion that neither geology nor prehistoric archæology obliges us to fix the date of the creation of man many thousands of years earlier than is commonly thought. Yet we must acknowledge that, while rejecting the fantastic figures of some writers, Catholic scholars admit the appearance of man upon earth at a more remote date than that which results from the highest Biblical chronology. M. de Lapparent, a noted French authority, believes that the origin of man is interglacial and that it goes back, as far as it can be expressed in figures, to thirty or thirty-two thousand years. Others believe that man is of postglacial origin, and the Marquis de Nadaillac has repeatedly attributed to the existence of man upon earth a duration from ten to twelve thousand years. Be this as it may, we shall have to examine further back, whether, in default of geology and paleontology, history obliges us to raise the date of the origin of man and to increase the duration of the existence of mankind upon the earth. We have also to determine in what Biblical epoch the chronological increase can and ought to be made.

III. From Adam to the Deluge.—The time which elapsed in this interval is calculated according to the genealogy of the descendants of Adam in the line of Seth (Gen. v. 1–31). This genealogy comprises ten patriarchs and nine generations; it notes the age of the patriarch at the time of his paternity, the number of years he lived after the birth of his son, and the total duration of his life. By adding the ten figures of the age of the patriarchs to the birth of their sons, we easily obtain the duration of the period. This simple calculation gives, however, notably divergent sums, because it is computed from different dates. We possess, indeed, three accounts of the Pentateuch; the first is represented by the version of the Septuagint, the second by the massoretic Hebrew text and the Vulgate of St. Jerome, and the third by the Hebrew text of the Samaritans. The following table will enable us to judge at a glance the difference in the figures:—

Names of the Patriarchs	Age at the Birth of the Sons		
	Greek	Hebrew & Vulgate	Samaritan
Adam	230	130	130
Seth	205	105	105
Enos	190	90	90
Cainan	170	70	70
Malaleel	165	65	65
Jared	162	162	62
Henoch	165	65	65
Mathusala	167	187	67
Lamech	188	182	53
Noe	500	500	500
From Noe to the Deluge	100	100	100
Total	2,242	1,656	1,307

We see here that the Hebrew and Samaritan computations are generally in

accord, and present with the Septuagint a divergence of one hundred years for the epoch of paternity of the several patriarchs, except for Noe, about whom the three texts are in accord. But there are among them differences of detail. The Samaritan diminishes by one hundred years the age of Jared at the birth of Henoch; by 120 years, that of Methusala at the birth of Lamech, and by 129 years that of Lamech at the birth of Noe; it differs, therefore, from the Hebrew by 349 years and from the Septuagint by 935 years. On the other hand, the manuscripts of the Septuagint present differences. We have adopted the figures of the *Vaticanus;* the *Alexandrinus* has twenty years more, and this total coincides with the calculations of Julius Africanus. Josephus arrived at a total of 2,156. We are reduced to conjecture to explain the origin of these divergences. They are too numerous to make us believe that they are due to the carelessness or ignorance of the copyists. Undoubtedly, nothing is altered in the transcription of manuscripts so easily as figures. But if we had to attribute the established divergences solely to this accidental cause, we could not account for the almost regular process of increase or subtraction of one hundred years. It is also necessary, it seems, to suspect, with St. Augustine (*De Civ. Dei*, xv. 13), a willful juggling with the figures, without our being able to say when, where, by whom, and how it was done. Whom shall we hold responsible, the Jews of Palestine or the Alexandrine Jews? Was the process one of addition or subtraction? All these hypotheses are admissible. Certain critics have supposed that the Jews of Palestine reduced the age of the first men. "One might say that the Israelite desired, by systematically abridging the duration of the succession of the patriarchs, to cut short the numberless genealogies, which were nothing else but cosmogonies, like that of Berosus and of Sanchoniathon, and thus to combat polytheism, of which they were a constant source." (Ph. Berger.) And F. Lenormant adds: "Perhaps it would be permissible to suppose that it was about the epoch of the Captivity that the Hebrews, just when they had knowledge of the fabulous periods, begotten by the speculative imagination of the Chaldeans, began to feel scruples about the figures of their own books, and, wishing to guard against the possible danger of an analogous temptation, shortened their primitive chronology in order to prevent its indefinite extension like that of the Gentiles." Paul Pezron, thought that the Rabbi Akiba had dared to set hand on the divine Scriptures and had abridged the years in the Hebrew text. Other critics have made analogous suppositions. Lenormant, who admits the willful shortening of the Hebrew account, also believes in a systematic lengthening of the Septuagint. The authors of the Alexandrine version revised the Hebrew text to put it in accord with the calculations of the Chaldeans, and increased by one hundred years the age of the patriarchs at the birth of their first son. St. Augustine (*loc. cit.*) recognized these intentional revisions; but instead of making the Septuagint responsible, he attributes them to a later scribe, who is supposed to have introduced them into his copy of the Greek version of the Pentateuch. The Samaritan version might be no more exempt from willful alteration, and its chronology might be the result of an artificial combination. The shortening of the Hebrew text is clear, and its purpose is to square the dates thus obtained with the cycle of the sabbatic years. (Lenormant, *Les Origines.*)

We may admit that the figures of the three versions of the Pentateuch are not certain, and that its true version may never be known. But we cannot admit with Lenormant that the figures of duration of life of the antediluvian patriarchs are "cyclic numbers." We maintain their historical character which they had in the original text, and which they would still have if the text had come down to us in its entirety. Some critics have thought they found it in one of the three versions. Pezron followed the version of the Septuagint. Father Hummelhauer regards it as certainly faulty, because it makes Mathusala survive the Deluge fourteen years. Its figures are less certain than those of the Hebrew text. The Samaritan version appears preferable even to that of the Massorets. They differ only for Jared, Mathusala, and Lamech. Now, while the Hebrew dates the death of Mathusala only from the year of the Deluge, the Samaritan makes Jared and Lamech die in the same year. According to the opinion of Father Hummelhauer, the Hebrews revised the figures in regard to these two patriarchs in order not to confound them with the impious generation swallowed up by the waters. But we are also permitted to suppose that the Samaritans arranged

these figures in order to terminate the life of the three patriarchs in the last year of their chronological system. Mgr. Lamy favors the massoretic text, which represents the text received in Palestine and is proven to be not less ancient than the version of the Septuagint. One conclusion is forced upon every impartial reader, namely, that for this period the Biblical chronology is altogether uncertain. Critics even discuss, as we shall see very soon, the chronological meaning of the patriarchal genealogies, which they suppose to be incomplete.

IV. FROM THE DELUGE TO ABRAHAM.—The duration of this period is measured by the genealogy of Sem, son of Noe (Gen. xi. 10–26), and is reckoned by the same method as the length of the preceding period. Here, also, we possess three versions, which differ from one another and have not the same relation between them as in the preceding. The following table sums up the data which serve for calculation:—

NAMES OF THE PATRIARCHS	AGE AT THE BIRTH OF THEIR SONS		
	Greek	Samaritan	Hebrew
Sem (after the Deluge)	2	2	2
Arphaxad	135	35	35
Cainan	130		
Sale	130	130	30
Heber	134	134	34
Phaleg	130	130	30
Reu	132	132	32
Sarug	130	130	30
Nachor	79	79	29
Thare	70	70	70
Abraham (until his vocation)	75	75	75
TOTAL	1,147	917	367

Thus the three texts are in accord only for the years of Thare and Abraham. The Samaritan, which in the preceding period was generally in accord with the Hebrew, follows it now only once, namely, for the age of Arphaxad. It coincides with the Septuagint for six generations, of which five have each one hundred years more than the Hebrew, and one, that of Nachor, only fifty years. The Greek counts one generation more than the two others, that of Cainan; finally, its manuscripts present variations which have produced different results. Eusebius counts from the Deluge until Thare, 945 years; Theophilus of Antioch, 1070; Julius Africanus, 993; Clement of Alexandria, until the vocation of Abraham, 1250.

The figures of the genealogy of Sem are still more corrupted than those of the genealogy of Seth, and criticism is powerless to restore them to their pristine state. According to Father Hummelhauer, the Samaritan text is less sure and less authentic at this point than previously, because it presents only the total duration of the lives of the patriarchs of this line. The difference of one hundred years in the age of the ancestor at the birth of his son is the result of a subtraction or addition. The subtraction must have been wrought in the Hebrew text, it is said, in order that the postdiluvian patriarchs, whose lives are diminished, might not have begotten their sons at a more advanced age than the antediluvian patriarchs. The reason is futile, for the genealogical list of Sem may omit the first generation of this patriarch, to speak only of that of the ancestors of Abraham. One may maintain, for a stronger reason, that the figures of the Hebrew have been diminished. While this text gives to Nachor only 29 years at the birth of Thare, both the Samaritan and Greek attribute to him 79 years. Why this inferior number and not 129 years, if an addition of one hundred years had been made to the preceding figures? We can understand better the different reading in the hypothesis of a subtraction. If they have cut off a hundred years from the figures above one hundred, this operation has been found impossible on the figure 79. The calculator removed only fifty years and obtained the number of 29 years. The authenticity of Cainan in the Septuagint has been disputed. The affirmative is supported on the presence of this personage in the genealogy of Jesus, drawn up by Luke (iii. 36). Although the textual criticism of the Gospels is favorable to the insertion of Cainan in this genealogy by the Evangelist himself, several Catholic exegetists presume that the name of Cainan was interpolated quite early into the text of St. Luke by a copyist who desired to make the Evangelist agree with the Septuagint. However it may be as to this particular point, we are forced once more to the conclusion that we are not certain of possessing the true figures written by Moses in Genesis, and that we cannot draw from them a sure chronology.

While the commentators have always believed that Moses had the intention of

giving in the genealogies of Seth and of Sem a real chronology, which it is impossible to recover to-day, modern apologists have maintained that the author of Genesis had not the intention of furnishing the elements of a general chronology. The ancient chronologists were persuaded that there were no breaks in the chain of the patriarchal generations, and that the genealogical lists were continuous. Now, the Bible presents examples of intentional omissions and missing links in the genealogies. In order to have three series of fourteen names in the genealogy of Jesus, St. Matthew (i. 8) omits three kings — Ochozias, Joas, and Amasias — between Joram and Ozias. The list of the high-priests (I. Esdr. vii. 1) is certainly shortened, and to convince ourselves of this it is enough to compare it with I. Par. vi. 1. Esdras himself (I. Esdr. vii. 1–5) shortened his own genealogy, and between Azarias, whom he calls son of Maraioth, and Maraioth himself, he omits five members, Johanan, Azarias, Achimaas, Achitob, and Amarias, named in I. Par. vi. 7–14.

Now, in these fragmentary genealogies, the disjoined members are, however, reunited in the generative account, "he begot," or by the name of "son." The consequence of this is that in the Bible, as might be proved by other examples, the verb "to beget" and the name "son" mark the relation between a grandfather and a remote descendant as naturally as between a father and his son. The use of the verb "to beget" in the genealogy of Sem is, therefore, not necessarily a proof of the continuity of the generations, and it permits the insertion of omitted members there as well as in the genealogy of Jesus in St. Matthew. It has been objected, it is true, to this conclusion that the particular form of the patriarchal genealogies, in which the names are included in two or three series of numbers, excludes the idea of a lapse of continuity, and it appears contrary to the obvious and natural sense of the Mosaic account to translate Gen. xi. 10 by: "Sem, at the age of 100 years, begot *a son from whom is descended Arphaxad*," when in verses 12 and 13 his very name designates Arphaxad himself. To this objection Father Brucker answers judiciously that in this interpretation the same signification, perfectly determined, is attributed to the name of Arphaxad in the whole context. The metonymy is not in the names, which always remain the names of distinct individuals; it is in the verb *genuit*, "he begot," which we must understand in the sense *genuit mediate*, "he begot mediately." Therefore, the genealogies may be discontinued and pass generations, even when the mention of a patriarch is accompanied by figures of years. Against the hypothesis of breaks Mgr. Granclaude has appealed to all tradition. According to him, all the Fathers of the Church, in the quality of authorized interpreters of the Bible, and after them all the Catholic exegetists down to our days, have received the Biblical genealogies as the absolute rule of chronological calculations and have never supposed the least omission therein. Hence, there is here a common sentiment, which cannot be abandoned without rashness, unless it is clearly indefensible. This unanimous opinion of the Fathers does not exist, because they have differently interpreted the figures of Genesis, and their view does not constitute a traditional teaching against which we may not be permitted to go. Therefore, we can without rashness maintain that the Biblical genealogies are not continuous.

Moreover, this lack of sequence in the genealogy of Sem, in itself possible and probable, must necessarily be admitted if we wish to put sacred history, from the Deluge to Abraham, in accord with profane history. Compared with the antiquity of the ancient peoples, the chronology drawn from the Hebrew text is insufficient with its 367 years; the longer one of the Septuagint is certainly very restricted, if not too much so. We shall not insist on the great antiquity of the Chinese and Hindoos, for their traditions are certainly fabulous. Father Gaubil has commenced the dated history of the Chinese with the reign of the Emperor Yao, in the year 2357 before our era. Yet, in this epoch China had already been thickly inhabited and much advanced in civilization; but the time necessary for the establishment of the Celestial Empire is easily reconciled with the Septuagint. The connected history of the Hindoos goes back only to the fifteenth century before our era. Assyriologists generally admit that the first kings of Chaldea existed about thirty or even forty centuries before our era, that is, one thousand or even two thousand years before the epoch of Abraham. Although the chronological accounts furnished by Berosus may be in great part

fabulous, the high antiquity of Chaldean history is revealed to us by monuments recently brought to light. Assurbanipal (668–628) relates that in his conquest of Susiana, in 633, he brought back to Erech a picture of the goddess Nana that Kudur-Nakhundi had carried off 1,635 years before, consequently 2,274 years before our era. A more ancient date is inscribed on a cylinder of Nabonidus, King of Babylon. While repairing the Temple of the Sun, at Sippara, this prince found, thirty-two feet under ground, the dedication composed by the first builder, Naram-Sin, son of Sargina, 3,200 years previously. Since Nabonidus reigned about 550 B. C., his calculation carries back the reign of Naram-Sin to about the year 3800 B. C. The Deluge, which was known to the Chaldeans and Babylonians, therefore goes back more than 4,000 years, for Naram-Sin had predecessors posterior to this cataclysm. (Cf. Lenormant, *Histoire Ancienne de l'Orient.*) The postdiluvian chronology of the Septuagint, which is the highest, is therefore insufficient. The same conclusion is deduced from the history of Egypt. Manetho, a Sebennytan priest of the third century before our era, attributed to Egypt an antiquity of 30,000 years before Alexander the Great. Passing by the mythic reigns, there still remain thirty historical dynasties, which begin with Menes and which fill a space of about 5,000 years. Now, the history of Manetho, beginning with the eighteenth dynasty, has been confirmed by the royal lists reproduced in the papyrus of Turin and the tables of Abydos, of Saqqarah, and of Karnak. Nevertheless, Egyptologists still disagree on the subject of the total duration of the Egyptian history, because they adopt different starting points, and dispute about the continuity or the simultaneousness of the dynasties. If all have been successive, their history goes back 5,000 years; if many have been contemporaneous or collateral, their history may be reduced to the limits of the chronology of the Septuagint. But it appears that if some have reigned simultaneously, the majority of them have succeeded one another, and the duration of their existence exceeds that of the fifteen generations which the Bible places between the Deluge and Moses. Besides, were it absolutely impossible to determine in a precise manner the beginning of historical times in the valley of the Nile, it remains proven that the beginnings of this country are very ancient. From the period that it becomes known to us, Egypt appears with a very advanced civilization, highly developed polytheistic religion, and every indication of an already lengthy existence. Considering it only as it was in the time of Moses, "can we (without supposing omissions in the genealogies of chapter xi. of Genesis) comprise within the space of fifteen generations the multiplication of mankind after the Deluge; the dispersion of the peoples; the forgetting of revealed or natural religion; the rise of polytheism and of idolatry; the colonization of Egypt; the formation of a civilization different from the Asiatic, with its language, its writing, and peculiar religion; the differentiation of the races, white, black, colored; the succession, generally *from father to son*, of more than one hundred kings known by their monuments to have governed the whole of Egypt, without taking into account a much larger number that reigned over that country, but of whom we have not yet discovered any monuments or inscriptions?" (E. Pannier, *La Chronologie des Temps Primitifs.*)

If profane history obliges us to lengthen the Biblical history, it is in the period which extends from the Deluge to Abraham that the increase should take place. To what extent this is necessary we cannot exactly tell. Some Egyptologists find themselves only "somewhat inconvenienced" to make the history of Egypt coincide with the chronology of the Septuagint. Others require an increase of thousands of years. The exegetists cannot say between what links of the genealogy of Sem they should insert those that are missing. It cannot be between Noe and Sem, nor between Thare and Abraham, whose direct relations of paternity and filiation are expressly marked in Scripture; it may be between other links of the genealogical chain, whose bonds are less close.

V. From the Call of Abraham to the Departure from Egypt.—The Bible expressly marks the principal dates of this period. Abraham was 75 years old when he left Haran to go into the country of Chanaan (Gen. xii. 4). He was 100 years old when the birth of Isaac was announced to him (xvii. 1, 17; xxi. 5). At the age of 40, Isaac married Rebecca, and 20 years afterwards Esau and Jacob were born (xxv. 20, 26). Hence, 85 years had elapsed between the arrival of Abraham in Palestine

and the birth of his grandsons. Jacob was 130 years old when he went to Egypt (xlvii. 9). His sons dwelt in this country 430 years (Ex. xii. 40). All these figures added give to this period a total of 645 years.

The date of the sojourn of the Israelites in Egypt alone is contested. The version of the Septuagint and the Samaritan Pentateuch present (Ex. xii. 40) a notable difference, which is confirmed by the Targums of the pseudo-Jonathan and of Jerusalem: "The time which the children of Israel and *their fathers* dwelt in Egypt and *in the country of Chanaan* was 430 years." This computation has, therefore, for its starting point the arrival of Abraham in Palestine. Now, as from this epoch until the coming of Jacob into Egypt 215 years elapsed, the sojourn of the Hebrews in the land of Gessen had also a duration of 215 years. Josephus reproduces this calculation, and, according to Calmet, most of the commentators adopt this view and follow the reading of the Septuagint. But this reading was not found in all the ancient manuscripts of the Greek version, for St. Theophilus (*Ad Autolycum*) wrote that the Israelites sojourned 430 years in Egypt. St. Chrysostom, who proposes the period of 215 years (*In Genesim*, *Hom.* xxxvii.), admits, however, elsewhere (*In Act. Apost. Hom.* xvi.), that the Hebrews remained in the country of the Pharaos 400 years and more. The Talmud of Jerusalem, treatise on *Meghilla*, points out verse 40 of chapter xii. of Exodus as one of the thirteen passages which the Septuagint has modified in its translation of the Pentateuch on account of King Ptolemy. Besides, the words, "and their fathers," . . . "and in the land of Chanaan," are hardly in agreement with the context, which speaks only of Egypt, and appear to be glosses added to the original text.

The adherents of the shortest date confirm their opinion by the testimony of St. Paul (Gal. iii. 17) and by the less extended genealogy of Moses. The Apostle, indeed speaks incidentally of the date of the promulgation of the Law, made 430 years after the promise. But he does not fix precisely the starting point of these 430 years, and instead of putting it at the first promise of God to Abraham, on his entry into the land of Chanaan, we might refer it to the later promises repeated to Abraham, Isaac, and Jacob. As to the genealogy of Moses, we may properly consider it as one of those abridged genealogies of which we have spoken.

The Hebrew text which gives a duration of 430 years, does not stand alone. It is reproduced in the Targum of Onkelos, the Peshito, the Latin Vulgate, the Arabic version of Saadias, and the Greek version of Venice. It is confirmed by other Biblical accounts. The time of the captivity of the Hebrews had been foretold by God to Abraham: "Know thou beforehand that thy seed shall be a stranger in a land not their own, and they shall bring them under bondage and afflict them four hundred years." (Gen. xv. 13.) This prophecy recalled by St. Stephen (Act. vii. 6–7), is also found in the version of the Septuagint, as well as in the Hebrew text, and announces in round numbers, the length of the sojourn of the Israelites in Egypt. God adds (verse 16) that the posterity of Abraham shall return into Palestine in the fourth generation (Hebrew: *dôr*). The word *dôr* signifies "period of the human life," and may be understood as the space of one century. Interpreters refer also to this prophecy the words of St. Paul in his discourse in the synagogue of Antioch of Pisidia (Act. xiii. 19–20). They adopt the reading of the Vulgate, which, from the critical point of view, is the best, and they understand the number of *about* 450 years in the 400 years of Genesis xv. 13, plus the 40 years of sojourn in the desert and the seven years of the conquest of Palestine by Josue. Achior, general of the Ammonites, reported later on to Holofernes that the Israelites had multiplied in Egypt during four hundred years to such an extent that they formed a numberless army (Judith v. 9). According to some interpreters, Ezechiel (iv. 5–6) foretold a second bondage of Egypt, the duration of which is estimated at 390, plus 40 days, that is 430 years, for the days designate years.

To these exegetical proofs we may add in favor of the figure 430 an argument drawn from the history of Egypt. It is very probable that Joseph was led away into Egypt under the Shepherd Kings, and it is generally believed that it was under the Pharao Apapi II., whom Manetho calls Apophis. Now, between the reign of this king and that of Menephtah, under whom the exodus took place, "we must place the 150 years which at least, according to the Egyptologists, were necessary for the indigenous chiefs to destroy the domination of the Shepherds; then the whole duration of the eighteenth dynasty

and of a portion of the nineteenth, that is, more than sixteen reigns, of which two (those of Thotmes III. and of Rameses II.) alone embraced 121 years." (J. Brucker, in *The Controversy* of Sept. 15th, 1886.) The duration of the sojourn of the Hebrews in Egypt has been, therefore, really 430 years. Consequently, if, as Oppert believes, the exodus took place in 1493 B. C., the entering of the Israelites into Egypt goes back to 1923, Jacob was born in 2053, and Abraham arrived in Palestine in 2138. But these figures are far from being certain.

VI. From the Exodus to the Building of the Temple of Solomon.—All the Egyptologists, guided by the synchronism of the epochs and by the entirety of the facts, are agreed in placing the departure of the Hebrews under the nineteenth dynasty, but they are divided as to the name of the king under whom this great event took place. Some, like Maspero, say it was Seti II.; Lepsius, Rougé, and Chabas, followed by almost all the learned investigators of France, England, and Germany, by Lenormant, Sayce, Brugsch, Ebers, etc., think it was Menephtah I. This divergence of opinions does not notably affect the date of the exodus. In fact, we cannot fix it exactly according to the chronology of the kings of Egypt, which is yet too uncertain. We have to determine it according to the Bible and the history of the kings of Juda and Israel. Oppert refers it to the month of April, 1493 B.C. The other chronologists deviate from him only by a few years.

The interval that separates the exodus from the building of the temple of Solomon is measured in precise figures (III. Ki. vi. 1); it was 480 years according to the Hebrew text and 440 years according to the Septuagint. This date has been much discussed. Critics have contested its authenticity; they have wished to make this a cyclic figure, because 480 is twelve times forty. Some chronologists found it too low and wished to raise it; others regard it too high and wish to lower it. The former support their contention on the chronology of the Book of Judges. The duration of each judicature is indicated by the sacred writer, and the total sum of the Biblical figures is 410 years. If we add the judicature of Heli, which was 40 years (I. Ki. iv. 18), and the interval from Heli to the fourth year of Solomon (an interval of 84 years), we obtain the sum of 534 years. With the 65 years, which elapsed from the going out of Egypt until the death of Josue, by omitting the two unknown figures of the judicature of Samuel before the coming of Saul and from the time that separates Othoniel from Josue, we reach, at the lowest figure, a total of 599 years. It coincides close enough with the calculation of 592 years which Josephus counts from the going out of Egypt until the building of the temple. The commentators of the Acts, who in this book (xiii. 20) adopt the reading of the "text received," grant to the period of the Judges a duration of 450 years and reject the date of III. Ki. vi. 1. In order to reconcile these apparently contradictory accounts, Danko has gratuitously supposed that the author of the Book of Kings, writing in the theocratic sense, passed over in silence the years during which the Israelites had given themselves up to idolatry and had been reduced to bondage. The only valid reconciliation is to admit that several judges were contemporaneous. A careful study of the text, moreover, suggests this solution, although we can only conjecture which judges have lived contemporaneously. Some Egyptologists have pushed still further the hypothesis of the simultaneousness of the judicatures, and with the design of establishing a perfect synchronism between sacred history and the history of Egypt, they have reduced from 300 or 350 years the period of the wanderings in the desert, of Josue, the Judges, and David. But Egyptian chronology beyond the twenty-second dynasty is not certain enough to weaken the account of the Book of Kings, which we uphold until there is proof to the contrary. If, therefore, the exodus took place in 1493, Solomon would have commenced the building of the Temple of the Lord in 1013 B. C.; but the synchronisms of ancient history seem to establish that it was only some years later that Solomon undertook this great work.

VII. From the Building of the Temple of Solomon Until its Destruction by the Chaldeans.—The dates of this period have been carefully noted in the last Books of Kings. The author, who had consulted sources lost today, gives two royal lists, that of the kings of Israel and that of the kings of Juda. Their reconciliation is extremely difficult, and the difficulties arising are not yet solved. St. Jerome, who had noticed them, wrote to the priest Vitalis (*Epist.* lii. 5) that to stop at these questions was rather the affair of an idle man than that

of a busy student. On the throne of Juda, Roboam reigned 17 years (III. Ki. xiv. 21; II. Par. xii. 13); Abia 3 (III. Ki. xv. 2; II. Par. xiii. 2); Asa 41 (III. Ki. xv. 10; II. Par. xvi. 13); Josaphat 25 (III. Ki. xxii. 42; II. Par. xx. 31); Joram 8 (IV. Ki. viii. 17; II. Par. xxi. 20); Ochozias 1 (IV. Ki. viii. 26; II. Par. xxii. 2); Athalia 6 (IV. Ki. xi. 3; II. Par. xxii. 12); Joas 40 (IV. Ki. xii. 1; II. Par. xxiv. 1); Amasias 29 (IV. Ki. xiv. 2; II. Par. xxv. 1); Ozias 52 (IV. Ki. xv. 2; II. Par. xxvi. 3); Joatham 16 (IV. Ki. xv. 33; II. Par. xxvii. 1); Achaz 16 (IV. Ki. xvi. 2; II. Par. xxviii. 1); Ezechias 29 (IV. Ki. xviii. 2; II. Par. xxix. 1); Manasses 55 (IV. Ki. xxi. 1; II. Par. xxxiii. 1); Amon 2 (IV. Ki. xxi. 19; II. Par. xxxiii. 21); Josias 31 (IV. Ki. xxii. 1; II. Par. xxxiv. 1); Joachaz, 3 months (IV. Ki. xxiii. 31; II. Par. xxxvi. 2); Joakim, 11 years (IV. Ki. xxiii. 36; II. Par. xxxvi. 5); Jechonias, or Joachin, 3 months and 10 days (IV. Ki. xxiv. 8; II. Par. xxxvi. 9); Sedecias, 11 years (IV. Ki. xxiv. 18; II. Par. xxxvi. 11). In the kingdom of Israel, Jeroboam I. reigned 22 years (III. Ki. xiv. 20); Nadab 2 (*ibid.* xv. 25); Baasa 24 (xv. 33); Ela 2 (xvi. 8); Zambri, 7 days (xvi. 15); Amri, 12 years (xvi. 23); Achab 22 (xvi. 29); Ochozias 2 (xxii. 52); Joram 12 (IV. Ki. iii. 1); Jehu 28 (*ibid.* x. 36); Joachaz 17 (xiii. 1); Joas 16 (xiii. 10); Jeroboam II. 41 (xiv. 23); Zacharias, 6 months (xv. 8); Phaceia 2 (xv. 23); Phacee 20 (xv. 27); Osee 9 (xvii. 1). Several of these figures do not agree with other chronological data of the Books of Kings and of Paralipomena, but it does not enter into our design to discuss them here.

A more general difficulty springs from the difference which the totals of these lists present in the period of their coincidence. In fact, if we add the figures from the first years of Roboam, when the separation of the two kingdoms commences, until the sixth year of Ezechias, during which Samaria was taken (IV. Ki. xviii. 10), we find for the kings of Juda a sum of 261 years, and for those of Israel only 240 years. Hence there is a disagreement between the two lists of about twenty years. Numerous theories of reconciliation have been supposed. Recent critics have diversely lengthened the reigns of Jeroboam II. and of Phacee; others have admitted associations of kings on the throne of Juda. More generally it is believed that the succession was regular and constant on the throne of David, and critics have introduced into Israel two inter-reigns or periods of anarchy. The first, which lasted eleven years, is placed between the reign of Jeroboam II. and that of his son Zacharias, who commenced to reign only in the thirty-eighth year of Azarias or Ozias of Juda (IV. Ki. xv. 8). The second, of nine years, is supposed to have existed between Phacee and Osee. But the sacred text seems to state that these princes succeeded one another consecutively, and it is hardly probable that the throne of Israel remained unoccupied at two different times during several years. These inter-reigns, which have no direct foundation in the Bible, are therefore hypotheses, invented by embarrassed chronologists, and they may be an indication that the ordinary chronology of the Jewish kings is too long.

There has been discovered at Ninive an Assyrian chronological canon, which agrees with the Biblical figures only on condition of reducing about forty years the total period of the reigns of the kings of Juda. It is a list of personages called *limmu* or eponyms, who gave their names to the year like the archons at Athens and the consuls at Rome. It commences in the reign of Binnirar II., in 893 B.C., and extends at least to 647. It therefore permits us to check the corresponding Biblical data. If the two chronologies are in perfect harmony for the taking of Samaria by the Assyrians in 721, there is manifest disagreement between them on several points. The critics until now have been unable to agree on the reconciliation of the divergent figures. Some defend the Biblical chronology, others abandon it. As it is artificial, and as the disagreement of the figures of the existing text of the Bible is certainly the result of the faults of copyists in the transcription of the numbers, we may hold, "at least provisionally, that the persons whose names are found mentioned together in the cuneiform inscriptions and which correspond with the Biblical names have been contemporaries, whatever embarrassment may be experienced in reconciling the dates furnished by the Bible, on the one hand, and by the Assyrian monuments, on the other." (F. Vigouroux, *La Bible et les Decouvertes Modernès.*) Let us examine the points of contact that create difficulty.

According to the Biblical chronology generally received, Achab, king of Israel, died in the year 897 B. C. Now the As-

syrian inscriptions record that he was defeated with the confederate kings at Karkar, by the king of Ninive, Salmanasar II., in 854, that is, more than forty years after the date usually assigned to his death. The declaration of the cuneiform texts is clear and precise, while the calculations of the Biblical chronologists may be erroneous. Therefore we have to admit, it seems, that Achab and Salmanasar II. were contemporaries.

Ozias, king of Juda, reigned, it is asserted, from 809 to 758. Now, the inscriptions of Theglathphalasar II. chronicle him as being at war with the latter king in the year 742 or 740, sixteen or eighteen years after his death. Manahem, king of Israel, occupied the throne from 770 to 759, and twenty-one years after the end of his reign in 738, the same Theglathphalasar enumerates him among his tributaries. To uphold the Biblical chronology Oppert believes that the Azriyahu of the inscriptions is not Azarias or Ozias, father of Joatham and grandfather of Achaz, but a usurper, the son of Tabeel, of whom Isaias speaks (vii. 6). As to Manahem, who paid tribute to Phul, he is distinct from Manahem II., tributary of Theglathphalasar. This explanation is inadmissible, and we have to acknowledge that Azarias, king of Juda, Manahem, king of Israel, and Theglathphalasar, king of Ninive, whom it seems we have to identify with Phul (IV. Ki. xv. 19–20; I. Par. v. 26), are contemporaneous.

The Biblical and cuneiform documents are found in disagreement on another point. The fourth Book of Kings (xviii. 13) tells us that Sennacherib marched against the cities of Juda in the fourteenth year of the reign of Ezechias, that is, in 713, because the Jewish king had mounted the throne in 727. Now, according to the canon of the eponyms, Sennacherib became king in 705, and his expedition against Palestine took place in 701. The sickness of Ezechias and the embassy of Merodach-Baladan, king of Babylon, would have taken place only after the disaster of Sennacherib (IV. Ki. xx. 1, 12). Now, Merodach-Baladan, would have reigned from 722 to 710. The best answer to this difficulty is to acknowledge that the Biblical account has disarranged the order of events. The sickness of Ezechias really took place in the fourteenth year of his reign, because the king lived fifteen years after his recovery, and his reign lasted 29 years. The embassy of Merodach-Baladan is posterior to Ezechias and may be placed in 703 or 702, when Merodach-Baladan, a native of Lower Chaldea, after having been driven away from Babylon, had again taken possession of the throne of this city. The invasion of Sennacherib took place in 701. If the Fourth Book of Kings put these three facts in an inverted order, it is probably because its author adopted the unchronological arrangement of the prophet Isaias (xxxvi.–xxxix.). The date (IV. Ki. xviii. 13) ought to be changed and put at the head of the account of the sickness of Ezechias.

It was the empire of Babylon that overthrew the throne of Juda. Before entering on his reign, Nabuchodonosor made a campaign against Nechao, king of Egypt; Joakim, king of Juda, acknowledged himself as his tributary. But he revolted and refused to pay the tribute. When Nabuchodonosor arrived at Judea, Joakim was dead and replaced by his son Jechonias. At the end of a three months' reign the latter was led away into captivity at Babylon. His uncle Sedecias was placed on the throne; he also revolted. Nabuzardan besieged Jerusalem, which, reduced by famine, capitulated in 599, after a long resistance. This date ends the period which we are studying.

Thus it is seen that the chronology of the kings of Israel and of Juda is not so clear and certain as is commonly believed. It needs to be brought into agreement with the Assyrian chronology. Father Brunengo has made the attempt to do this, and he has set the beginning of the schism of the ten tribes in the year 930 B. C., instead of 976 B. C., the date ordinarily assigned to it. Adopting this view, we will reproduce here the chronological list of the Jewish kings, adopted by Lenormant and Babelon: Saul, 1050–1012; David, 1012–973; Solomon, 973–932. In the kingdom of Israel: Jeroboam I., 932–911; Nadab, 911–909; Baasa, 909–886; Ela, 886–885; Zambri, 885; Amri, 885–873; Achab, 873–843; Ochozias, 843–842; Joram, 842–830; Jehu, 830–802; Joachaz, 802–785; Joas, 785–769; Jeroboam II., 769–744; Zacharias, 744; Sellum, 744; Manahem, Phaceia, and Phacee, overthrown and restored one after another, 744–732; Osee, 732–724. Fall of the kingdom of Israel, in 721. In the kingdom of Juda: Roboam, 932–915; Abia, 915–912; Asa, 912–870; Josaphat, 870–836; Joram, 836–831; Ochozias, 831–830; Athalia, 830–823; Joas, 823–783; Amasias, 783–

764; Ozias, or Azarias, 764–739; Joatham, 739–735; Achaz, 735–729; Ezechias, 729–688; Manasses, 688–645; Amon, 645–643; Josias, 643–612; Joacaz, 612; Joakim, 612–600; Jechonias, or Joachin, 600–599; Sedecias, 599.

VIII. From the Babylonian Captivity Until the Birth of Jesus Christ. — For this period a first date is furnished by Jeremias (xxv. 11); but the commentators are not in agreement as to the starting point of the duration of the seventy years' captivity. Some date it from the first deportation, which took place in the fourth year of Joakim, in 606 (or 608), according to the ordinary calculations, and find seventy years until the edict which Cyrus published in 536 (or 538), giving to the Jews the right to rebuild the Temple of Jerusalem (I. Esdr. i. 1). Others take as first date the destruction of Jerusalem (II. Par. xxxvi. 21–23), in 599, and as last the resumption of the building of the Temple, which took place in the second year of Darius, son of Hystaspes (Aggeus i. 1–14; I. Esdr. v. 1), in 519.

Be it as it may in regard to the commencement of the captivity of Babylon, as foretold by Jeremias, in the first year of Cyrus at Babylon, in 536, many captives returned into Judea, under the leadership of Zorobabel and of the high-priest Josue, and as soon as they had arrived they made the necessary preparations to rebuild the Temple of Jerusalem. But, on account of numerous obstacles, the building could be completed only in the sixth year of Darius, that is, in 516 (I. Esdr. vi. 15). In the seventh year of Artaxerxes, Esdras brought other captives back into Judea (I. Esdr. vii. 7). In the twentieth year of Artaxerxes, Nehemias, cupbearer of this prince, obtained the permission to rebuild the walls and gates of Jerusalem (II. Esdr. ii. 1–8). The identity of this king is disputed. Most of the exegetists admit that Esdras and Nehemias were able to gain, thirteen years apart, the favor of the same king, whom they identify with Artaxerxes I., called Longo-Manus, who reigned from 464 to 424. Therefore, Esdras could have brought back his caravan in 457, and Nehemias could have restored the walls of Jerusalem in 444, and he would have remained in Palestine until 433, the thirty-second year of the reign (II. Esdr. v. 14). Saulcy and Kaulen hold that it was Artaxerxes II., surnamed Mnemon. Van Hoonacker claims a distinction between the two kings. He believes that Nehemias returned to Judea the twentieth year of Artaxerxes I., but that Esdras, instead of having effected his return thirteen years previously, revived the Jewish religion only fifty-nine years afterwards, under Artaxerxes Mnemon (404–358).

From Nehemias, whose end is unknown, until the Machabees, there elapsed a period of 260 years about which we know very little and the chronology of which the Bible has not fixed. But the two Books of the Machabees date the events which they relate after the era of the Seleucides. This era starts with the autumn of 312 B. C. It is easy, then, to determine the dates of the Books of the Machabees. Mathathias rose against Antiochus Epiphanes in the year 145 of the Seleucides, consequently in the year 167 B. C.; he died in the year following (I. Mach. ii. 70). His son Judas was at the head of the revolt until his death in 161 (I. Mach. ix. 3, 18). Jonathas, brother of Judas, continued the struggle until 143. In the year 142, the first year of Simon, the Jewish nation became again independent (I. Mach. xiii. 41–42). Simon, who died in 135, was succeeded by his son, John Hyrcanus (I. Mach. xvi.). For the remainder of the Jewish history the Bible notes no other date except the death of Herod the Great. In the interval, the princes or kings who governed Judea were John Hyrcanus I., 135–107; Aristobolus I., 107–106; Alexander Janneus, 106–79; Hyrcanus II., 79–66; Aristobolus II., 66–63; Hyrcanus II., restored, 63–40; Herod I., 40–4 B. C.

IX. Duration of the Life of Jesus. —The beginning of the Christian era was fixed, in the sixth century, by a monk, Dionysius the Small, as occurring in the year 754 of the foundation of Rome. According to him, our Lord was born on December the 25th of the year of Rome 753. But he was mistaken in his calculations, and made the Christian era begin too late. The date of the birth of our Lord is controverted. What is certain is that Jesus Christ was born under Herod (Matt. ii. 1), at the time when a census was taken, as ordered by Augustus (Luke ii. 1–5). The determination of these two facts of the evangelical account marks the precise epoch of the birth of Jesus. According to Josephus, Herod reigned thirty-seven years, if we count the years of his reign from the acknowledgement of his royalty by the Roman senate, and thirty-four, if

we calculate his effective reign beginning with his entry into Jerusalem. Now the senate declared Herod king of Palestine under the consulate of Domitius Calvinus and of Asinius Pollion, in the year of Rome 714, or 40 B. C. Herod took Jerusalem under the consulate of Vipsanius Agrippa and of Caninius Gallus, in the year of Rome 717, or 37 B. C. The last year of the reign of Herod was, therefore, in the year of Rome 750, or four years before our era. According to the duration of the reigns of his sons and successors, we can conclude that Herod died before the 7th Nisan or the 2d of April of this year. If Jesus were born on December the 25th, it could not have been later than on December the 25th, 749.

Other dates will inform us whether the birth of Jesus goes back a few years earlier. St. Luke (ii. 1) says that it took place when the first census of the Roman world was made, Quirinius (Vulgate: Cyrinus) being governor of Syria. Now, according to Josephus, Quirinius was sent into Syria, with the mission of taking the census of Judea, the thirty-seventh year after the battle of Actium, that is, about ten years after the death of Herod, when Archelaus was deposed from the throne and Judea reunited with the empire. To reconcile these apparently contradictory accounts, all kinds of hypotheses have been imagined. Some have translated the text thus: "This census took place before the one that was made when Quirinius governed Judea." But Th. Mommsen has proved that an inscription found at Tivoli in 1764 could refer only to Publius Sulpicius Quirinius. Now, it affirms that he was twice legate to Syria. Hence it is no longer necessary to have recourse to an apparently forced interpretation. However, the difficulty remains, for the first legation of Quirinius into Syria can have taken place only in the year of Rome 751, or, at the earliest, about the end of 750, consequently after the death of Herod. To solve this difficulty, it has been thought that the census of which St. Luke speaks had been commenced before the year of Rome 750, by the governor at that time, who might have been Sentius Saturninus, mentioned by Tertullian (*Contra Marcion*, iv. 19); but, interrupted by the death of Herod, it could be completed only about 751, when Quirinius took possession of his province. Thus understood, the text of St. Luke would confirm the opinion which places the birth of the Saviour before the year of Rome 750. In fact, the edict of the general census of the empire must have been posterior to the universal pacification, marked by the closing of the temple of Janus, at Rome. This fact took place only in the middle of summer of the year 746, eight years before the present era. Hence the birth of Christ ought to be fixed on December the 25th of one of the three years 747, 748, or 749.

Most of the chronologists select one of these three years and justify their preference by the relation which they establish between the birth of the Saviour and the other chronological accounts of the Gospel. Now, St. Luke further informs us (iii. 1, 23) that St. John the Baptist commenced his mission in the fifteenth year of Tiberius, and that Jesus was about 30 years old when He received baptism from the hands of His precursor. But the years of Tiberius have been computed in two different ways. If we adopt the ordinary fashion of counting, the reign of Tiberius begins with the death of Augustus, which took place on Aug. 19th, in the year of Rome 767. The fifteenth year of Tiberius runs, therefore, from Aug. 19th, 781, to Aug. 19th, 782, or 28–29 of our era. By cutting off exactly thirty years the birth of Jesus would fall in 751; but this date would not agree with the death of Herod, which took place in 750. Therefore, we must understand the words "about thirty years" in a broader sense, and, according to the opinion of Keppler, they may be said of a man who is more than twenty-five years old and less than thirty-five years. If we suppose Jesus born in 747, He would have been from thirty-four to thirty-five years of age in the fifteenth year of Tiberius; if He was born only in 749, then He would have been from thirty-two to thirty-three years of age. Several chronologists have counted the fifteenth year of Tiberius not from the death of Augustus, but from the association of Tiberius to the tribunitial power, in the year of Rome 765 or 764. Thus it would fall in 779 or 778. Consequently, Jesus, had He been born about 747, would have been at the time of His baptism about thirty-one years old.

As to the duration of the public life of Jesus, it has been reduced to one year by some ancient writers for reasons having little foundation, and which St. Iræneus has ably refuted. Eusebius extended it to three and one-half years. Some modern com-

mentators adopt this estimate by supporting themselves upon the Paschs expressly mentioned by St. John, and understanding by this solemnity "the festival of the Jews," of which there is mention in John v. 1. However, many give to the preaching of the Saviour only a duration of two and one-half years, and, with St. Iræneus and St. Jerome (*In Isaiam*, I. ix.), they acknowledge only three Paschs. The first soon followed the baptism (John ii. 13); the second was immediately preceded by the multiplication of the loaves of bread (vi. 4); the third was that of the Passion (xiii. 1). If, therefore, our Lord were baptized in the fifteenth year of Tiberius, the first Pasch of His ministry took place in the year of Rome 782, the twenty-ninth of the present era, and the last, that of the Passion, in the year A. D. 31 or 32; of Rome, 784 or 785.

Thus the date of the death of Jesus would almost be fixed to a year, and we could verify it by determining in which year the day of Jesus's death was found to be a Friday (Mark xv. 42; Luke xxiii. 54; John xix. 31). Unfortunately, this very simple question is rendered very complicated, because there is question whether this Friday was the 14th or 15th Nisan. Now, on this point the chronologists and commentators are divided into two camps. If the Friday of the death of the Saviour was the 14th Nisan, we have to eliminate the year 32, during which the 14th Nisan commenced on Saturday evening, and to accept the year 33, during which this day fell, according to the Jewish method of counting, from Thursday evening to Friday evening. If we prefer the 15th Nisan, in order to restrict the inquiry to the years 28 to 34, this day of the first month happened to be a Friday only in the years 30, 31, and 34 of the popular era. We can see, then, by this short summary, that the dates and the duration of the life of Jesus Christ are uncertain. However, the labors of the learned have notably reduced the limits of uncertainty. The result seems to be that we must fix the time of the birth of the Saviour between the years of Rome 747 and 749, or 7 and 5 before the Christian era, and those of His death between the years 29 and 33 of our era. The duration of the life of Jesus will range between a minimum of thirty-three and a maximum of thirty-eight years.

X. CHRONOLOGY OF THE HISTORY OF THE APOSTLES.—To fix this we have only some dates of the Acts of the Apostles and of the Epistles of St. Paul. The apostolic history commences with the ascension of Jesus, which took place forty days after His resurrection. Ten days later the Holy Ghost descended upon the Apostles (Act. ii. 1). These facts occurred within the same year of the death of the Saviour; their date varies, therefore, according to that adopted for the latter event. The death of Herod Agrippa I., related in Acts xii. 19–23, determines the time of the martyrdom of St. James and of the imprisonment of St. Peter. According to Josephus, this king was then celebrating games in honor of the Emperor Claudius. This was in the year 44 of our era. It is not necessary, however, to say that the persecution of Herod Agrippa against the Christians took place in the same year as his death, and we may suppose with Patrizi and Fouard that there elapsed several years in the interval. These critics also place the death of St. James and the imprisonment of St. Peter in the year 42.

The first mission of Saul and Barnabas is posterior to the death of Herod Agrippa. Hence we have to fix it at the earliest about the end of the year 44. This date may serve as the starting point in the life of St. Paul. The Apostle of the Gentiles, before his voyage to Jerusalem, had passed one year at Antioch (Act. xi. 26). If we keep account of his return to Tarsus and his three years in Arabia and Damascus (Act. ix. 30; Gal. i. 17, 21), we have to refer his conversion to five or six years previous. Other considerations confirm these conclusions, which are only approximate. Aretas, king of Arabia, reigned at Damascus when St. Paul had to leave this city (II. Cor. xi. 32). Now, it is generally believed that this king re-took this city after the death of Tiberius, which occurred March 16th, in the year 37. On the other hand, the persecution of the Christians by the Jews, in which Saul took part (Act. viii. 57), could have taken place only after the departure of Pilate.

Another certain date is furnished to us by the relations of St. Paul with the procurator Felix. The Apostle was captive at Cæsarea for two years, when Felix was replaced by Portius Festus (Act. xxiv. 27). Now, Felix was recalled to Rome by Nero in the year 60 or 61. Before Festus, St. Paul appealed to Cæsar; he traveled the whole winter and arrived in Rome in the spring of the year 61 or 62. He remained

a prisoner for two years (Act. xxviii. 30). Hence it was in 63 or 64 when the last events related in the Acts took place, and when this history probably was composed. Such is the extreme date of the inspired history of the Apostles. But the date of the departure of Felix assists us in determining the chronological position of the anterior events. If St. Paul left Cæsarea in 61, his captivity in this city had commenced in 59. He had left Ephesus one year before (Act. xx. 1; I. Cor. xvi. 8), and his sojourn in that city lasted nearly three years (Act. xix. 8, 10; xx. 31). After his second mission, which extended over one year at least, the Apostle stayed one year and six months at Corinth (Act. xviii. 11). Therefore, six years had elapsed before the Council of Jerusalem (Act. xv. 4–6), which thus convened in the year 52. If we count the fourteen years that preceded the presence of St. Paul at this Council (Gal. ii. 1), and the three years that separated his conversion from his first voyage to Jerusalem (Gal. i. 18), we would conclude in dating the conversion in the year 34. While estimating an interval of seventeen years to have elapsed between the Council of Jerusalem and the conversion of St. Paul, we can place this latter in 37, when we remember "that the Jews are in the habit of counting the unfinished and incomplete year as if it were a full one." (Fouard, *St. Pierre*, p. 527.) By counting thus, the first voyage of St. Paul to Jerusalem would have taken place in 39 and the second in 52. The dates of the composition of the Epistles and of the Apocalypse are matter for the domain of Biblical Introduction and do not belong to sacred chronology, strictly speaking.

XI. CHRONOLOGICAL TABLE OF THE PRINCIPAL BIBLICAL EVENTS.—This table will give a summary of the present article and will present the principal dates of the Bible. All those dates that precede the taking of Samaria are more or less uncertain. We will indicate them, beginning with the call of Abraham, according to the chronology usually accepted; although it is doubtful to the establishment of the monarchy. Even in this epoch, there is reason to believe that it locates too early the reigns of the kings of Juda and of Israel before the taking of Samaria, which date is assured and incontestable:—

	B. C.
Creation of the world and of man	Dates unknown
Deluge	Date unknown
Arrival of Abraham in Palestine	2138
Birth of Isaac	2113
Birth of Esau and Jacob	2053
Descent of Jacob into Egypt	1923
Exodus and the promulgation of the Decalogue	1493
Death of Aaron and of Moses. End of the sojourn in the desert	1453
Conquest of the Promised Land by Josue	1453–1446
Death of Josue	1428
Bondage under Chusan Rasathaim	1409–1401
Othoniel and the peace which followed	1401–1361
Bondage under the Moabites	1361–1343
Aod and peace in the south of Palestine	1343–1263
Bondage of the north of Palestine. Debora and Barac	1323–1263
Bondage under the Madianites	1263–1256
Gedeon and peace	1256–1216
Abimelech	1216–1213
Thola	1213–1190
Jair	1190–1168
Heli and bondage under the Philistines (west of Palestine)	1168–1128
Exploits of Samson	1148–1128
Samuel until the battle of Masphath	1128–1108
Bondage under the Ammonites (east of the Jordan)	1168–1150
Jephte	1150–1144
Abesan	1144–1137
Abialon	1137–1127
Abdon	1127–1119
Samuel from the battle of Masphath until Saul	1108–1095
Saul	1095–1055
David	1055–1015
Solomon	1015– 975
Building of the Temple	1011
Accession of Roboam and of Jeroboam I	975
Death of Roboam and accession of Abia	958
Death of Abia and accession of Asa	955
Nadab succeeds to Jeroboam I	954
Assassination of Nadab and accession of Baasa	953
Ela succeeds Baasa	930
Zambri reigns seven days	930
Amri replaces him	930
Accession of Achab	918
Accession of Josaphat in Juda	914
Accession of Ochozias, son of Achab	897
Accession of Joram, son of Achab	896
Accession of Joram in Juda	889
Accession of Ochozias	884
Accession of Jehu	884
Accession of Athalia	883
Accession of Joas	877
Accession of Joachaz, son of Jehu	856
Accession of Joas, son of Joachaz	840
Accession of Amasias	838
Accession of Jeroboam II	824
Accession of Ozias, or Azarias	809
Accession of Zacharias, son of Jeroboam II	772
Accession of Sellum	772
Accession of Manahem	771
Accession of Phaceia, his son	761
Accession of Phacee	759
Accession of Joatham	757
Accession of Achaz	741
Accession of Osee	729
Accession of Ezechias	726
Taking of Samaria	721
Accession of Manasses	697
Accession of Amon	642
Accession of Josias	640
Accession of Joachaz	609
Accession of Joakim	609
First deportation to Babylon	606
Accession of Jechonias or Joachin	598

	B. C.
Accession of Sedecias	598
Taking of Jerusalem	587
Edict of Cyrus to rebuild Jerusalem, and return of Zorobabel	536
Finishing of the second Temple	516
Return of Esdras	457
Return of Nehemias	445
Definitive departure of Nehemias for the court	433
Alexander visits Jerusalem	332
Era of the Seleucides	312
Antiochus Epiphanes takes Jerusalem	170
Insurrection of Mathathias	167
His death and the accession of Judas Machabeus	166
Restoration of the Temple	164
Death of Judas Machabeus	161
Jonathas, high-priest	161–143
Simon, ethnarch and high-priest	143–135
Independence of the Jewish nation	142
Death of Herod the Great and birth of Jesus.	4

	A. D.
Deposition of Archelaus and Coponius, first procurator of Judea	6
Jesus in the midst of the Doctors	8
Marcus Ambivius, second procurator	9
Annius Rufus, third procurator	12
Death of Augustus Tiberius, emperor	14
Valerius Gratus, fourth procurator	15
Pontius Pilate, fifth procurator	26
Beginning of the public life of Jesus	26
Death of Jesus; Ascension and Pentecost	29
Death of Philip the tetrarch	33
Conversion of St. Paul	34
Removal of Pilate, who is replaced by Marcellus, sixth procurator	36
Death of Tiberius and accession of Caligula	37
Herod Agrippa becomes tetrarch of Trachonidis	37
Exile of Herod Antipas	39
Herod Agrippa becomes tetrarch of Galilee and of Perea	39
First voyage of St. Paul to Jerusalem	39
Murder of Caligula and accession of Claudius	41
Herod Agrippa is king of Judea	41
Death of St. James and imprisonment of St. Peter	42
Death of Herod Agrippa. Juda is placed under the direct domination of Rome; Cuspius Fadus, seventh procurator	44
First mission of St. Paul	44
Tiberius Alexander, eighth procurator	45
Cumanus, ninth procurator	48
Felix, tenth procurator	52
Council of Jerusalem and second mission of St. Paul	52
Herod Agrippa II. becomes tetrarch	53
Accession of Nero	54
Third mission of St. Paul	55
St. Paul leaves Ephesus after a sojourn of three years	58
Captivity of St. Paul at Cæsarea	59
Portius Festus, eleventh procurator	60
St. Paul leaves Cæsarea for Rome	61
Albinus, twelfth procurator	62
St. Paul at Rome, and end of the account of the Acts	63
Gessius Florus, thirteenth procurator	64
Vespasian, imperial legate to Syria	67
Martyrdom of St. Peter and of St. Paul at Rome	67
Accession of Galba	68
Accession of Otho, Vitellius, and of Vespasian	69
Taking of Jerusalem by Titus	70

Chrysologus (St. Peter) (406–450).—Peter, surnamed on account of his eloquence Chrysologus, was born at Imola, and baptized by Bishop Cornelius, from whom he also received his ecclesiastical training and ordination to the deaconate. After studying the spirit of Asceticism in a monastery, he was consecrated Bishop of Ravenna by Pope Sixtus III., in 433. By his ever watchful solicitude, his untiring practice of prayer, and his constant fidelity to the duties of his office, he was a shining disciple of the Good Shepherd. His method of life was that of an ordinary priest, and he labored successfully in converting the pagans, as well as in combating the Manichean, Novatian, Pelagian, and Nestorian errors. By word and example he encouraged the practice of Christian virtue, and in his sermons freely denounced prevailing vices, and exhorted the Faithful to avert, by works of penance, the divine chastisement. The Archmandrite Eutyches, who was trying to win supporters for his new heresy in the West, he entreated to submit to the authority of the Pope, "because through him St. Peter, who continues to sit in the Chair of Rome, makes known the true faith to the sincere inquirer." St. Chrysologus was on intimate terms with Pope Leo I. He died and was buried at Imola. F. Dec. 4th. St. Peter Chrysologus left quite a number of works which can be found in Migne, *Pat. lat.* LII, 9–680.

Chrysostom (St. John) (347–407).—The incomparable John of Constantinople, from his sanctity and eloquence called "Chrysostom" or "Golden-mouthed" was born at Antioch. After spending six years in monastic solitude, where he devoted himself to prayer and the study of the Sacred Scriptures, he was baptized in 369. In 386, he became a priest and in 397 he was advanced to the see of Constantinople. In his new post, John displayed a wonderful zeal and energy. Greatly loved as he was by the people, his bold denunciation of vice made him numerous enemies, especially at court, who in 403, procured his banishment. Although almost instantly recalled, he was, at the instigation of the licentious Empress Eudoxia, again exiled the following year to Cucusus in Armenia. Three years after, a new decree banished John to Pityus, in Colchis, the farthest limits of the empire; but before reaching that place, he died at Comana in Pontus. F. Jan. 27th.

Of all the Greek Fathers, the writings of St. Chrysostum are the most voluminous. They consist of numerous commentaries and homilies on the Bible, of sermons, dogmatical and moral treatises, and of a mass of letters. His homilies and commentaries on the Bible alone fill nine volumes, and embrace nearly all the sacred books of both Testaments. Besides these, our saint composed a number of excellent sermons and homilies on Christian doctrine and Christian virtues and duties. Most of his homilies he preached at Antioch while yet a presbyter. Of his moral works, must be mentioned his incomparable treatise on the *Priesthood* in six books, which he composed to excuse himself to his friend Basil, for whom, by his flight, he had left open the way to episcopal dignity. With the exception of a few, his letters to the number of 243, were written during his exile. Of these, two are addressed to Pope Innocent I. The Liturgy bearing the name of St. Chrysostom is used to this day throughout the East, by the Catholics and Schismatics alike.

Church.— The assembly of Christians in general, and, in a more restricted sense, every assembly or communion of persons united by the same Christian faith. Both the words and acts of Jesus prove that He wished to perpetuate His teaching in a doctrinal society or organized body, which is the Church. He speaks explicitly of this Church which will be founded upon the chief of the Apostles as the corner stone. He promises to him divine assistance which should continue till the end of the world. The Apostles show us how they understood the realization of the divine plan. With them the first Christian community unites itself at Jerusalem. They rule and direct this community, which constitutes the primitive Church. They receive the prize of the goods of the Faithful, judge their differences, and hear their complaints. They found the hierarchy by the imposition of hands, that is, through ordination; punish by excommunication, instruct by their preaching and by letters. Finally, all antiquity proclaims the Bishop of Rome the successor of St. Peter and heir of his power. St. Clement of Rome, St. Ignatius, St. Polycarp, immediate disciples of the Apostles, assume everywhere in their letters the episcopal and sacerdotal authority and the submission of the Faithful to this power. Such a constitution existing in fact implies the institution of Christ and proves it historically. From that time, the Church appears to us as a perfect society. It has its peculiar aim, which is the sanctification of souls, and also the means to realize this end, namely, the sacraments. It is an obligatory society for all men to whom it is sufficiently known, and it is in this sense that outside the Church there is no salvation. We distinguish in the Church a threefold ministry: the doctrinal ministry, or the word of God taught by the members of the hierarchy; the decision of controversies belonging only to the successors of the Apostles, to the bishops and Pope; the sacerdotal ministry, or the application of the grace of the sacraments to the individuals; finally, the disciplinary or administrative ministry, by which the exterior life of the members of the Church is directed so that the whole Church really represents the society or community founded by Christ, in the march to God. The Church, being, therefore, an exterior, visible, hierarchical, and doctrinal society, must be recognizable, and it will be this by means of marks, namely: unity, holiness, apostolicity, and catholicity. The Church is one, because we cannot speak of several churches without contradicting Christ, who speaks of only one flock, and of only one pastor. She is one, by one and the same Lord, Jesus Christ, by one and the same Gospel, by one and the same baptism, by one and the same Holy Ghost — who operates in the souls,— and by one and the same visible head, the Pope. The Church is holy by her vocation, by the means she offers to efface sin, by the heroic virtues which, in all centuries have been the attributes of many of her members, and which have been proved by the miracles wrought by their sanctity. The Church is catholic, because she is destined to become the universal religious society, and carries within herself all that is necessary to become universal; because, in fact, she is spread all over the world and is accessible in all regions to men of good will, who are anxious about their salvation. In such a manner, however, is she catholic that on account of the liberty of each one in the order of salvation, the catholicity of the number may be changeable in the different countries,— now superabundantly enlightened by the light of the Gospel, anon more or less abandoned by that same light whose luminousness reveals itself in other places. The

Church is apostolic, not only because historically she dates back to the Apostles, but also because she perseveres in the spirit and essential form which she received from the Apostles, and because she is always the same, in the presence of the mutability of earthly things. The Church is a doctrinal society, because she is not only the guardian of a morality more perfect than that of philosophers, but the depositary of truths or dogmas which she inculcates into all generations. Christ has taught His divinity, and founded upon this dogma the mission of His Church. He has taught the prophetic relation of the Old Testament with the Gospel and with His person; the mystery of the Most Holy Trinity; the dogma of the responsibility for works; of the resurrection of the dead and of the judgment; the dogmas of grace, of human liberty, of redemption, and of man's communication with God through prayer. He has taught the existence of a Church, destined to pursue her work of sanctification, and, consequently, the indefectibility of the Church, whose corollary is her infallibility. This infallibility is exercised in the progress of the centuries by the decision of controversies, remitted to the judgment of the pastors, and especially to the chief of the Apostles. Thus there exists in the Church an always living magistery, destined to guide and direct the Faithful. The Church had always a creed, or confession of faith, to which she attached herself.

Church (*Greek*). See SCHISM.

Church (*The, in the United States*).—The first Catholic bishop in the United States was Most Reverend John Carroll of Baltimore, appointed in 1790. Under him, at that time, were 20 priests and 30,000 laity scattered throughout the thirteen states, but particularly in Maryland, Pennsylvania, and the territory northwest of Ohio. Most of these were native born. Bishop Carroll's calculation fixes the number at 44,000. In 1803, with the annexation of Louisiana, 30,000 Catholics, born in that state, were added to the natural increase, so that in 1810 there were 90,000 native born and 30,000 foreign born Catholics. In 1830, the Catholics born in the United States had gained, by natural increase, 81,000, making 231,500 out of a total population of 361,000. In 1850 the Catholic population was about 1,876,470, of whom not more than 800,000 were of foreign birth. In 1860 the Catholic population was 3,000,000, of whom at least 1,701,470 were natives, the natural increase by births over deaths being at least 625,000. In 1870 there were 4,685,000 Catholics, of whom 2,786,470 were born in the United States. The total foreign born population that year was 5,567,229, of whom 1,898,530 were Catholics. In 1880, out of 7,000,000 Catholics, 4,468,470 were native born. The foreign born Catholics were 2,531,530, out of a total foreign born population of 6,679,943, as reported by the census. In 1890 the Catholic population was certainly 10,000,000. Of these, over 6,750,000 were natives and 3,250,000 of foreign birth. These figures are substantiated, also, by a calculation made according to the English tables of morality; for, taking the number of Catholic births from the year 1800, and enumerating the survivors, there must have been, not including Indians and negroes, over 6,000,000 native born Catholics in 1890. In 1896 there were surely 12,000,000 Catholics in the United States, of whom no fewer than 8,250,000 were native born. From those figures it will be seen that the great body of Catholics in the United States is, and always has been, mostly native born and English speaking, and that those of American parentage far outnumber those born in America of foreign parentage. Cf. Art. "Roman Catholic Church," by Cardinal Gibbons, in Supplement to *Encyclopædia Britannica*.

On the following pages will be found a General Summary of the Catholic Church, taken from Hoffmann's *Catholic Directory* of the year 1898. According to our Summary, it is far from being complete, at least in regard to the number of Catholics in the United States.

Church (*The*) **and Basilica as Place of Worship.** (The name basilica is derived from the Lat. *basilica*, which means *royal house*. A royal palace, or public building where judgment was rendered, or where the merchants assembled for the consideration of affairs).—During the early times of Christianity, many basilicas were utilized as churches, some of which retained the ancient name of these edifices after their transformation into places of worship. Among the Romans, the basilica was a large building of an elongated form, divided inside by colonnades surmounted by galleries. The most famous and also the most ancient of Roman basilicas were

GENERAL SUMMARY

Archdioceses, Dioceses, Vicariates-Apostolic.	Archbishops	Bishops	Clergy			Churches with Resid't Priests	Missions with Churches	Total Churches	Chapels	Universities	Secular		Religious		Colleges for Boys	Academies for Girls	Parishes with Schools	Children Attending	Orphan Asylums	Orphans	Charitable Institutions	Total Children in Catholic Institutions	Catholic Population, about
			Religious	Secular	Total						Seminaries	Students	Seminaries	Students									
BALTIMORE	1	1	228	170	398	111	59	170	47	3	2	340	11	363	9	17	81	21,077	10	1,658	19	26,000	245,000
BOSTON	1	1	85	354	439	145	56	201	15	....	1	144	.....	.....	3	8	58	37,060	8	1,637	13	41,363	600,000
CHICAGO	1	....	125	334	459	214	51	265	48	.....	.....	107	2	65	6	17	130	48,200	4	970	19	55,277	660,000
CINCINNATI	1	....	96	158	254	143	85	228	52	....	1	150	5	436	5	11	100	22,800	4	595	15	26,002	190,000
DUBUQUE	1	....	10	263	273	214	45	259	60	....	1	100	.....	.....	1	15	118	14,300	1	175	10	15,775	150,000
MILWAUKEE	1	....	44	245	289	185	96	281	33	....	1	110	3	67	6	5	150	27,703	7	469	15	29,611	237,900
NEW ORLEANS	1	....	81	130	211	107	54	161	42	.....	.....	.....	1	10	5	17	80	15,721	11	1,853	12	19,597	325,000
NEW YORK	1	1	147	450	597	245	120	365	37	3	1	120	.....	.....	32	37	114	47,109	6	2,307	32	62,066	825,000
OREGON CITY	.....	.....	22	39	61	37	30	67	13	....	1	14	1	8	2	12	23	2,021	2	165	8	3,176	34,000
PHILADELPHIA	1	1	99	321	420	.....	.....	200	77	....	1	148	2	169	3	12	108	36,508	10	2,770	14	43,785	460,000
ST. LOUIS	1	....	150	238	388	173	72	245	55	....	1	83	6	324	4	18	138	24,077	7	961	24	28,069	212,380
ST. PAUL	1	....	38	179	217	139	73	212	14	....	1	124	.....	.....	1	6	73	14,230	3	237	10	15,716	215,000
SAN FRANCISCO	1	....	97	125	222	77	51	128	34	....	1	82	.....	.....	6	21	42	12,000	4	933	13	19,777	225,000
SANTA FE	.....	.....	10	47	57	38	237	275	20	.....	.....	.....	.....	.....	2	6	10	1,800	.....	.....	.....	2,415	115,000
Albany	....	1	46	151	197	96	43	139	51	.....	.....	.....	.....	.....	3	10	29	1,300	5	1,140	8	15,000	130,000
Alton	....	1	30	112	142	90	46	136	12	.....	.....	.....	2	378	2	3	61	7,388	2	81	10	8,207	75,000
Belleville	....	1	5	86	91	75	27	102	15	.....	.....	.....	.....	.....	.....	3	56	6,678	1	35	7	6,780	50,000
Boise	....	1	7	10	17	14	20	34	6	.....	.....	.....	.....	.....	1	2	4	300	.....	.....	4	450	9,600
Brooklyn	....	1	40	251	291	130	13	143	20	....	1	54	.....	.....	3	16	64	27,785	12	3,590	14	36,936	500,000
Buffalo	....	1	91	117	208	96	41	137	16	1	2	120	3	63	6	9	68	21,324	5	664	12	24,488	150,000
Burlington	....	2	3	64	67	54	35	89	.....	.....	.....	.....	1	10	3	5	18	4,647	1	116	2	5,753	55,000
Charleston	....	1	.....	15	15	9	14	23	6	.....	.....	.....	.....	.....	.....	3	5	602	2	100	1	824	8,000
Cheyenne	....	1	2	10	12	10	10	20	4	.....	.....	.....	.....	.....	.....	2	3	475	.....	.....	1	625	6,000
Cleveland	....	1	41	205	246	173	76	249	26	....	1	43	.....	.....	3	7	142	31,461	7	840	9	32,401	275,000
Columbus	....	1	24	83	107	71	35	106	10	....	1	5	1	29	1	3	40	9,500	2	302	5	10,246	60,000
Concordia	....	1	6	29	35	28	50	78	2	.....	.....	5	.....	.....	.....	2	15	1,788	.....	.....	.....	1,788	18,000
Covington	....	1	5	59	64	45	28	73	7	.....	.....	.....	.....	.....	2	8	35	6,960	3	194	6	8,292	50,000
Dallas	....	1	10	32	42	27	29	56	3	.....	.....	5	.....	.....	.....	12	19	2,160	1	87	4	2,250	22,000
Davenport	....	1	9	101	110	92	50	142	14	.....	.....	24	.....	.....	1	7	41	5,500	1	60	10	6,620	70,000
Denver	....	1	45	41	86	46	78	124	.....	.....	.....	3	.....	.....	1	9	15	4,150	2	285	16	4,655	60,000
Detroit	....	1	44	155	199	116	76	192	15	....	1	32	1	3	3	4	64	17,200	5	500	8	18,620	177,905
Duluth	....	1	13	26	39	34	30	64	8	.....	.....	.....	.....	.....	.....	3	9	1,160	1	15	4	1,554	23,000
Erie	....	2	25	83	108	76	52	128	11	.....	.....	.....	1	79	.....	8	42	8,146	1	216	3	8,265	65,000
Fargo	....	1	12	38	50	39	63	102	1	.....	.....	.....	.....	.....	.....	3	12	1,400	.....	.....	7	1,950	22,000
Ft. Wayne	....	1	62	104	166	99	45	144	34	1	1	10	2	20	2	12	72	11,532	2	274	8	13,644	70,000
Galveston	....	1	9	45	54	38	14	52	8	1	.....	6	.....	.....	1	5	25	3,685	2	90	5	3,885	38,000
Grand Rapids	....	1	12	74	86	66	70	136	9	.....	.....	45	.....	.....	.....	2	45	10,383	2	220	5	10,713	90,000
Green Bay	....	1	19	128	147	121	70	191	8	.....	.....	10	.....	.....	.....	2	73	11,592	3	220	8	11,954	125,000
Harrisburg	....	1	5	65	70	50	14	64	25	.....	.....	13	.....	.....	.....	8	32	5,959	2	.....	2	6,250	42,000
Hartford	....	1	22	238	260	119	50	169	.....	.....	1	40	1	45	1	8	53	23,000	2	327	3	25,000	250,000
Helena	....	1	14	22	36	23	37	60	23	.....	.....	2	.....	25	1	6	8	1,656	1	140	3	2,576	40,000
Indianapolis	....	1	42	127	169	120	55	175	23	....	1	33	2	25	2	16	103	13,345	2	80	8	15,105	101,983
Kansas City	....	2	42	43	85	55	13	68	9	.....	.....	15	1	30	.....	9	41	4,596	2	125	7	4,769	42,000
La Crosse	....	1	29	105	134	98	121	219	27	.....	.....	.....	1	.....	.....	3	69	9,860	2	181	9	9,841	84,000

GENERAL SUMMARY—Continued

Archdioces, Dioceses, Vicariates-Apostolic	Archbishops	Bishops	Clergy			Churches with Resid't Priests	Missions with Churches	Total Churches	Chapels	Universities	Secular		Religious		Colleges for Boys	Academies for Girls	Parishes with Schools	Children Attending	Orphan Asylums	Orphans	Charitable Institutions	Total Children in Catholic Institutions	Catholic Population, about
			Religious	Secular	Total						Seminaries	Students	Seminaries	Students									
Leavenworth	....	1	45	56	101	50	48	98	6	....	1	12	2	20	2	3	35	3,996	2	134	2	4,776	30,000
Lincoln	....	1	3	59	62	54	48	102	4	....	....	7	....	.....	.....	3	15	1,494	.....	.....	1	1,880	22,150
Little Rock	....	1	22	21	43	31	21	52	10	....	....	5	1	20	.....	5	32	1,837	1	20	3	2,017	10,000
Louisville	....	1	57	105	162	91	43	134	53	....	....	.....	.....	.....	2	21	87	8,200	4	501	15	10,087	100,000
Manchester	....	1	10	81	91	52	25	77	21	....	...	20	.....	.....	6	6	31	9,415	5	432	14	10,435	100,000
Marquette	....	2	8	54	62	56	24	80	3	....	....	5	.....	.....	.....	1	20	5,440	2	90	.....	5,500	60,000
Mobile	....	1	32	30	62	25	33	58	10	....	....	9	.....	.....	2	6	19	2,806	2	120	3	2,995	18,000
Monterey-Los Angeles	....	1	26	64	90	39	35	74	.....	....	....	6	2	15	2	16	24	2,349	8	1,190	7	4,400	56,846
Nashville	....	1	7	27	34	19	15	34	10	....	....	10	.....	.....	1	4	18	2,470	2	185	3	3,000	28,000
Natchez	....	1	.....	31	31	26	42	68	18	....	....	8	.....	.....	2	5	20	2,748	2	117	.....	2,748	18,225
Natchitoches	....	1	.....	20	20	19	19	38	15	....	....	.....	.....	.....	1	5	12	865	.....	.....	.....	935	30,000
Nesqually	....	1	29	40	69	44	52	96	67	....	....	4	1	6	4	14	17	2,600	5	350	17	3,800	42,000
Newark	....	1	68	174	242	108	19	127	70	....	1	32	3	30	4	17	92	32,919	6	910	10	36,500	261,510
Ogdensburg	....	1	14	92	106	71	55	126	19	....	....	16	2	15	11	11	15	3,500	2	175	5	3,700	76,000
Omaha	....	1	23	85	108	83	60	143	14	1	....	8	.....	.....	1	6	36	4,450	1	86	4	4,739	65,000
Peoria	....	1	31	122	153	110	90	200	.....	....	....	18	.....	.....	2	7	56	8,700	1	60	9	10,000	112,000
Pittsburg	....	1	130	210	340	181	56	237	73	....	1	57	5	159	4	7	110	32,720	3	600	9	34,178	275,000
Portland	....	1	14	76	90	54	32	86	23	....	....	13	.....	.....	1	3	19	7,503	5	296	3	8,090	96,400
Providence	....	1	10	175	185	80	16	96	28	....	....	.....	.....	.....	2	8	36	16,448	4	875	6	19,583	250,000
Richmond	....	1	8	32	40	25	25	50	20	....	....	11	.....	.....	3	7	16	2,304	3	180	4	3,685	25,000
Rochester	....	1	7	119	126	79	36	115	13	....	2	74	.....	.....	.....	4	41	12,777	6	562	3	14,145	97,000
Sacramento	....	1	2	40	42	33	49	82	.....	....	....	4	.....	.....	2	9	9	1,148	1	200	.....	1,700	25,000
St. Augustine	....	1	17	13	30	15	23	38	.....	....	3	.....	1	3	1	9	11	2,103	1	23	.....	2,162	7,000
St. Cloud	....	1	38	54	92	58	31	89	12	1	1	18	1	25	1	3	18	2,866	1	100	2	3,531	40,000
St. Joseph	....	1	18	28	46	27	31	58	8	....	....	6	1	9	2	4	14	1,171	2	79	3	1,804	20,000
Salt Lake	....	1	6	10	16	7	10	17	6	....	1	.....	.....	.....	1	2	3	281	1	69	2	741	7,000
San Antonio	....	1	16	52	68	41	32	73	14	....	1	7	.....	.....	5	9	39	4,769	2	190	4	5,826	70,000
Savannah	....	1	18	15	33	13	14	27	14	....	....	.....	1	2	1	7	7	2,301	3	129	3	2,430	20,000
Scranton	....	2	.....	152	152	81	40	121	2	....	....	22	.....	.....	1	3	37	11,161	1	142	3	11,736	135,000
Sioux Falls	....	1	14	62	76	62	70	132	10	....	....	16	.....	.....	.....	6	10	1,075	2	.....	.....	1,845	35,000
Springfield	....	1	17	207	224	108	36	144	.....	....	....	.....	.....	.....	1	4	39	16,381	4	358	4	17,850	200,000
Syracuse	....	1	11	89	100	65	25	90	15	....	....	17	.....	.....	1	5	16	4,840	6	898	4	6,730	70,000
Trenton	....	1	21	94	115	75	34	109	.....	....	....	.....	1	40	.....	9	39	7,984	4	875	3	9,309	68,000
Tucson	....	1	5	20	25	16	31	47	.....	....	....	5	.....	.....	.....	6	6	600	1	20	4	1,000	40,000
Wheeling	....	1	5	37	42	29	48	77	5	....	....	.....	.....	.....	1	6	10	1,619	3	93	.....	2,587	25,000
Wichita	....	1	8	40	48	39	60	99	4	....	....	13	.....	.....	.....	1	25	2,023	2	.....	.....	2,079	21,000
Wilmington	....	1	6	27	33	22	17	39	5	....	....	10	.....	.....	.....	2	9	2,104	3	256	1	2,490	25,000
Winona	....	1	7	57	64	55	42	97	3	....	....	.....	.....	.....	.....	5	14	3,086	1	.....	4	3,346	40,000
Brownsville	....	1	10	11	21	12	.....	12	36	....	....	.....	.....	.....	1	4	7	1,472	.....	.....	1	1,570	60,000
Indian Ty	....	1	21	19	40	26	31	57	10	....	....	8	1	14	1	8	20	1,888	.....	.....	3	2,000	17,713
North Carolina	....	1	13	11	24	12	14	26	3	....	....	8	1	11	1	2	5	512	1	13	.....	785	3,800
Alaska Ty	....	....	13	.....	13	5	.....	5	5	....	....	.....	.....	.....	.....	.....	4	.....	.....	.....	2	.....	1,000
TOTAL	12	80	2,756	8,383	11,119	6,036	3,766	10,002	1,569	11	32	2,436	70	2,518	191	655	3,581	815,063	251	35,030	554	956,784	9,907,412

that of Porcius Cato, which history records as having been erected in the year 184 B. C.; the Julian, Emilian, Ulpian basilicas, and, finally, that of Constantine, the latest in date and the most solid in structure, for it was entirely arched, whereas the more ancient basilicas were merely roofed with ceilings. Aside from the public basilicas, the wealthy Roman patricians and the principal citizens of other Italian cities possessed private basilicas where the master of the house granted audience to his dependents and adjudicated their affairs.

The edifices for worship of the Christian Church originated from the private basilica. When the Faithful left the Catacombs, and were destitute of the means for, or could not as yet venture, in those pagan times the erection of public buildings consecrated to their worship, they found in the basilicas of the converted patricians structures eminently fitted for their assemblies, and which they reproduced, by slightly modifying them, in their first temples. For this reason, the latter were also called basilicas, a name which was still employed in the Middie Ages and also in our days to designate either large churches, or churches venerated under various titles or enjoying certain liturgical privileges. The ancient basilicas were composed of three parts. See ARCHITECTURE. *Major Basilicas* and *Minor Basilicas* are honorary titles to which correspond certain canonical privileges. There are Major Basilicas only in Rome; these are the five principal churches: St. John Lateran, St. Peter of the Vatican, St. Paul Without the Walls, Santa Croce in Gerusalemme, and St. Lawrence Without the Walls. They are also called patriarchal churches, because they correspond to the five great patriarchates of the Catholic Church. Santa Maria Majore and St. Sebastian, on the Apennine road, are also counted among the number of Major Basilicas. The title of Minor Basilicas is granted, in Rome and outside of Rome, to other churches famous for their antiquity or on account of the veneration the Faithful have toward them. In Rome, there are six Minor Basilicas: Santa Maria de Transtevere, St. Lawrence in Damaso, Santa Maria in Cosmedin, St. Peter in Chains, Santa Maria in Monte Santo, and the Church of the Twelve Apostles. The Roman States also contain some Minor Basilicas. In remembrance of the coronation of Napoleon I., Pius VII. raised, by a Bull of Feb. 28th, 1805, the Church of Notre Dame de Paris to the rank of a Minor Basilica. There are two other churches in France which share the honor of the metropolis of Paris: the cathedral of Valence, where there is preserved the heart and bowels of Pius VI. who died in that city, and the Church of Our Lady of Lourdes.

Church and Civilization.—Christianity in general, and the Catholic Church in particular, have been the most influential factors in civilizing the world. Modern civilization proves herself ungrateful toward the mother that bore her. No other religion has exercised such a mighty civilizing influence as Christianity. Its chief influence lay in the direction of mind and will, that is to say, of intellectual and moral progress, both of which, especially the latter, are most closely bound up with the great social problem.

Neither the false religion of the heathen nor even the true, but imperfect religion of Israel, were able to regenerate the world. To heal the woes and miseries of mankind, a new covenant, a nobler religion, was needed. That religion is Christianity and the Spirit of God. It alone goes to the root of the evil. Embracing all people and classes without distinction, it brings redemption from error, sin, and death. It sets before all, the life to come as their true end; it views this life as a stepping stone to eternity, and earthly goods as a means for laying up treasures in heaven. It thus overcomes the base charms of sensual enjoyment, and plants in the hearts of men a new and indestructible principle of life—divine charity (Rom. v. 25). The Incarnation of the Son of God has changed the face of the earth; the very name of its founder, Jesus (Saviour, Redeemer) suggests the deliverance of mankind from the bondage of sin, death, and the devil. By His example He has taught us in the most elevated way how to sacrifice our lives. He was meek and humble, and emptied Himself, took the form of a servant. He called none of this world's goods His own, for He had not where to lay His head. And yet, He healed the sick, fed the hungry, and comforted the sorrowful. He spoke as one having authority, and His words struck a chord in the heart of suffering humanity. From sheer love of men, He chose to suffer, to be persecuted, and to endure a most cruel death.

Jew and Gentile united to strike Him down. But He who was thus sacrificed, in the simple words of the Apostle, was the Author of Life (Acts iii. 15), and the Cross became henceforth the tree of life to mankind. All eyes would now be turned to Calvary (John xix. 37); thither all hearts would be drawn (John xii. 32).

The disciples and Faithful generally imitated the example of Jesus, and put in practice His teaching. They evinced their Christian charity by their good deeds in lending a helping hand to the unfortunate, and to those in bodily and spiritual distress. When the neglect of widows gave rise to dissatisfaction at Jerusalem, deacons were appointed for the special purpose of ministering to the poor (Acts vi. 1ff.). St. Paul, who maintained himself by the work of his hands, ordered collections to be made in all the Churches he had founded for the poor in Jerusalem. He also urged the Faithful in the several Churches to esteem and support one another. And he rebuked the Corinthians for not keeping the Agape or love-feasts in common (I. Cor. xi. 21–22). He admonishes the Romans to minister to the necessities of the saints, pursuing hospitality (Rom. xii. 13).

The most wretched and abject class of the poor were the slaves, who swarmed not only in the East, but also among the Greeks and Romans, and even among the Germans. They were not accounted as men, but as implements, chattels, and beasts, destined from their birth to bear the yoke. Their physical and moral wretchedness clamored to heaven for vengeance. So hard was the condition of the slave that one year of slavery would suffice to thrust him into the rank of a *veterator*, that is, to cast him aside as a worn-out commodity. The least offense might entail loss of life or limb. He was subject to the most cruel outrages. Husbands were torn away from their wives, children from their parents. Where were they to look for comfort in their misery, or for strength to endure their sufferings? Not in the religion of their masters. The hearts of men were closed against them. The asylums and sanctuaries erected for their benefit, hardly produced a noticeable mitigation of their lot. A master, like Pliny, who treated his slaves humanely, was a phenomenon. Those who treated them with every refinement of cruelty were far more numerous. Slaves were even thrown as food for fishes! Yet Christianity was able to deal with the inveterate canker that had been gnawing at the vitals of the social life of those times. It strove to elevate these unhappy beings, spiritually and morally, to temper their harsh lot, and gradually to abolish slavery as a blot on Christianity and a disgrace to mankind. Nor was the manner in which Christianity accomplished this great social revolution less admirable. On the one hand, the Apostles exhorted slaves, for the love of God, and in the hope of an eternal reward, to bear their hard lot with patience, and to be faithful even to cruel and froward masters. On the other hand, they entreated and enjoined on masters, to consider their slaves as brethren in Christ, since all had been redeemed by the same precious blood of Jesus Christ. Only when society had been penetrated with the spirit of Christianity, could slavery as an institution be wholly abolished without danger of a social upheaval. But it was owing to the Christian spirit that a great portion of mankind recovered their full human rights and dignity, and domestic life was established on a new basis. See SLAVERY.

In the heathen world, sympathy with suffering and charity to the poor, were unknown. The attempts which it was constrained to make toward alleviating the most frightful misery, were utterly inadequate. The few attempts made in Greece and Rome to care for the poor cannot compare, either in comprehensiveness or in motive, with the works of Christian charity. They were essentially for giving State support to citizens incapacitated from work, and for distributing free supplies of corn to the poor. In the reign of Nerva and Hadrian spasmodic efforts were made to establish schools for the education of foundlings. The *collegia*, or brotherhoods, were each supposed partly to care for their own poor. No one, in the vast Roman empire, dreamt of almshouses or hospitals.

How different was the action of the Christian Church! The care of the sick and poor, from religious motives, for God's sake, was a Christian work in which every Christian community was occupied. Widows and orphans, the poor and the sick, were tended and supported as redeemed in Christ, and made conformable to Him in suffering. The pagans, who treated poverty with contempt, and closed their eyes to the wretchedness of their fellow-men, frequently flung in the teeth

of Christians the taunt that none but the outcasts and scum of society and credulous women were found to listen to their teaching. Tertullian goes so far as to say that there was hardly a rich man in the house of God. Consequently, poverty and distress found a place of refuge in the Christian Church. Besides receiving relief for the bodily wants, the unfortunate pariahs of society learned how to bear their wrongs patiently, for they felt that they were redeemed, elect, and brethren. How those blunted, deadened hearts must have beat with joy when they learned that even they were the object of that pre-eminently Christian virtue of brotherly love, and that God the Son had shed His blood even for them!

According to the Canons of Hippolytus, the bishop has charge of the poor. The Apostolic Constitutions likewise enjoin on the bishop to care for the widows and orphans. He is to distribute the offerings of the Faithful, and he will have to render to God an account of his stewardship in this matter. The Synod of Orange, held in 511, decreed (c. 16): "The bishop shall provide for the sick and poor, who are incapacitated from work, with food and clothing, as far as it is in his power." When it was a question of relieving the distress of the poor or of ransoming captives, not even the sacred vessels of the Church were spared. To provide a wider scope and application and greater efficiency in the works of mercy, the Christian bishops made early attempts at the organization of charity by establishing hospitals and almshouses, as was done by St. Basil in Cæsarea. The establishment of houses for the poor and for strangers was mentioned at the Synod of Chalcedon. The Synod of Tours (567) ordered every city to make provision for the poor. Pope Gregory the Great took active measures, both by his personal action and by his decrees, in providing for the poor.

The wider Christianity spread, and the more it penetrated with its spirit the masses and classes of men, the greater and more flourishing became the work of Christian charity. The rise of monasteries marks a new epoch in this respect. They became the homes of the poor. For not only did a poor man never knock in vain at the monastery door, but the monasteries frequently maintained poorhouses, hospitals, and schools. In these works, Benedictines, Cistercians, and Premonstratensians vied with one another. Moreover, numerous guilds or brotherhoods were established, which devoted themselves in a special manner to ministering to the sick and poor, *v. g.*, the Brothers of the Holy Ghost, the Brothers of St. Anthony, the Beguines, the Orders of Knights, etc. In our time, hundreds of religious institutions were established for the same purpose. Reformation, on the other hand, destroyed many of these houses, confiscated the goods of the poor, and handed them over to the rich. The poor were deprived of their asylums, and the unselfish exercise of Christian charity and brotherly devotion was rendered impossible.

The position of woman and wife in ancient times, was often very little better than that of female slaves, and in this respect non-Christian nations of to-day resemble pre-Christian heathen. The Church, however, took the doctrine of Holy Scripture on the equality of woman and the sanctity of family and married life and erected it into a maxim: *Una lex est de viris et feminis.* Marriage, invested with the sacramental blessing, has rights and duties, which are correlative. The object of marriage became mutual sanctification and the bringing of children to heaven—a duty shamefully neglected by Greeks and Romans. Marriage might not be dissolved. Fidelity and chastity were held in high honor. Even second marriage was looked upon as a species of incontinency. The detestable practices of abortion and the exposure of infants were stringently condemned. The oldest Christian writings contain a prohibition against child-murder, either by procuring abortion or by infanticide. It also inculcated on women their duties as Christian housewives. St. Chrysostom, for example, severely denounced the unworthy and cruel behavior of mistresses to their female slaves. The same saint has also recorded how high, as a rule, Christian women stood in the estimation of their heathen neighbors, by reason of their continency and chastity. The reverse of the picture is given in Rottiger's *Sabina* and Wiseman's *Fabiola.* The glimpse which they give into the home life of heathen women is by no means pleasant reading.

The effects of this sanctification of family life on social and economic science cannot be appraised too highly. Both public and private life were ennobled. The social intercourse of men and women with one another could not but be governed by a

gentler and nobler spirit, as St. Jerome's letters to noble Roman ladies abundantly testify. This accession of dignity to the married state also healed the gaping wounds which lax morals had inflicted on the social fabric of Greece and Rome. Lasciviousness, adultery, and slavery, are largely responsible for the devastation and depopulation of countries that were once flourishing. In this respect, too, the countries blighted by Islamism render conspicuous by contrast the blessings that Christianity has brought in its train.

Christian Science has ever been unfolding her banner for fresh victories. However much her fortunes may vary, her conquests are as assured as they are undeniable. No matter how philosophers, especially modern ones, may have cast themselves adrift from Christian philosophy, they cannot wholly emancipate themselves from its influence. Even they are indebted to Christianity for what they have. Consciously or unconsciously, they have drawn whatever of merit there is in them from the well-spring of Christianity. The very fact that the condition of modern philosophy grows hopeless in proportion to its abandonment of Christianity is a proof of it. Society is shaken to its very foundation because of the intellectual confusion of the age. Skepticism and infidelity have passed from the classes to the masses. What wonder, then, that the highest authority in Christendom has uttered the watchword: "Go back to St. Thomas!"

The study of philosphy was likewise favorable to the study of the classics. That the Fathers, especially the Greek Fathers, were well versed in them goes without saying. St. Chrysostom's style is, not without reason, called the Attic style of St. Paul. In the West, St. Jerome is a model classic. In the monasteries the ancient masterpieces were carefully preserved, copied, and studied. Had it not been for the monasteries, the rich literature of the ancients would have been lost in the stormy ages that followed. The Humanists, indeed, revived classic studies, collated manuscripts, and rendered them generally accessible. But who preserved them but that Church which, for centuries, had been almost the exclusive guardian of science? The Popes, even in the days of Humanism, were among the most vigorous promoters of these studies. And the monasteries were as solicitous for education as for science. The Church established upper and lower schools. The most famous libraries, notably the Vatican, owe their origin and maintenance to the Church.

Nowadays all scientific studies center in the Natural Sciences. The great strides made in theory and practice in modern times are due to them. Our present industrial and commercial system is of their creation. And it is often maintained that this triumph of realism is a protest against ideal Christian science, and the religious life inculcated by Christianity. This contention seems to derive confirmation from the bent of these sciences, which is naturalistic and materialistic. The history of these natural sciences, from first to last, is represented as a series of skirmishes and conflicts, in which science vindicates the right of free inquiry against the Church and finally emerges from the conflict triumphant. No matter how much the changes are rung and the theme varied, the contention is untrue in the main, and exaggerated in detail; moreover, its ultimate consequence would be the rejection of all religion, and with it the downfall of civilization.

The abuse which modern historians and scientists have heaped upon the Church, as if she were opposed to social and scientific progress, induced the Vatican Council to declare itself in the Chapter on Faith and Reason. It teaches: "Not only can faith and reason never be opposed to one another, but they are of mutual aid, one to the other. For right reason demonstrates the foundations of faith, and, enlightened by its light, cultivates the science of things divine; while faith frees and guards reason from errors, and furnishes it with manifold knowledge So far, therefore, is the Church from opposing the cultivation of human arts and sciences, that it in many ways helps and promotes it. For the Church neither ignores nor despises the benefits to human life which result from the arts and sciences, but confesses that, as they came from God, the Lord of all science, so, if they be rightly used, they lead to God by the help of His grace. Nor does the Church forbid that each of these sciences, in its sphere, should make use of its own principles and its own methods; but, while recognizing this just liberty, it stands watchfully on guard lest science, setting itself against the divine teaching, or transgressing its own limits, should invade and disturb the domain of

faith." Christianity, then, and the Church have no reason to fear the history of civilization and progress.

Church History. — The history of the Christian religion and of the Church forms the most important part of the general history of mankind, and is intimately connected not only with the political history of the world, but also with the history of philosophy, literature, and civilization. The sources and authorities of this history are extremely various, and their due appreciation often requires as much judgment as their exploration requires toil. Church history is either general,— embracing a view of the affairs of the Church in the whole world, from the beginning to the present day; or particular, — relating to some particular country, or time, or portion of the Church. By some authors Church history has been treated chiefly with regard to the outward affairs of the Church, and by others with reference to doctrine, morals, and the evidences of spiritual life; while still others have devoted their attention chiefly to the forms of worship, the constitution of the Church, and other subjects generally comprehended under the name of ecclesiastical antiquities.

Churching of Women.—In the Jewish law (Lev. xii.) women, for forty days after the birth of a boy, and for eighty days after the birth of a girl, were regarded as unclean, excluded from the temple and required, at the expiration of such time, to bring a lamb as a holocaust, and a dove as a propitiatory sacrifice to the temple, and then be pronounced pure by the prayer of the priest. This law does not, it is true, apply to Christian women, because the Church has abolished the Jewish ceremonies. But, the Church, nevertheless, permits them to remain absent from divine service for six weeks, or as long as circumstances consequent upon the birth of a child may require. This should be remembered by husbands, who should see that their wives have the necessary quiet and attendance which nature requires for their recovery after giving birth to a child. The Church desires that at the end of this time the mother, following the example of the Blessed Virgin Mary, should resort to the Church to obtain the blessing of the priest, and thank God for her delivery, offer the child to God, praying with the priest for the grace to train her offspring in sanctity and piety. This comprises the *Churching of Women*, which is a very old and praiseworthy custom and should not be neglected. This practice was not instituted to prevent mothers from being harmed by the devil, by malicious persons, or by ghosts, and it would be not only a foolish fear, but an absurd superstition to be condemned, if one were to suppose that a woman were liable to harm if she should go abroad before she were churched.

Ciborium.— A vessel used in Catholic Churches to hold the sacred Host; it is made of gold or silver, and generally ornamented with a cross. There anciently prevailed a custom of enclosing the Blessed Sacrament, reserved under the form of bread, for administration to the dying, in a vessel of gold or silver, made in the form of a tower or of a dove, which was suspended by a chain from the center of the altar-canopy or ciborium, beneath a small tent or tabernacle of silk or other rich material. In process of time this custom was changed in many churches, and the Blessed Sacrament, deposited in a pyx, was placed within a tabernacle erected on the altar, and which was accessible only to the priest who possessed the key to its miniature portal. In France the use of the suspended dove or pyx was retained in many churches until the middle of the eighteenth century; and in the cathedral of Amiens and a few other churches the custom was adhered to up to a quite recent date. The ancient practice of keeping the Blessed Eucharist reserved for the communion of the sick, and for the perpetual adoration of the people, in a pyx suspended above the altar was observed in Catholic England down to the fifteenth century, and in many churches until the schism.

Cingulum. See GIRDLE.

Circumcelliones (or "Hut-rovers").—A sect of fanatics which sprang up among the Donatists. In the name of religion they committed all kinds of excesses and depredations against the Catholics, pillaging and burning their houses, blinding and murdering their priests.

Circumcision (*Feast of*).— Festival celebrated on the 1st of January to remind us of the humility of our Lord in allowing Himself to be seemingly numbered among sinners, by submitting to the law of the Jews. Circumcision was a religious practice among the Jews in the observance of which a distinctive mark was placed on

male children the eighth day after their birth, and on all adults who embraced their religion. It was established as a distinctive sign of the people of God, a sign of the covenant made by God with Abraham, and as the figure of baptism in the New Law. The feast of Circumcision is very ancient in the Church, as is proved by the homilies and sermons of the Fathers of the Church.

Cistercians.— Religious order, founded by St. Robert of Molesme (died in 1110). Robert left the monastery which he had founded at Molesme, and with twenty zealous monks retired into the thick forest of Citeaux, where he formed a new order. Its statutes received the approbation of Calixtus II. in 1119. The austerities practiced at Citeaux seemed at first to threaten the community with extinction. The accession of St. Bernard with thirty young men, mostly of noble birth, gave it new life. By the middle of the twelfth century, the number of abbeys had increased to five hundred; a century later, to eighteen hundred. About the end of the eighteenth century, the Order counted 1,800 monasteries for men and 1,400 for women. The Cistercians have abbeys in the United States at Gethsemane, in Kentucky, and near Dubuque, in Iowa.

Clarendon (*Constitutions of*).—A council of the kingdom summoned by Henry II. of England at Clarendon, in 1164. Sixteen ordinances, known as "The Constitutions of Clarendon," and purporting to declare the Ancient Customs of the realm, were submitted to the assembly as the "Laws of the Realm," for the settlement of the relation between Church and State, in matters of jurisdiction. These constitutions, by restraining the jurisdiction of the bishops and bringing the clergy under secular jurisdiction, by inhibiting canonical censures, appeals to the Pope, and all intercourse with the Holy See, save with the royal permission, and by other odious provisions, tended to destroy all ecclesiastical liberty, and to reduce the English clergy to perfect subjection to the Crown, even in spiritual matters.

Clares (*Poor*).—Besides his order for men, St. Francis founded one also for women, commonly called Poor Clares, after St. Clara of Assisi, who was the first of her sex to embrace this manner of life. In 1224, St Francis gave a written rule to St. Clara and her community, which was approved by Innocent IV., in 1246. Within a few years the order had many houses in Italy, France, and Spain. The Poor Clares also have several houses in the United States. St. Clara died in 1253, and was canonized already in 1255. F. Aug. 12th.

Claudius.—Iconoclast bishop of Turin, born in Spain, died in 839. Wrote an *Apology against Theodomir*, which was condemned by a council of Paris.

Claudius Apollinaris (ST.).—Bishop of Hierapolis, highly esteemed by his contemporaries on account of his great knowledge and virtues, wrote an *Apology* to the Emperor Marcus Aurelius, which was much praised by St. Jerome. He also wrote, as we learn from Eusebius, five books against the heathen, and two on truth against the Montanists. All these writings, however, with the exception of a few fragments, have been lost.

Claver (PETER). See PETER CLAVER.

Clemangis (NICHOLAS OF). See NICHOLAS.

Clement.—Heretic; a native of Scotland; lived in the eighth century and was an *episcopus vagus*. He was an adversary of St. Bonifice, apostle of Germany. He assailed some of the teachings and practices of the Church with great vigor and pretentious display, but with little, if any, real ability. He objected to the Judaico-theocratic constitution of the Church, denied that the canons of councils and the writings of the Fathers are a safe rule of faith, and, drifting still further from the true spirit of Catholic teaching, held erroneous opinions on some doctrines of the Church, such as predestination. He also held that, when Christ descended into the regions of the dead, He set free all those who had been confined in hell, whether believers, infidels, or idolaters. He advocated and practiced lax principles of morality, rejected celibacy, and continued to exercise episcopal functions, though living with a concubine, by whom he had two sons. He was condemned to a life of confinement, by order of the Synod of Rome (745).

Clement (name of fourteen Popes).—*Clement I.*— Pope from 91 to 100. A disciple and third successor of St. Peter. He is supposed to be the same Clement mentioned by St. Paul (Phil. iv. 3) as one of

his fellow-laborers. By another account Clement was the immediate successor of St. Peter, St. Linus and St. Cletus being only the Apostle's vicars at Rome in his absence. St. Clement, in 96, wrote an Epistle to the Corinthians, "in the name of the Roman Church," which for a long time continued to be read in the ancient Churches. He suffered martyrdom under Trajan. *Clement II.*— Pope from 1046 to 1047. Formerly Suidger of Bamberg. Reigned only nine months. *Clement III.*— Pope from 1187 to 1191. Was elected at Pisa and entered Rome March 13th, 1188. He reconciled the Papacy with the Roman city, which had for fifty years disputed its authority. *Clement IV.*— Pope from 1265 to 1568. *Clement V.*— Pope from 1305 to 1314. Formerly Bertrand de Got, Archbishop of Bordeaux; was elected through the influence of the French King, Philip the Fair. Notwithstanding the urgent invitations of the cardinals, he declined to live in Rome, had the ceremony of his coronation performed at Lyons, and fixed his residence at Avignon. He absolved Philip from all censures, allowed him an ecclesiastical tithe for five years, and created nine French cardinals. He convoked the Fifth General Council, which opened at Vienne, in 1312. In the same year he dissolved the Order of the Templars. *Clement VI.*— Pope from 1342 to 1352. He established the Jubilee for every fifty years, and purchased Avignon in 1342. During his Pontificate, Lola de Rienzi attempted to re-establish the republic at Rome. *Clement VII.*— Pope from 1523 to 1534. He was the posthumous son of Julian de Medici, assassinated in the conjuration of the Pazzi. The legitimacy of his birth, contested at first, was acknowledged under Leo XI. He entered into a league with France, England, Venetia, and other Italian States, against the emperor, Charles V., of Spain, and, being besieged in Rome by the imperial army under the Constable de Bourbon, was compelled to capitulate, Jan. 5th, 1527. He fled to Orvieto, but concluded a peace with Charles in 1529, and crowned him emperor, at Bologna, in 1530. He forbade (1534) the divorce of Henry VIII. of England from Catharine of Aragon. *Clement VIII.* (*Aldobrandini*).—Pope from 1592 to 1605. Called Baronius, Bellarmin, and other learned celebrities into the College of Cardinals, undertook the publication of the revised edition of the Vulgate, and appointed the so-called "Congregation de Auxiliis." *Clement IX.* (*Rospigliosi*).— Pope from 1667 to 1669. Negotiated the Peace of Aix-la-Chapelle in 1668, restored diplomatic intercourse between Portugal and the Apostolic See, and assisted the Venetians against the Turks. *Clement X.*— Pope from 1670 to 1676. At the request of France, he raised the Church of Quebec to a bishopric. *Clement XI.*— Pope from 1700 to 1721. A learned man, and an able prince of the Church; had a difficult Pontificate. He was compelled to place the kingdom of Sicily under interdict, and published bulls directed against the Jansenists: "*Vineam Domini*" (1705), and "*Unigenitus*" (1713). *Clement XII.* — Pope from 1730 to 1740. Restored the good understanding with Portugal; founded the Museum of Roman antiquities, and sent the learned Assemani into the East to buy manuscripts. This Pope, in 1738, pronounced excommunication on the Order of Freemasons. *Clement XIII.*— Pope from 1758 to 1769. Agitation against the Jesuits reached a high pitch of excitement under the Pontificate of this Pope. Yet he firmly refused to accede to the demands of Portugal and of the Bourbon courts for the suppression of the order. Clement XIII. conferred on the Empress Maria Theresa and her successors, the title of "Apostolic Majesty" (*Rex apostolicus*). *Clement XIV.*— Pope from 1769 to 1774. Had less firmness of character than his predecessor, Clement XIII. He created the brother of Pombal, minister of Portugal, cardinal; abolished the practice of annually reading the Bull "*In Cœna Domini*," and suppressed the Order of the Jesuits.

Clementinæ. See CANON LAW.

Clement of Alexandria.—Was born at Athens and was a disciple of Pantænus, through whose influence he embraced Christianity. When Pantænus went as missionary to India, in 180, Clement, who in the meantime had been ordained priest, succeeded his master at the head of the Catechetical School of Alexandria. The persecution under Severus, compelled him to withdraw, first to Cappadocia and afterwards to Jerusalem, where he is said to have opened another school. Little is known of the later years of his life. He died in 217.

Cleobians.—Members of a Christian sect at Jerusalem in the apostolic times. Their

chief was a certain Cleobulus, or Clobius, who denied the authority of the prophets, God's almighty power, and the resurrection. They attributed the creation of the world to an angel.

Clergy and Laity.—The priesthood is described in the Sacred Scriptures as twofold: internal and external. The former extends to all the Faithful, whom St. Peter calls a "holy priesthood to offer up spiritual sacrifices, acceptable to God through Jesus Christ" (I. Pet. ii. 5). The external priesthood, however, does not extend to the great body of the Faithful, but is appropriated to a certain class of persons, who, by the imposition of hands and the solemn rite of ordination, "are set apart for the Gospel of God," and devoted to some particular office of the sacred ministry. Hence appears the distinction in the Church between teacher and people, ruler and subjects, clergy and laity. Those ecclesiastics who filled the office of the priesthood were, as St. James says, called "Clergy," *clerici*, from *klerus* (*lot* or *heritage*), "either because they are chosen by lot to be the Lord's, or because the Lord is their lot or heritage." This distinction was clearly pointed out by our Lord, when, selecting His Apostles from the crowd, He ordained them and authorized them to teach all nations and rule His Church. The discrimination between the clergy and laity, therefore dates from the very beginning of the Church; it was strongly marked even in the time of the Apostles, as appears from the Epistle to the Romans (i. 1), and from the Acts (vi. and xiii.) where mention is made of the election of the seven deacons and the appointment of Paul and Barnabas, who by order of the Holy Spirit were set apart for the ministry of the Gospel. The same truth is manifest from the fact that the power of the priesthood, ever since the time of the Apostles, is conferred in the Church by prayer and the imposition of hands. St. Clement of Rome, speaking of this distinction between the clergy and laity, says: "A bishop has a particular charge laid upon him, and the priest exercises functions special to his office; the Levite has his own proper ministry, but laymen are concerned only with the laws that pertain to their own order."

Next to the bishops ranked the presbyters or priests, who had the power to preach, to offer up the Holy Sacrifice, and to administer the sacraments (excepting ordination) to the Faithful. They were considered the bishop's vicars, or assistants, and constituted his advisory council (*presbyterium*). After the priests came the deacons, who constantly accompanied the bishop, attended him when preaching, and assisted him at the altar and in the administration of the sacraments; they also administered Holy Communion and baptism. To the deacons was committed the distribution of the goods of the Church. The office of subdeacons, who are first mentioned by St. Cyprian, was to serve the deacons in their sacred ministrations. The inferior officers of the Church were the acolytes, lectors, exorcists, and ostiaries, or porters (see these subjects). Pope Cornelius enumerates all these grades, or ranks of the hierarchy, in his Letter to Bishop Fabius of Antioch, stating "that there were at that time (250) in Rome 46 priests, 7 deacons, and as many subdeacons, 42 acolytes, 52 exorcists, lectors, and ostiaries." To the deaconesses, who originated in the time of the Apostles (Rom. xvi. 1; Tim. v. 9), was entrusted the instruction of females and the various offices in connection with their baptism. Aged widows were generally selected for this office. See ORDER (*Holy*).

Clerks Regular.—Are in general, those ecclesiastics bound, by solemn profession, to the rules of religious orders, in contradistinction to secular ecclesiastics. In a more restricted sense, those ecclesiastics, leading a life in common, according to the example of the Clergy of St. Augustine. The discipline introduced into many Churches since the twelfth century, gave rise to Canons Regular. Since the sixteenth century, a great many congregations of Clerks Regular have been founded: Theatines, Piarists, Lazarists, Mechitarists, etc.; or *quasi* Clerks Regular (less austere in discipline and without particular vows); Oratorians, Bartholemites, etc.

Cletus.—See ANACLETUS.

Clinic Baptism, or baptism on a sick bed. In the early Church given only to those at the point of death, and hence were called *clinici*.

Cloister (from the Lat. *claustrum, an enclosing wall*).—Originally an archway encircling a monastic establishment, which was usually located in the center of the group of buildings. The purpose of the

cloister was to afford a place in which the monks could take exercise and recreation. See MONASTICISM.

Clovis and (St.) Clotilda.—St. Clotilda was born about 475, died at Tours, France, 545. Queen of the Franks, daughter of Chilperic, king of the Burgundians. Her father, mother, and two brothers, were murdered by her uncle Gundebald, joint king of the Burgundians, by whom she was educated in the Christian faith. She married (493) Clovis I., king of the Franks, whose conversion from heathenism was accomplished chiefly through her instrumentality. Clovis, by reason of his great victory over the Alemanni at Zuelpich, near Bonn, in 496, was induced to embrace the Catholic faith. Within the same year, Clovis, true to the vow which he had made on the occasion, was instructed in the Christian religion by St. Vedastus of Toul, and baptized at Rheims on Christmas day, by St. Remigius. With him were baptized three thousand of his followers. Clovis died in 511.

Cluny (*Abbey of*).—One of the most famous monasteries of the West, founded in 909 by William the Pious, Duke of Acquitaine, and by Bernon, its first abbot. St. Odon, successor of Bernon, establshed in his house a reform of the Benedictine institute, which was soon adopted by nearly two hundred abbeys that affiliated themselves with Cluny. As a sign of vassalage, the superiors of the latter took the title of simple Priors. From the Abbey of Cluny, which, in the eleventh and twelfth centuries, acquired great celebrity, always flowed forth, as from a fountain, an eager desire for learning and literary pursuits. It was especially famous as a center of ecclesiastical training. The Abbot Peter the Venerable, contemporary and friend of St. Bernard, was recognized by two thousand monasteries, all dependent on the Abbey of Cluny.

Coadjutor Bishop.—Coadjutors are those ecclesiastical officers who are appointed by the proper superior to assist bishops in the administration of the diocese. Coadjutors, therefore, must be distinguished from auxiliary bishops. The latter assist bishops in the discharge of the functions of the episcopal order; the former in the exercise of the episcopal jurisdiction. By reason of their duties, coadjutors are divided into two classes, temporal and spiritual. The latter are appointed to assist the bishop in the performance of his spiritual duties, whether of order or jurisdiction, and not unfrequently also in the management of Church property. In order to be able to exercise "*pontificalia*," they are consecrated as titular bishops; the temporal coadjutors assist only in the administration of the temporalities of the diocese, and consequently need not be consecrated. Again, by reason of their tenure of office, they are divided into two classes, those who hold office temporarily,—until the bishop's death or recovery,—and those who hold office permanently, that is, who are appointed with the right of succession at the death of the bishop. The right of appointing coadjutors, belongs solely to the Holy See. In certain exigencies, however, *v. g.*, if the diocese be at a great distance from the Holy See, a bishop, who, by reason of age or infirmity, is unable to discharge his duties, may himself, by virtue of papal authority, select a temporary coadjutor, with the advice and consent of his chapter; and, in case of the insanity of the bishop, the chapter itself, provided two-thirds of the canons consent, may appoint such a coadjutor; but a report of the whole case should be sent to Rome as soon as possible. In the United States, when appointing coadjutors to bishops or archbishops, with the right of succession, the rules laid down for the appointment of a bishop must be observed. Where, however, a coadjutor bishop or archbishop is to be appointed who shall have the right of succession, it is sufficient for the bishop, who wishes the appointment of such a coadjutor, to present to the Holy See the name and credentials of the ecclesiastic whom he wishes to have appointed.

Coat (*The Holy*).—The world-famous relic in the cathedral of Treves, is the seamless coat of Christ, for which His executioners cast lots at the crucifixion (Matt. xxvii. 35). The Empress Helena, having obtained possession of it in the Holy Land, is said to have given it to the city of Trêves, where she resided for a considerable time. In 1196, the coat was deposited in the main altar. It was exposed repeatedly for veneration in the sixteenth century. On account of the disastrous events of the time, it was carried to Augsburg, in 1794, but was brought back to Treves in 1810. A multitude of pilgrims, numbering over two hundred thousand, visited Treves to celebrate this joyful restoration. But the

most striking and successful exposition was that of 1844, when eleven bishops and more than a million of the laity flocked to Treves from all sides during the period that the holy coat was exhibited. Its last exhibition took place in 1891.

Codex.—A name applied to ancient manuscripts, especially of the classics or of the Scriptures. Of the latter class the principal are the "Codex Sinaiticus," discovered in 1844 and 1859 in the Monastery of Mount Sinai by Tischendorf, and the "Codex Vaticanus," both of the fourth century; the "Codex Alexandrinus" and the "Codex Ephræmi" of the fifth century.

Cœle-Syria. See SYRIA.

Cœna Domini (*In*).—A celebrated papal Bull; is the work of several Popes. Its first composition dates from the fourteenth century. Pope Urban VIII., in 1627, had it revised, since which time it has received no essential alteration. It contains a catalogue of such crimes as subject the offender to excommunication. It especially condemns public heretics, schismatics, apostates, falsifiers of Pontifical writings, pirates, etc.; those who appeal from the Pope to an ecumenical council, or from the spiritual to the secular courts; those who are robbers of Church property, or who plunder pilgrims; those who assist the enemies of religion, especially the Turks, with implements of warfare; those who levy unjust taxes, etc. Pope Pius V. (1566–1572), the original author of the Bull, decreed that it should be proclaimed every year throughout Christendom on Holy Thursday; hence the name *In Cœna Domini*. In 1770 Clement XIV. suspended the proclamation of this Bull and Pius IX. abolished many censures thereof.

Cœnobites. See MONASTICISM.

Collation.—1. Term for the gift of a benefice by a bishop, either as patron, or one which came to him by lapse. 2. Also for the spare meals on days of abstinence, consisting of bread or fruit, but no meat. 3. The readings from the lives or collations of the Fathers in a monastery before Compline.

Collect.—Certain short prayers of comprehensive brevity, collected together, and said in the Mass at different times. See STATION.

Colleges. See MISSIONS.

Collegiants.—Members of a sect founded near Leyden, Holland, in 1619, the societies of which are called "colleges." The sect spread rapidly in the Netherlands, and is still maintained there and in Hanover. In doctrine and in practice the Collegiants resemble the Quakers, having no creed or organized ministry; but they believe in the necessity of baptism, which they administer by immersion.

Collegiate Churches, in England. One of those churches which, while not being a cathedral, nevertheless possess a college or chapter, consisting of a dean or provost and canons, attached to them. They date from the ninth century, when such foundations in large towns became frequent. They are under the jurisdiction of the bishop of the diocese in which they are situated, and he exercises visitorial powers over them. Examples of such are Westminster Abbey and St. George's Chapel, Windsor. In the United States the term is applied to a collection of churches having their pastors in common, as the Dutch Collegiate Church of New York.

Collydrians.—An Arabian sect of the fourth century. They worshiped the Blessed Virgin as a goddess, offering sacrifice to her in the form of small cakes (*collydria*).

Color of Vestments.—In her vestments the Church employs five different colors. On the feasts of our Lord, of the Blessed Virgin, of the angels, and of those saints who were not martyrs, she makes use of white, not only to signify the stainless purity of the Lamb and of His Virgin Mother, but also to symbolize the "great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne and in sight of the Lamb, clothed with white robes" (Apoc. vii. 9). On the feasts of Pentecost, of the Finding and the Exaltation of the Cross, of the Apostles and martyrs, she employs red, to signify those fiery tongues that alighted on the heads of the Apostles when the Holy Ghost rested visibly upon them and in reference to the effusion of blood by Christ and His followers. On some Sundays (when the office is of the day) the vestments are green. Purple is the color assigned for the penitential times of Advent and Lent, for the

Ember days, and for several vigils throughout the year; while black is reserved for the office of Good Friday and Masses for the dead. Rose color is used on Gaudet and Lætare Sundays; and on the fourth Sunday in Advent, when it falls on the 24th of December. Cloth of gold may be substituted for white. Yellow (*color flavus*) and heavenly blue (*color cæruleus*) are expressly forbidden (S. R. C. 16 *Mart.* 1833 in *Veron*).

Columba or **Columkil** (ST.).—Apostle of the Caledonians or Northern Picts. This remarkable man, who was a scion of the royal houses of Ireland, was born at Gartan, in the county of Donegal, Dec. 7th, 521, and was educated in the famous school of St. Finnian of Maghbile, who had himself studied at Rome. Before Columba had reached his twenty-fifth year he had founded a great number of monasteries in Ireland, the most celebrated of which was that of Derry, in his own native province, which was long the seat of a great Catholic bishopric, and is now known under the modern name of Londonderry. He had received deacon's orders from St. Unnian, and in the year 550 was raised to the priesthood, but his humility was such that he would never consent to take upon him the episcopal office and dignity. In the year 563, when in the forty-second year of his age, Columba set out from his native land, accompanied by twelve companions, and, in one of those large osier boats, covered with hide, which the Celtic nations used for purposes of navigation, sailed to the north, and landed on the shores of the island of Iona, or Hy, to which, in memory of the saint, the name of Hy-Columkil was afterwards given. He and his companions immediately set about building a monastery, which was of the rudest description, consisting only of a frame covered with the interlaced branches of trees. It was not till some years later that a more substantial edifice was erected, with much danger and labor, as the large oaks to be used in its construction were brought across the waters from the neighboring shores. Such was the beginning of the great monastic center whence issued those devoted heroes who carried the blessing of religion and civilization to Scotland and Great Britain. God deigned to give the divine sanction to the mission of Columba by granting him the grace of miracles. Purity of life and humility were his two distinguishing virtues. In the year 590, Columba returned to Ireland. In virtue of his privileges as founder of the Church in both Northern and Southern Scotland, he exercised ecclesiastical jurisdiction throughout both of these countries. After a long and laborious life, Columba died as he had lived. After journeying over the entire island and taking a tender farewell of the monks at work in the field, and praying in the cloister, he withdrew to his own cell, and, when the bell rang at midnight for matins, rose and preceded his brethren to the Church. Here he was found by his faithful children, prostrate before the altar, and in a dying condition. Raising his right hand, he blessed the community, and expired, June 9, 597. F. June 9th.

Columbanus (ST.).—Irish monk, born in 545 in the province of Leinster, died in 615. Well educated in literary pursuits, he wished to fly the temptations of the world and retired into the monastery of Bangor, then famous through the zeal of its monks. An inner voice moved him to leave his country. Accompanied by twelve companions, he came to Gaul, preaching on his route the Christian virtues. In Bourgogne, King Gontran induced him to settle in his country. He gave him the old Roman Castle of Annegray, and here Columbanus passed some years in the practice of austere penance. The number of his disciples increased continually. Gontran offered to him the ancient castle of Luxeuil, at the foot of the Vosges, which became the center of his order. Afterwards he established a third community at Fontaines. Labor alternated with prayer in these pious asylums which the strong hand of Columbanus directed. Twenty years he spent thus with his religious. His reputation and influence became very great. However, he had disagreements with the Gaulish episcopate, especially in regard to the feast of Easter, which he always wished to celebrate according to the Irish custom,—the fourteenth day of the moon,—even when the feast came on Sunday, instead of the custom of the Latin Church which celebrated it the Sunday after the fourteenth day. The favor which Columbanus enjoyed was followed by hatred and persecution. After the death of Gontran, he was banished from the country. He was led to Nantes, and put on board a boat bound for Ireland. But land-

ing on the shores of the Rhine, he preached the Gospel to the Alemanni in the neighborhood of the lake of Zurich, and together with his companion Gall, converted many idolaters. Gall remained in Helvetia to continue his apostolate, while Columbanus went to Lombardy, where he founded the famous monastery of Bobbio. Finally, Columbanus retired to a cave on the shores of the Trebbia, there to devote himself to the austerities of penance. Here he died, leaving to his religious a stricter rule than that of St. Benedict. In ten chapters it prescribed perpetual silence, complete abstinence from flesh-meat, daily fast, labor, reading, prayer, poverty, humility, and chastity. The tenth chapter, entitled "*Penitentiale*," punished the infractions of the rule with 200 strokes of the whip, which was the maximum. F. Nov. 27th.

Columbus (CHRISTOPHER).—Born at or near Genoa, Italy, probably in 1446; died at Valladolid, Spain, May 20th or 21st, 1506. The discoverer of America. His parents were wool-combers. He was educated at Pavia, and after many years of seafaring life, settled at Lisbon in 1470 as a maker and seller of maps. Becoming convinced of the existence of land beyond the Atlantic, he vainly sought assistance from Portugal and England, but finally set sail from Palos with three ships under the auspices of Ferdinand and Isabella, king and queen of Spain, and after two months of despair and mutiny on the part of the sailors, on October 12th, 1492, sighted Guanahani, or San Salvador, one of the Bahama islands. Sailing on, he discovered several of the West India islands, including Hispaniola (St. Domingo), where he founded a colony. On his return he was received with honor at the courts of Portugal and Spain. He made several other voyages of discovery, but through the calumnies of his enemies was deprived of the government of Hispaniola and sent back to Spain in chains. He died in poverty at Valladolid.

The providential discovery of America obtained for Columbus the title of Ambassador of God. His mission, virtues, and the services which he rendered to the Church and the world, and other facts about which religious authority has not yet pronounced itself, have caused to be introduced at the court of Rome (as an extraordinary and exceptional case) his process of Beatification.

Commandments.—The Commandments of the Christian religion were taken from the Mosaic religion, with modifications made by the divine authority of our Lord Jesus Christ and of His Church. They are laws expressing the will of our Creator, and are imposed by Him on all men throughout the universe. They are the twofold fundamental precepts of God; the development of the great law of Charity. They are obligatory, general, just, useful, permanent, legitimate, and promulgated for the well-being of our transitory existence in this world with a view to our ultimate salvation. Therefore, the violation of one commandment may involve forfeiture of attainment of eternal happiness, for it is written, "Whosoever shall keep the whole law, but offend in one point, is become guilty of all" (James ii. 10). The Commandments of God are called the *Decalogue*, which is a word derived from the Greek, meaning *ten words;* they are also called the Tables of the Law, because God gave them to Moses on Mount Sinai, engraved on two tables of stone. The first three concern our duties toward God, and the seven others our duty toward our neighbor; and they were ratified by our Lord when He said, "On these two commandments dependeth the whole law and the prophets" (Matt. xxii. 40). All Christians, having reached the age of reason, are required to know the words of the Decalogue, and the meaning of the Commandments, at least as to substance. Among other ecclesiastical laws of various descriptions regarding hierarchical superiors, parish priests, religious orders, etc., certain commandments have been constituted by the legislative power of the Church, through the divine authority of government and teaching established by our Lord Jesus Christ, when He said, "Whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven" (Matt. xvi. 19; xviii. 18). These commandments are for the direction of all the members of the Church, and to help us in the better accomplishment of the Commandments of God and the maxims of the Gospel. For the Commandments of God and of the Church, see DECALOGUE.

Commemoration in Liturgy.—The mention which the Church makes of a saint,

whose proper office cannot be celebrated, because there is a more important feast on that day. The commemoration consists of a Collect, Secret, and Post-Communion, at Mass, and in an Antiphon, verse, and oration, at Lauds and Vespers. We make also a commemoration of the octaves of the major feasts. By commemoration is also meant the remembrance in prayer of the living and the dead. In the Canon of the Mass before the Consecration, there is a commemoration for the living, and later on in the service another for the dead.

Commodianus.—Christian poet of an uncertain period, probably of the third century, very possibly a native of Gaza, in Africa. Commodianus is the author of two important poems for the history of the Latin language and Latin meter. *Instructiones adversus Gentium Deos, pro Christiana disciplina*, and *Carmen Apologeticum adversus Judæos et Gentes.* The *Instructions* are contained in Migne's *Patrology*. The *Apology* (of 1,020 verses in 47 sections) was published for the first time in 1852, in the *Spicilegium Solismense* of Dom Pitra (vol. I).

Communion (*Eucharistic*) (the receiving of the Blessed Eucharist).—The receiving of Communion is obligatory for all members of Christ's Church who have attained an age when they fully possess the requisite qualifications alluded to in the fourth commandment of the Church to "receive communion annually, at Easter or thereabouts." Wilful disregard of this commandment is a mortal sin. It was our Lord Himself who established communion as a means necessary for our salvation, when he said: "Except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you" (John vi. 54). Communion is obligatory on members of the Church who have attained the age of twelve years, according to St. Alphonsus; though they may be admitted earlier, and as soon as they can "discern the body of our Lord," that is, are capable of understanding the importance and solemnity of the act, and of appreciating the requisite dispositions of respect and humility with which all should approach the Blessed Sacrament. "Whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and the blood of the Lord" (I. Cor. xi. 27, 28, 29). Therefore, "let a man prove himself, and so let him eat of that bread."

Our Lord Jesus Christ said: "Unless you eat the flesh of the Son of Man and drink His blood, you shall not have life in you" (John vi. 54). Therefore, we can scarcely accomplish this divine precept unless by receiving holy Communion at least once a year; and, indeed, how can we expect to be received by our Saviour into the eternal happiness of heaven, if we give ourselves so little trouble to receive Him here on earth, and with Him, His promise and pledge of that everlasting life? The partaking of the holy communion at Easter is an obligation inseparable from the commemoration of the institution of the most Blessed Sacrament by our Lord Jesus Christ; and to impress us with a vivid remembrance of our Saviour's passion and death, of which the Holy Eucharist is the perpetual and living memorial, according to Christ's own words as given to us by St. Paul: "As often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until He come" (I. Cor. xi. 26). It is desirable, but not obligatory, that the Easter Communion should be received in the Church of the parish to which we belong, for, by doing this, we can offer good example, one to another; we strengthen the union that should exist between ourselves and the minister of Christ under whose supervision we are placed, by public acknowledgment of his authority; and enable him to recognize those who have acquitted themselves of their duty, that he may strive to bring defaulters to repentance.

As the Holy Eucharist is a sacrament of the living, the necessary dispositions for rightly receiving communion, consist in being in a state of grace, that is, conscious of being entirely free from mortal sin. Otherwise we should commit a sacrilege, and expose ourselves to severe spiritual and temporal physical punishments. For, according to the words of St. Paul: "Whosoever shall eat this bread, or drink the chalice of the Lord, unworthily, shall be guilty of the body and blood of the Lord . . . For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord" (I. Cor. xi. 27, 29). Dispositions not strictly obligatory, but nevertheless most expedient, are the purifying of the soul from venial sins with a strong desire to avoid falling into temp-

tation, and the making serious effort to correct ourselves of faults displeasing to God, and to adorn our souls with holy thoughts, firm resolves of good, and the meritorious actions performed in the strength of faith, the confidence of hope, the generous love of charity, as well as other virtues springing from these three theological virtues. As to the requisite dispositions of our bodies, it is absolutely essential that we should be fasting from midnight, scrupulously avoiding anything whatsoever to eat or drink, either by intention or inadvertence; leaving no possible chance of violating the precept, not to swallow any substance that has entered the mouth from without. Our outward behavior should be such as is suitable, and should be eminently consistent with reserve, propriety, modesty, and purity, both in our attire and deportment. We should approach the altar-rail with the utmost gravity of demeanor, receiving the Holy Host from the hand of the priest, without unnecessary contact with the lips or teeth, and retiring, without precipitation, to quiet meditation, adoration, and other prayer, in which we should spend some length of time, say, a quarter of an hour. For what moment can be so propititious for the supplications we have to make, and for offering grateful recognition of the favors we have received, as when we are, temporarily, the living tabernacle of our Lord Jesus Christ? We should express to Him the worship and gratitude of our whole hearts, imploring aid for our own spiritual and temporal needs, for those of the living and the dead who share our prayers, and for all the Faithful of Holy Church; making good resolutions for our future conduct, and asking help of grace in the accomplishment of our desires and resolves. It is furthermore well to keep, throughout the day, a devout remembrance of the inestimable favor received, and even a pious recollection of our First Communion.

Communion (*Liturgical*). See POST-COMMUNION.

Communion of Saints.—By "Communion of Saints" is understood the belief in the communication of spiritual goods between the members of the Church here upon earth, those in purgatory, and those in heaven, all of whom form one body: "For the body also is not one member, but many. If the foot should say, because I am not the head, I am not of the body; is it therefore not of the body?" (I. Cor. 14–15.) "For as in one body we have many members, but all the members have not the same office; so we, being many, are one in Christ, and every one members, one of another" (Rom. xii. 4–5). See SAINTS.

Communion under Both Kinds.—The disciplinary regulations of the Western Church at the present day forbid the Faithful to receive the Holy Eucharist under the form of wine, except in the case of the priest who is saying Mass. All the sects which arose out of the Protestant Reformation, allow all who share in their eucharistic rites to receive the cup, and even in the fifteenth century the obligation of receiving communion under both forms was urged by John Huss and his Bohemian followers. They received the name of Utraquists, from the Latin word *uterque*, signifying *both*. The point has, in fact, for nearly five centuries, been a test question between the Catholic Church and her heretical opponents.

It is a curious fact that in the fifth century it was a badge of heresy in a layman to refuse to partake of the Eucharistic chalice. Some sects of the Manicheans held that wine was created by an evil being and not by God; in consequence, they refused to taste it, and extended their objection even to the Precious Blood under the form of wine. These heretics, nevertheless, desired to be reputed as belonging to the Catholics, whose assemblies they frequented; and St. Leo bade the Faithful to observe if there were any who habitually communicated under the form of bread alone. (Serm. 42.) This abstinence from the cup would betray the lurking Manichean. It seems clear from this anecdote, that in the days of St. Leo, the Faithful were at liberty to receive communion in their public assemblies, in the form of bread and wine, or with but one of those forms, as they preferred; in earlier times communion under the form of bread alone was certainly held to be valid, for we read stories of the Sacred Host being carried to confessors of the faith in prison, which could not be done with the wine. Afterwards, the mode of communicating continued to be optional, but the superior convenience of receiving the sacred emblem under the form of bread alone caused this mode to prevail exclusively, although not enjoined by any express law. This

practice prevailed in England as early as 616, and it was fully established throughout the West by the end of the twelfth century, although it was a custom long after, to give to each communicant an ablution of unconsecrated wine, to assist him in swallowing the Host. The fifteenth century saw the rise of the Hussite heresy, which, among other things, taught that partaking under both emblems was a divine ordinance. In opposition to this error, the Council of Constance, in 1418, passed a decree establishing the present law. This was a disciplinary enactment. The doctrine that there is no divine command for receiving communion under both sacred emblems, was declared to be of faith by the Council of Trent.

Communism. See PROPERTY.

Competentes. See CATECHUMENATE.

Compline. See BREVIARY.

Concanen (RICHARD LUKE).—American prelate; was a native of Ireland, died in Naples, Italy. Entered the Order of St. Dominic in the convent of the Holy Cross in Lorraine. Became distinguished for his learning and virtue, and after his ordination was Prior of the Irish Dominicans in Lisbon and at Rome. At the request of Bishop Carroll, he was appointed bishop for the newly erected see of New York, in 1808. The French, however, then had full sway in Italy, and all British subjects were liable to arrest. In vain did he try to obtain passage to America. The anxiety and difficulty brought on a dangerous illness, and Bishop Concanen closed his edifying life in the great convent of St. Dominic in Naples.

Conception (*Immaculate*). See IMMACULATE CONCEPTION.

Conceptualism.—Philosophical system. The adherents (Conceptualists) of this system drew a distinction between objective reality, intellectual conception, and the word expressing the idea formed by the mind. They held that as the intellect could not adequately comprehend all the component parts of an object, so neither could language adequately express them, and that the intellectual comprehension held a place midway between an object and the word by which it was designated. Abélard, it appears, was the author of Conceptualism.

Conclave. See POPE (*Election of the*).

Concomitance (*Sacramental*).—Doctrine of the Catholic Church, as established by the Council of Trent, that the Body and Blood of Christ are given either under the form of bread or under that of wine; hence that Christ is received whole and entire when received under the species of bread alone or wine alone.

Concordance (from the Lat. *concordare, to agree*).—Denotes a collection of passages which in some respects agree with one another. Such collections can, of course, be made from the works of any author. But the idea originated from the study of the Bible, and developed gradually with the increasing demands of that study. The very first work of the kind was the *Concordantia S. Jacobi*, made in Latin upon the Vulgate by Cardinal Hugo de S. Caro, in 1244, and named after its place of preparation, the convent of St. Jacques, in Paris. There now exist complete Hebrew concordances to the Old Testament, Greek to the New Testament, and French, German, English, etc., to the respective translations of the whole Bible.

Concordats.—A concordat is in the nature of a treaty between the sovereign Pontiff as supreme governor of the Catholic Church and the head of a State, whereby, in consideration of certain undertakings on the part of a civil ruler, the Pope expresses himself content to abstain from urging, for the present, certain rights to which he is entitled; with the result, that all Catholics may, with a safe conscience, act in accordance with the concordat. The real effect of a concordat, according to the intention of the Pontiff, is often wider than the words; and if any doubt arises concerning the binding effect of the Canon Law in any country, it must be solved by application to the bishop, who if he sees fit, will obtain instructions from Rome. It is a settled doctrine of Catholic canonists that the Pope never absolutely cedes purely spiritual powers. Thus, in the presentation to bishoprics, while a king might nominate or elect, the Pope always reserved to himself the power of "canonical institution."

Concupiscence. See SIN (*Original*).

Concursus.—An examination into the qualifications of candidates for ecclesiastical benefices with cure of souls. The Council of Trent, desirous that parishes should

be provided with worthy and competent pastors, ordained that appointments to parishes must be made by *concursus* or competitive examination. Hence, it ordained that when a parish becomes vacant, the bishops shall fix a day for the competitive examination. On the day appointed, all those whose names have been entered for examination shall be examined by the bishop or his vicar-general, and by at least three synodal examiners. The vacant parish can be conferred by the bishop only on one of those who have successfully passed the examination. If several have been approved or passed by the examination, the bishop must confer the parish on the one who is the *senior* or most worthy among them. All appointments made contrary to these prescriptions, are irregular, and are, therefore, null and void.

This is the general rule. However, there are exceptions, partly indicated by custom, and partly sanctioned by the Holy See. Thus, no *concursus* is required: 1. In the appointment of rectors or parish priests *ad nutum amovibiles;* for the Council of Trent speaks merely of *beneficia curata* which are perpetual, that is, those parishes which have irremovable rectors. 2. Nor in appointments to parishes whose revenues are so small as not to admit of the trouble of such examination. 3. Nor if there be danger of grievous quarrels and tumults resulting from the *concursus.* 4. Nor in the appointment of vicars of parishes united to monasteries, chapters, and the like. See RECTOR.

Condignity, Congruity.—Theological terms, having reference to meritorious works. Theologians distinguish two kinds of merit pleasing to God,—merit, strictly so called (*de condigno*), which rests upon the performance of the action; and merit of a wider sense (*de congruo*), which is not grounded on justice, but on a certain fitness. See MERIT; GRACE.

Conferences.—Reunions of priests of a certain district, ordained by the bishop, who determines their programme, in order to preserve and increase in the clergy the necessary knowledge for the exercise of their ministry. It was only after the Council of Trent, that St. Charles Borromeo regulated the Conferences in their actual form. The Third Plenary Council of Baltimore also prescribes them for the clergy of the United States.

Confession, as part of the sacrament of penance, is the self-accusation, made to a duly authorized priest, of all grievous sins committed after baptism, or since the last confession. Our Lord instituted Confession when He gave power to His Apostles to remit sin. The necessity of confession, being implicitly included in the words: "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John xx. 23). The priest, acting in God's name, can only judge from what the penitent makes known to him, whether a sinner is worthy or unworthy of absolution, and can forgive or retain only those sins of which he is given full knowledge. Therefore, he cannot fulfill his office, except through the means of the penitent's self-accusation in confession.

In the Catholic Church, it has always been understood that our Lord Jesus Christ Himself, instituted Confession for the remission or retention of sins, through the instrumentality of His ministers. It is evident, that through so many ages, this practice, so naturally repugnant to human sensibilities, would not have been followed, had it not been certainly instituted by our Saviour, who, in His infinite goodness, gave us this means of healing the wounds of venial sin and of curing the more malignant injury of mortal sin. Confession is, according to the regulations of the Church, strictly obligatory once a year, and before receiving any sacrament of "the living," when one has had the misfortune to commit a mortal sin. It is more in accordance, however, with the spirit of the Church's teaching to confess any mortal sin without delay, that by so doing we neglect not an indispensable means of salvation and voluntarily risk death, while a crime, rendering us an enemy of God, is upon our conscience. "The beginning of the pride of man, is to fall from God" (Ecclus. x. 14), and confession humbles that pride which "is the beginning of all sins" (Ecclus. x. 15). Humility before God in the self-accusation of our sins to a minister of Christ's Church brings honor to the soul; for an humble avowal of sin, and sincere repentance is always deserving of a sentiment of esteem for the penitent sinner. "Before destruction, the heart of man is exalted; and before he be glorified, it is humbled" (Prov. xviii. 12). Confession improves the character, redoubles our energy in the correction of our faults, and saves us from the shame of acknowledging our weakness by

falling anew into the same sin; and that we may persevere in a state of grace, and begin new life in peace with God and man. It comforts the heart, soothes the conscience, infuses new hope, and lightens the burdens of sin that weighed down our souls and rendered us more ready to yield to fresh temptations. The confessor instructs us in our ignorance; enlightens us in our doubts, scruples, or illusions; calms our remorse or desolation; counsels us in temptation or apprehension of danger; encourages us to bear our trials with patience, and with willingness to incur sacrifices that insure our sanctification and eternal salvation.

A sincere confession should be marked with completeness, humility, prudence, and simplicity. Confession is marked with *completeness* when the penitent confesses at least all grievous sins which he remembers, together with their number and the necessary circumstances. With *humility*, that is, the penitent ought to be humble in his exterior; ought to appear at the confessional with plain and modest dress, kneeling as criminal and suppliant, without arms, without gloves, without gaudy finery. With *prudence*, that is, confession must be made in terms as respectful and pure as the subject admits of. With *simplicity*, that is, the penitent ought to declare his sins without exaggerating them, modifying or excusing them, but in plain language, unadulterated with purposeless and profuse phrases, and without the obscurity of meaning that often leads us, though not intentionally, to a misrepresentation of facts we desire to communicate, thereby deceiving the confessor in his judgment of us, whether favorable or unfavorable.

A worthy confession must be especially marked with contrition. See PENANCE.

Confession (the tomb of a martyr or confessor).—In the early Church if an altar was erected over the grave of a martyr or confessor, the name was extended also to the altar and to the subterranean chamber in which it stood. In later times, a basilica was sometimes erected over the chamber; the high altar was placed over the altar on the tomb below, and so this high altar also, and subsequently the entire building, was called *Confession*. Several of such Confessions may be seen in European countries, especially in Rome, of which the most famous is that of St. Peter in the Vatican basilica.

Confessional.—The place where the priest hears confessions. Originally this was an open chair, upon which the priest sat to hear the confession of the penitent who was kneeling before him. This custom still exists in certain religious communities. In monasteries of women, there is often a special room in which to hear confession. This is so arranged that, while the confessor is sitting in the confessional of the church, the religious may make her confession to him from this room, a closely grated opening serving for the communication of the word. The Monastery of Martorana, at Palermo, affords an example of this arrangement. It was only in the sixteenth century, that the custom was introduced, according to the ordinances of councils, of placing between the chair of the confessor and the penitent a grated separation, which became the origin of the actual confessional. Shortly the priest was sitting between a double partition, which generally was left open; and later on this was covered by a movable veil. The most remarkable sculptured confessionals are found in Belgium.

Confession of Augsburg. See AUGSBURG.

Confessor. — 1. One who hears confessions; specifically an approved priest who has received jurisdiction from the bishop to hear confession and grant absolution; distinctively, as a title of office, a priest employed as a private spiritual director, as of a king or other great personage. Formerly, at European courts, the office of confessor was a very important one, giving its incumbent great privileges and influence, and often great power politically.— 2. One who makes a profession of his faith in the Christian religion; specifically, one who avows his religion in the face of danger, and adheres to it in spite of persecution and torture. It was formerly used as synonymous with *martyr*. Afterwards it was applied to those who, having been persecuted and tormented, were permitted to die in peace; and it was used also for such Christians as lived a good life and died with the reputation of sanctity, as Edward the *Confessor*.

Confirmation.—A sacrament, instituted by our Lord Jesus Christ, which communicates to us the plenitude of the gifts of the Holy Ghost, renders us perfect

Christians and soldiers of Jesus Christ, and gives us strength to confess the faith, even at the peril of our lives. This sacrament was conferred upon the first converts to Christianity immediately after baptism, but it was always held to be a sacrament different from baptism. It is of faith that confirmation is a true sacrament, instituted by Jesus Christ. The Holy Scripture furnishes proofs of this doctrine, as can be seen from the Acts (viii. 14; xix. 5, etc.) where it is said that Peter and John were sent to Samaria, in order to communicate the Holy Ghost to those whom the deacon Philip had baptized, which they did by laying their hands upon them. St. Paul did the same for the disciples at Ephesus. Thus was this sacrament administered by the Apostles by a sensible sign, which conferred the Holy Ghost, showing that it is an institution of Jesus Christ, who only could give to a sensible sign this power. It is, therefore, really a sacrament, and, as such, has been in constant use in the Church since the days of the Apostles. The Council of Trent declares: "If any one saith that the confirmation of those who have been baptized is an idle ceremony, and not a true and proper sacrament, let him be anathema" (Sess. vii., can. i. on Confirm.). According to the present discipline of the Western Church, the ordinary minister of the sacrament of confirmation is a bishop, but a simple priest may also act by special delegation from the Holy See. The matter involves the use of chrism, and also certain manual acts of the minister. This sacrament is not absolutely indispensable for salvation, as a necessary means, for the person who receives confirmation is supposed to be already in the state of grace, but it is in some way necessary, from the very fact of its having been instituted by the Saviour as a means of salvation, and in adults the neglect to receive it, when opportunity is offered them, is sinful. Only persons who have been baptized can receive this sacrament. All baptized persons, even infants, may validly receive it, but, in our times, it is considered proper to wait until children have attained the use of reason before admitting them to be confirmed. See GIFTS OF THE HOLY GHOST.

Confiteor.—A form of prayer adopted in the ecclesiastical rite for the general and public confession of sins, which we call simply *Confiteor*. It begins: "I confess to Almighty God, to Blessed Mary ever Virgin," etc. The first trace of our Confiteor is found in Egbert, Archbishop of York (735), who prescribed it as an instruction for sacramental confession, and in Chrodogang, Bishop of Metz (743). The present form of the Confiteor came into general use during the thirteenth century. A Council of Ravenna (1314) mentions that a variety of forms were current, and imposed the present one.

Confraternities or **Associations** (*Religious*).—Religious associations are voluntary societies formed among the Faithful, with the object of furthering their own salvation or the salvation of their fellowmen. They may be divided into confraternities or sodalities, and charitable societies. Confraternities are, as a rule, exclusively for purposes of devotion; charitable societies are for the relief of the spiritual and temporal needs of others. Religious associations are in all spiritual matters subject to episcopal authority; in some countries the legislature exercises a certain control over them. The formation of religious associations has always been highly recommended by the Holy See, and large indulgences have been granted to them, because they are of great benefit both to the individual members and to the community in general.

Our holy father, Leo XIII., in his encyclicals of 1884 and 1891, expressed high approval of religious associations, especially of the Society of St. Vincent of Paul, and the guilds of artisans and workingmen. Pope Pius IX. says they are an army set in battle array, to combat the adversaries of faith, not with the clash of arms, but with the silent weapons of prayer. Confraternities may be compared to Noe's ark, because persons living in the world seek in them a refuge from the rising tide of crime and corruption. The members of these confraternities, as a rule, lead a more devout and well-ordered life than the rest of the world. They are not as apt to neglect prayer, because their rule prescribes certain prayers to be recited daily; they approach the sacraments more frequently, because days are marked for them on which a plenary indulgence can be gained; they learn obedience because they submit to the decisions of their director. In a word, they tend to keep a high standard of faith and morals in the parish to which

they belong, and by their good example lead others to the fulfillment of their duties as Christians. And if some members give scandal, the rules of the confraternity are not to blame, but the neglect of them; and it must be remembered that cockle always grows among the wheat. There is also this advantage in such societies, that the rules enjoining the performance of certain good works, are not binding under pain of sin.

The number of confraternities is very great. We can quote: *Confraternity of the Child Jesus.*— Its object is to provide funds to enable missioners to receive and educate in a Christian manner heathen children who are abandoned by their parents. *Society for the Propagation of the Faith.* (See PROPAGANDA OF LYONS.) *Confraternity of the Blessed Sacrament*, also called *Eucharistic League.*—The object of this confraternity is to adore our Divine Saviour in the most Holy Sacrament of the altar. Each member pledges himself to spend an hour every week in adoration of the Blessed Sacrament. Many indulgences have been granted to this confraternity. *Confraternity of the Sacred Heart of Jesus.*— Its object is to venerate and adore the Sacred Heart of Our Lord, and participate in the abundant graces He promises to those who practice this devotion. The members of this confraternity are required to recite an Our Father, Hail Mary, and the Creed daily, with the prayer: "O sweetest Heart of Jesus, I implore that I may ever love Thee more and more." They are, moreover, to approach the sacraments every month, if possible on the first Sunday or Friday of the month; to keep the feast of the Sacred Heart (on the Friday or Sunday after the octave of Corpus Christi) with all solemnity, and to pray for the members of the association both living and dead. Many rich indulgences are attached to this confraternity; among others, an indulgence of sixty days is granted for every good work performed during the day. See HEART (*Sacred*). *Confraternity of the Holy Rosary.*— Its object is to promote the devotion of the Rosary. To form the "living rosary" fifteen individuals unite every month to apportion among themselves (generally by drawing lots) the fifteen decades of the Rosary; each one recites the decade which falls to his share daily throughout the month. This confraternity is under the direction of the Dominicans. A plenary indulgence may be gained by the members on the third Sunday of every month, on Trinity Sunday, on the principal feasts of Our Lord and of His Blessed Mother. The recitation of the Rosary is also indulgenced in a special manner. The Confraternity of the Holy Rosary was established in the lifetime of St. Dominic; the members are required to recite all the fifteen decades of the Rosary every week, but not all on one and the self-same day. This confraternity is affiliated to the Dominican Order; its members share in the good works of the whole order, and are placed under the special protection of Our Lady. A plenary indulgence is granted on the first Sunday of the month, on all feasts of Our Lady, on the three great festivals of the Church, and in the hour of death. (See ROSARY.) *Confraternity of the Holy Scapular of Mount Carmel.*— Its object is to implore the protection and intercession of the Blessed Mother of God in all the perils of this life, in the hour of death, and in the flames of purgatory. (See SCAPULAR.) There are other Scapular Confraternities: that of the Holy Trinity, of the Seven Dolors, of the Immaculate Conception, and of the Passion. The five are often worn altogether. For each of these certain prayers are prescribed to be repeated daily. *Confraternity of the Bona Mors.*— The object of this confraternity is to obtain for its members who are yet on earth the privilege of a happy death, and for the departed a speedy release from the cleansing fires. The members of this confraternity are bound to have a Mass said once every month for the intention of their fellow-members, that the one who is the next to die may have a happy death, and those who are already gone before may experience a mitigation of the pains of purgatory. They are also exhorted to approach the sacraments frequently, to entertain a special devotion to the Immaculate Conception, to St. Joseph, the patron of a good death, and often to make acts of the theological virtues and of contrition. This confraternity is very richly indulgenced. For every visit to a sick person, twenty years; for every visit to a Church, seven years, etc. All these indulgences are applicable to the souls in purgatory. *The Apostleship of Prayer.*— A league in union with the Sacred Heart of Jesus. The Apostleship of Prayer is not a confraternity or sodality, but a pious organization, whose object is to give an apostolic char-

acter and power to all our prayers, works, and sufferings. This object it attains by the union of its members with the unceasing pleading of the Sacred Heart in the sacrifice of the Mass; and this union is effected by the morning offering, which constitutes the First Degree of the Apostleship of Prayer and the only essential duty of its members. The morning offering is thus worded: "O Jesus, through the immaculate heart of Mary, I offer Thee the prayers, work, and suffering, of this day in union with the intentions of Thy Divine Heart in the holy Mass." Two things are necessary for membership: 1. Registration of the candidate's name by a local director in an affiliated center. 2. A certificate of admission. Centers are affiliated by diplomas from the director general (a father of the Society of Jesus, residing at Toulouse, France) and transmitted to them by the diocesan directors, whom, with the license and in accordance with the nomination of the ordinary, he has appointed for that purpose. The Second Degree consists in the daily recital of one Our Father and ten Hail Marys for the monthly intention approved by the Holy Father; and the Third Degree, in offering a communion of atonement to the Sacred Heart, once a week, or at least once a month on a day or days fixed by arrangement with a promotor of the Apostleship of Prayer. The organ of the association is called "The Messenger of the Sacred Heart," published by the authorized editors in various countries under the direction of the director general. There are thirty-seven distinct editions of the "Messenger." The members of the Apostleship of Prayer in the whole world number some twenty to thirty millions.

For other confraternities and congregations, see articles, THIRD ORDERS, JOSEPH (ST.), BROTHERS, SISTERS.

Congregationalism. — Form of polity among certain Protestant denominations. They maintain the independence of each congregation and the competency to fulfill all the ecclesiastical acts. The creator of this system, was, it is claimed, John Robinson, who, in 1608, left England to become a Brownist pastor in Holland. He modified Brownism. His followers, at first called Independents, emigrated to America in 1620. The Congregationalists are very numerous in Great Britain, but more so in the United States.

Congregations (*Sacred*). — The sacred congregations are committees to whom the sovereign Pontiff refers certain matters that relate in a special manner to the Church. These congregations are sixteen in number, as follows: 1. *Congregation of the Holy Office.*—This congregation erected and constituted by Pope Paul III., in 1542, was approved and enriched with many privileges by his successors, Pius IV., Pius V., and Sixtus V. Its object was to combat heresy and false doctrines, and to restrain heretics from injuring religion and the Church. (Office: *Palazzo della S. Uffizio.*) 2. *Congregation of the Consistorial.* — This congregation was founded by Sixtus V., in 1588. Its office is to examine and discuss the questions which call for a formal pronouncement of the Pope at a private or public Consistory. It inquires, particularly, into the applications for the erection of new churches, patriarchal, metropolitan, and cathedral; regulates all about chapters, the number of canonicates, etc., and decides controversies arising therefrom. (Office: *Palazzo della Cancelleria Apostolica.*) 3. *Congregation of the Apostolic Visitation.* — This congregation was established to regulate the visits to the Churches and holy places in the city of Rome. (Office: *Palazzo della Cancelleria Apostolica.*) 4. *Congregation of Bishops and Regulars.*—This congregation was founded by Gregory XIII., and appointed by Sixtus V. for the arrangement of the rights and privileges of bishops and of the regular orders established in the Church. Hence all classes of appeal against the bishop's decisions, whether by seculars or regulars, is referred to it. It is also entrusted with the revision and approbation of the rules of religious bodies. (Office: *Palazzo della Cancelleria Apostolica.*) 5. *Congregation of the Council.*—This congregation was founded by Pius IV., for the purpose of promoting the observance of the Council of Trent. To this Pius V. added the interpretation of these decrees and the decision of all controversies arising from them. In 1587, the congregation was also commissioned by Pope Sixtus V. to revise the decrees of all provincial councils, and to see that all bishops paid their visits at the time required by the canons, and submitted to the Holy See a report of their dioceses, *ad limina apostolorum.* Benedict XIV., however, appointed a special congregation in connection with the coun-

cil for the purpose of examining the decrees of national and provincial councils, and a similar one was constituted by Pius IX., for the special purpose of attending to the visits and reports of patriarchs, archbishops, and bishops. (Office: *Palazzo della Cancelleria Apostolica.*) 6. *Congregation of Residence of Bishops.*—Many laws exist, differing according to circumstances, obliging bishops to reside in their diocese. Urban VIII. established this congregation for the purpose of seeing that these laws were observed. The rules to be followed by the congregation were laid down by Benedict XIV., and are now part of the Canon Law. (Office: *Palazzo della Cancelleria Apostolica.*) 7. *Congregation of the State of Regulars.*—Pope Pius IX. restricted the jurisdiction of the Congregation of Regular Discipline to Italy and the adjacent islands, and established the new Congregation of the State of Regulars to perform similar duties for countries outside of Italy. (Office: *Palazzo della Cancelleria Apostolica.*) 8. *Congregation of Ecclesiastical Immunity.* — Instituted by Urban VIII. to protect and defend lawful ecclesiastical immunities against the encroachments and attacks of civil magistrates and secular communities. Most of the cases submitted to this congregation for examination and judgment arose in the Papal States. Conflicts and controversies regarding concordats with other countries are now generally decided by the Cardinal Secretary of State, assisted by the members of the Congregation of Extraordinary Ecclesiastical Affairs. This congregation is, by special disposition of his holiness the Pope, temporarily connected with the Congregation of the Council. (Office: *Palazzo della Cancelleria Apostolica.*) 9. *Congregation of the Propaganda.* — This congregation was founded by Pope Gregory XV., in 1622. The Pope in his *Constitution Inscrutabili* conferred upon it the most ample powers for the propagation of the faith, and especially for the superintendence of missions in countries where heretics or infidels had to be evangelized. For this purpose it could not only appoint and change the necessary ministers in the countries specially submitted to its care, but also perform everything else it considered necessary or opportune for the advancement of religion in such districts and provinces. The jurisdiction proper of the congregation extends to all territories which are governed *more missionum*, or as missionary countries, *i. e.*, not by bishops constituted in the regular hierarchy, but by prefects and vicars apostolic. Certain countries, even where the regular hierarchy is established, such as Ireland, England, Scotland, and the United States, are likewise subject to the congregation, and transact almost all their business with the Roman Curia through it. Hence, applications for dispensations, etc., are addressed to this congregation through its secretary. The congregation has, moreover, a legislative and judicial power; and by authority conferred upon it by Gregory XV., and confirmed by Urban VIII. and Innocent X., its decrees, signed by the secretary and confirmed by the prefect, have the force and authority of an Apostolic Constitution. All communications should be written in Latin, or, at least, in French or Italian, and addressed to the secretary as follows: "*A Sua Excellenza Revma. Il Signor Segretario della Congregazione di Propaganda Fide: Rome.*" 10. *Congregation of the Index.*— This congregation was founded by Pope Pius V., and confirmed by Gregory XIII., Sixtus V., and Clement VIII. Its office is to examine books submitted to its judgment by bishops or others, and to proscribe those it finds opposed to faith and morals. An index or catalogue of wicked and dangerous books had been drawn up at the Council of Trent, and approved by Pope Pius IV. (Office: *Palazzo della Cancelleria Apostolica.*) 11. *Congregation of Rites.*—This congregation was instituted by Sixtus V. for the purpose of promoting the observance of the sacred rites and ceremonies of the Church, and of restoring and reforming them when necessary. It was also charged with the process of the canonization of saints, and with the regulation of the days to be observed as feasts in the Church, and was also bound to see that all kings, princes, ambassadors, and other exalted personages, whether lay or clerical, were received with becoming dignity and honor at the papal Court. These are the duties which it still performs. (Office: *Palazzo della Cancelleria Apostolica.*) 12. *Congregation of the Ceremonial.* — This congregation arranges all the Pontifical ceremonies and decides questions of participation and precedence in them. (Office: *Via Principe Umberto 5.*) 13. *Congregation of Regular Discipline.*—This congregation was established by Innocent XII. to promote the

observance of discipline in monasteries and convents; to regulate the time to be spent in novitiates, to grant licenses for the reception of postulants, and for their training and profession, etc. (Office: *Palazzo della Cancelleria Apostolica.*) 14. *Congregation of Indulgences and Sacred Relics.*—Founded by Pope Clement IX. in 1669, for the purpose of solving all doubts and difficulties concerning indulgences and relics, correcting abuses relating thereto, forbidding apocryphal, false, or indiscreet indulgences, examining relics newly discovered, etc. General indulgences obtained directly from the sovereign Pontiff are null and void, unless a copy of such concession be deposited with the secretary of this congregation.—*Decretum Benedicti XIV.*, Jan. 28th, 1756. (Office: *Palazzo della Cancelleria Apostolica.*) 15. *Congregation of Examination of Bishops.*—This congregation was established for the examination in Theology and Canon Law of Roman priests named for the Episcopate. (Office: *Palazzo della Cancelleria Apostolica.*) 16. *Congregation of Extraordinary Ecclesiastical Affairs.*—Founded by Pius VII. in 1814, to assist the Cardinal Secretary of State in maintaining proper relations with foreign countries, especially in times of revolution and disturbance. All concordats and relations with foreign governments come under its supervision. (Office: *Palazzo della Cancelleria Apostolica.*)

Congruity. See CONDIGNITY.

Conon.—Pope from 686 to 687. Gave to St. Kilian, Bishop of Ireland, the mission to preach the faith to the people of Germany.

Consanguinity. See MARRIAGE.

Conscience.—Inner light, inner sentiment by which man renders testimony to himself of the good and evil he does. Psychological conscience, or interior sense, is the power which the soul has to perceive its different states without intermediary. The testimony of conscience is the last recourse, the supreme criterion of truth, and to its intervention is due that the mind, placed in face of truth, affirms its evidence. The notion of conscience is identical with the notion of being, instantaneous like the latter, and repugnant as much to the idea of posterity as to that of anteriority. Through conscience we discover in us the existence of a distinct principle, if not independent from our body, a principle whose substantial entity resides for the present in its indissoluble union with the body to which it is united as its form, but which, at the destruction of the body, will survive and will exist, although in an incomplete mode, until the integral and definite reconstitution of the human compound. It is through conscience, enlightened by the rays of truth, that we appreciate precisely the facts that appertain to the soul in opposition to the facts that belong to the body. It is through conscience that we distribute these facts into groups and series, and that we attach these series and groups to three primordial powers or faculties: sensibility, intelligence, and will. Finally, it is through conscience that, desiring to characterize each of these faculties, we attribute to them sometimes a simple power of perception or reflection (passivity), sometimes a power of spontaneousness and action (activity). Moral conscience is the conscience more especially defined by its *rôle* as supreme judge of the moral value of its acts. But this judge is not reduced to the sole mission of appreciating the nature of such or such an act and its degree of goodness or malice. It penetrates the most inner thought, and finding therein the unavoidable and absolute idea of law and duty, it seeks to explain their nature and origin by a rigorous analysis of the more simple idea of good and evil. Hence, since the notion of good corresponds to a transcendent and absolute precept, and since the notion of evil is only that of the derogation of this precept, conscience renders to itself an account of the blame or praise in regard to the acts of the will which it finds reprehensible or praiseworthy. Language translates instantaneously the testimony which conscience renders to itself, and humanity declares this testimony to be the expression of truth.

Conscience (*Liberty of*).—Liberty of conscience constitutes a religio-confessional fact, which is founded partly on the psychological study of our faculties. It is attested to each one of us, within ourselves, as an absolutely unobjectionable fact. It is the cause of confessional merit or demerit, as well as of the religio-confessional remorse, which is also a fact of conscience perceived by us, without a shadow of doubt, if we forsake the confession of faith

which our intelligence judged conformable to truth. From the incontestable liberty of conscience must we logically conclude on the liberty of conscience? Liberty of conscience is an internal fact, and liberty of conscience is an external fact which refers to our belief exteriorally in the midst of society. Liberty of conscience can be looked upon as a political right, protected by constitutional guarantees. In its relations to the State, as well as to the Church, we have to consider it from an historical, theoretical, and legal point of view. St. Augustine claims for the Church the power of constraint, only in the ages when it had become the social power, absorbing in its unity humanity. He dates this power of constraint only from the day of the incontestable social arrival of the Church (Ep. 204, to Donatus). He modifies his thesis, restrains or limits it every time the number of the "wicked" happens to increase, or when the contagion of evil invades the multitudes (*Contr. Parmenion libr.* III. c. ii.). He acknowledges that the exterior constraint, civilly efficacious, was granted by the religion of the emperors in a time when society became and remained Christian. This neat and clear doctrine of St. Augustine has been entered into the public rights of the Christian societies. The United States of North America is the country where liberty of conscience has become most fully established as a political right. The Puritans, who first peopled New England, pushed the intolerance to the most extreme limits. After them, also, the Quakers became intolerant. But when the followers of the different and numerous sects agreed to acknowledge the most extensive political liberty, the liberty of conscience was the result of political liberty. There was not, in the new territories of Northern America, a Church that had become such a social power that it could absorb the State in its unity, as St. Augustine claims. Be this as it may, until quite recently, several countries were made to depend upon the acquisition and preservation of certain rights, either political or social, and upon the acceptation of such or such a confession of faith. Even in the United States, Maryland maintained for a long time the exclusion of Jews, and in Europe, England granted the emancipation of the Catholics only after long struggles. In fact, whatever may be the affirmations of the right of conscience, we must always acknowledge in a society a certain number of truths, without which no society could exist. The negation of these truths, when it is public, becomes an attack against the existence of society, or at least an evident disturbance of the peace. Hence we can understand, in principle, that a confession of faith may be required as a condition for the full exercise of the rights of citizens. A nihilistic sect, for instance, may be excluded from it. And to speak in more general terms, we can understand that liberty of conscience, like political liberty, may, or even must, in modern society, suffer some restrictions.

Consecration.—1. The formula of words by which the bread and wine in the Mass are changed into Christ's body and blood. 2. The act of solemnly dedicating a person or thing to the service of God. See TRANSUBSTANTIATION.

Consecration of Churches. See DEDICATION.

Consistentes.—In the penitential system of the early Church, especially in the Eastern Church during the second half of the third and the whole of the fourth centuries, penitents occupying the fourth or highest penitential station. They were allowed to remain throughout the Eucharistic service and take their station with the Faithful above the ambo, but not offer oblations or be admitted to communion. See CATECHUMENATE.

Consistory. — An ecclesiastical senate, consisting of the whole body of cardinals, which deliberates upon the affairs of the Church. It is presided over by the Pope, or by the dean of the College of Cardinals. The ordinary meetings of the Consistory are secret; but public consistories are held from time to time, as occasion may require, and are attended by other prelates than the cardinals; in these public consistories the resolutions arrived at in secret session are announced to them.

Consolamentum (*consolation*). — Ceremony of the Cathari, who rejected the holy sacraments, and the dogmas of the Church. Instead of baptism by water, they had what they called baptism of the Holy Ghost, or the Consolamentum, which, according to their doctrine, freed the receiver from all sin without any kind of contrition. Most of the Cathari put off the Consola-

mentum till their life drew to its close. In case the receiver fell back into sin, as, for example, ate meat, he must again have recourse to this consolation. To avert this danger, the "consoled" frequently had recourse to the "Endura," a process by which, through starvation, bleeding, poison, or other means, they put an end to their lives.

Constance (*Council of*).—The Council of Pisa had been unable to put an end to the great schism of the West in declaring Gregory XII. and Benedict XIII. deprived of the Pontificate, and naming Alexander V., who was succeeded by John XXIII. The latter, in accord with the Emperor-elect Sigismond, convoked the Council of Constance, which was opened November 5th, 1414. John XXIII. presided over the first two sessions, but the Council having requested his promise to abdicate the Pontificate, if the good of the Church required this, he gave this promise, but then fled secretly. One of the cardinals assumed the presidency, and, in the fifth session, they proclaimed the famous decree: "That the General Council, once assembled, holds its authority immediately from Jesus Christ, and that, consequently, every person, even the Pope, is obliged to obey it, in that which concerns the extinction of the schism and the general reformation of the Church in its head and members." This decree was never approved by Pope Martin V., and is contrary to sound doctrine. In the subsequent sessions, John XXIII. was deposed and submitted; Gregory XII. abdicated through his ambassador; Benedict XIII. was not only deposed, but excommunicated, and in 1417 (41st session), Martin V. was elected. He confirmed the forty-fifth and last session, and all that the Council had decreed in matters of faith. This Council also condemned as heretics Wycliffe, John Huss, and Jerome of Prague.

Constantine.—Pope from 708 to 715. A Syrian by birth.

Constantine the Great.—Roman Emperor (272–337). Son of Constantius Chlorus and of St. Helena. Was appointed Cæsar at the death of his father in 306; and in 307 assumed the title of Augustus. In the spring of the year 312, Constantine, together with Licinius, published a general edict of toleration, granting to every one the right to follow the religion of his choice, after which he marched into Italy against Maxentius, whom he defeated near Rome, the same year. Before this battle, according to tradition, the sign of the cross appeared in the heavens, with the inscription "*In hoc signo vinces*," which induced him to adopt the labarum as his standard. In 323 he became sole Augustus. After this he caused Christianity to be recognized by the State, convened the Council of Nice in 325, and in 330 inaugurated Constantinople as the capital of the Roman Empire. Constantine had many faults. He postponed his baptism till his last illness; was at times very passionate and meddled with the freedom of the Church. But he also possessed good qualities,—great energy, prudence, and noble aspirations. All in all, he was an illustrious ruler and is justly styled "The Great." See DONATION OF CONSTANTINE.

Constantinople (*Councils of*). See COUNCILS.

Constitution (*Civil*) **of the Clergy.**—In order to un-Catholicize France, the so-called "Civil Constitution of the Clergy" was adopted by the National Assembly, July 12th, 1790. After the insurgents had, on August 24th, extorted the royal signature to this measure, they demanded, on the motion of the Protestant, Barnave, on Jan. 4th, 1791, that the clergy should take the oath of the Civil Constitution. Very few of the clergy complied with this demand. On April 13th, Pope Pius VI. condemned the Civil Constitution. The Civil Constitution of the Clergy reduced the number of bishoprics from 136 to 83, a bishopric for each department into which France was divided; it decreed that bishops should be elected by the clergy, and interdicted their appointment by the Pope; abolished religious orders, and made the reception of a papal Bull or Brief, unauthorized by the government, a State offense. Only four bishops, and a very small minority of the priests, adhered to the new constitution. These were the "Jurors," or "Assermentés," while those refusing the oath were styled "Nonjurors," or "Insermentés."

Constitutions (*Apostolic*).—The laws carried under this name by the sovereign Pontiffs for the entire Church, or for a portion thereof, oblige before all acceptation, even the bishops, in matters of discipline as well as in matters of faith.

However, upon points of discipline which interest neither the rites nor the ceremonies, nor the life of clerics, the bishop can suspend their execution, by referring to the Holy See and asking for dispensation, at least for a temporary one.

The Constitutions are not the direct work of the Apostles, and have never figured in Holy Scripture. They are, however, very ancient. The first six books treat of Holy Scripture, the conduct of bishops and priests, of widows, of orphans, the poor, and the solemnities of the Church. The seventh appears to be of posterior date, and the eighth seems to constitute another addition. After the middle of the fifth century, these different parts formed only one whole, and St. Epiphanus speaks of the Apostolic Constitutions as forming only one work, such as we have received it.

Consubstantial.— From the Latin *cum* and *substantia* (*substance*). A term used in speaking of the Persons of the Most Holy Trinity, to express that they are only one and the same substance. This term was adopted by the Council of Nice, in 325, in order to leave to the Arians no pretext for concealing their errors under equivocal terms; hence they obliged them to make use of the word "consubstantial" in their profession of faith, and to sign the consubstantiality of the Word.

Constitutum.— See CHAPTERS (*The Three*).

Consubstantiation.— A term used by the Lutherans to express the manner of the Real Presence of Jesus Christ in the Blessed Eucharist. Since Luther taught that the substance of the Body of Christ was present in the consecrated Host, together with the substance of bread, the change was called consubstantiation, instead of transubstantiation, as taught by the Catholic Church.

Consultors or **Bishop's Council.**— The "Third Plenary Council of Baltimore" ordains that each diocese shall have six, or at least four, consultors; that where this number can in no wise be had, there shall be at least two. As to the mode of their appointment, this Council enacts that one-half of the above number shall be appointed solely by the bishop; the other half also by the bishop, though only on the nomination made by the entire clergy, in the manner laid down by the Council. The diocesan consultors thus properly appointed hold their position for three years, after which they must either be reappointed or others chosen in their stead in the same manner as above prescribed. If, however, this term of three years expires during the time when the episcopal see is vacant, the consultors will remain in office until the accession of the new bishop, who will be bound to proceed within six months from the day of his consecration to the new appointment of the consultors in the manner above stated. Finally, where, during the above term of three years, a consultor either dies, or resigns, or is removed, the bishop has the right and duty to appoint another one, though only with the advice of the other consultors. As will be seen, the mode of appointment of our diocesan consultors resembles somewhat that of canons of cathedral chapters. Diocesan consultors, during their term of office, cannot be removed, against their will, except for legitimate and just cause, and by the advice of the other consultors. Diocesan consultors are, like the cathedral chapters, the official and legal senate of the bishop in relation to the government of the diocese. They are to take the place of cathedral chapters until the latter can be properly established. Wherefore, the "Third Plenary Council" enacts that the bishop shall be bound to take the advice of his consultors in a number of cases expressly stated by it. We say *advice;* for the council does not oblige the bishop to act with the consent of his consultors in any case whatsoever. The case where bishops are bound to proceed with the advice of their diocesan council are: cases that relate to the diocesan statutes, the division of parishes, the placing of missions in charge of religious, the appointment of the deputies for the seminary, of new consultors, and of synodal examiners, the alienation of ecclesiastical property, and the imposing of a new tax or assessment by the bishop.

Contemplation (profound application of the mind to some object, especially purely intellectual objects).— The common characteristic of religious contemplation, like that of philosophical contemplation, consists in withdrawing the soul from external objects, to absorb it into the things of God. But for some, it is the final end, and for others, the highest degree, which the activity of the mind can attain for the knowledge

things in their very essence. A life of contemplation is not a useless life, as some claim. The Fathers of the desert and all the Saints devoted themselves to a contemplative life, and were venerated throughout the Christian world for doing so. However, Christian mystics do not behold in contemplation a fact which solely interests the soul. Fénelon sums up their doctrine as follows: "Contemplation is neither a rapturous transport, nor a lively impression, nor an ecstatic suspension of all the faculties of the soul; the state of passive contemplation is nothing else but an inner peace and an infinite suppleness, which permit us to be moved by the impressions of grace and to better feel the divine impulse."

Contrition. See PENANCE.

Convents (religious houses, monasteries).—Convents were established wherever Christianity penetrated. The ascetic life sprung up in the Orient in the first centuries of the Church. The ascetics fled from the Roman corruption and the persecutions which afflicted the Church during the first three centuries. It was thus that the solitudes of Egypt and of the Thebaid became peopled by those hermits who were the first models of the cenobitic life. Among them figure St. Anthony, St. Paul, St. Pachomius, the two Ammonii, the two Macarii. The life in common soon prevailed over the solitary life. According to St. Jerome, there were not less than 50,000 monks in the annual reunion of the congregation, which one single abbot grouped, until A. D. 500, under his direction. Prayer, reading of the Holy Scriptures, meditation, and manual labor occupied all their time; each convent was a school of charity and of fruitful activity, which served as model in Asia for the foundations of St. Basil and of St. John Chrysostom. When the Arian persecution forced St. Athanasius toward the Thebaid, in the fourth century, he was the guest of the cenobites during six years. On his return to Rome in 340, he sowed there the seed of the religious life, which did not delay to bring forth fruit. The *Life of St. Anthony*, written by him, represented a model which they strove to imitate. The souls consecrated to God were confirmed in their heavenly detachment by the *Treatise on Virginity*, which St. Ambrose consecrated to them. He, at the same time, drew to God the troubled soul of St. Augustine. The latter, having become Bishop of Hippo, established a religious order on the African soil. The impulse, once given, never paused. The monasteries of Liguge and of Noirmoutiers, founded by St. Martin, arose in Gaul; that of Lerins, by St. Honoratus; that of St. Victor at Marseilles, by Cassian. These foundations, and many more which we cannot enumerate, had thus far neither unity nor common rule which could assure their future. St. Benedict appeared to accomplish this task. From Mount Cassino, where he founded the capital of the monastic world, went forth that famous Rule which embraced, under its yoke, all the religious orders of the West. Auxiliaries of the secular clergy, the convents lent to the latter their eminent men and supported them in all their works; they also furnished to the Papacy a militia always ready and devoted. Many convents of women were also houses of education for the youth, and the confidence of the families was justified by the tender cares with which they surrounded their young daughters. This custom has maintained itself with success in the nunneries of the Sacred Heart, the Ursulines, the Sisters of Notre Dame, etc. See MONASTICISM.

Conversion of St. Paul.—A festival of the Church, observed on the 25th of January, in commemoration of the conversion of St. Paul the Apostle, as related in the ninth chapter of the Acts.

Convulsionaries.—A class of Jansenists in France, who gained notoriety by falling into convulsions and by other extravagant actions, supposed to be accompanied by miraculous cures, in response to a supposed miraculous influence, emanating from the tomb of a pious Jansenist, François de Paris, in the cemetery of St. Medard near Paris, who died in 1727. They continued to exist for more than fifty years.

Cope.—A Church vestment which resembles in its shape an ample cloak. It is open in the front, and is fastened over the breast by a morse, or stiff band furnished with clasps. To the part which corresponds to the shoulders of the wearer is attached a piece of the same material, in form like the segment of a circle, and resembles a hood, which is usually adorned with lace. The prototype of our cope is easily discoverable among the garments of the ancient Romans. Like the chasuble, it was a mantle

the Faithful should assemble in the Church, and join with the priests in singing the word of God," etc. Hence this festival was instituted on account of the greatness of the divine mystery; the unbelief of those who denied the truth of this mystery, and the revelation made to some pious persons. This revelation was made to a nun at Liége, named Juliana, and to her devout friends, Eve and Isabella. Juliana, when praying, had frequently a vision in which she saw the bright moon, with one part of it somewhat dark; at her request she received instructions from God that one of the grandest festivals was yet to be instituted: the festival of the most Blessed Sacrament of the Altar. In 1246, she related this vision to Robert, Bishop of Liége, who, after having investigated the matter with the aid of several men of learning and devotion (among whom was Jacob Pantaleon, Archdeacon of Liége, afterwards Pope Urban IV.), made arrangements to introduce this festival in his diocese, but death prevented his intention being carried into effect. After the bishop's death the Cardinal Legate Hugh undertook to carry out his directions, and celebrated the festival for the first time in the year 1247, in the Church of St. Martin at Liége. Several bishops followed this example, and the festival was observed in many dioceses, before Urban IV., in 1264, finally ordered the celebration by the whole Church. This order was confirmed by Clement V. at the Council of Vienna in 1311, and the Thursday after the octave of Pentecost appointed for its celebration. In 1317, Pope John XXII. instituted the solemn procession.

Corrigan (MICHAEL AUGUSTINE).—Catholic prelate; born at Newark, New Jersey, Aug. 13th, 1839. He was ordained to the priesthood at Rome in 1863. After filling for a few years the chair of dogmatic theology and Sacred Scripture at Seton Hall College, Orange, New Jersey, he became its president in 1868. In 1873 he was appointed by Pius IX. to the see of Newark, and in 1880 was made coadjutor to Cardinal McCloskey, Archbishop of New York, under the title of Archbishop of Petra, and on the death of the cardinal in 1885 he became metropolitan of the diocese of New York, receiving the pallium shortly afterwards.

Corrupticolæ.—Name of a sect of Eutychian heretics whose chief was a certain Severus, false patriarch of Antioch (551). Severus, having withdrawn to Alexandria, maintained there that the Body of Christ was corruptible; that the Fathers had acknowledged this; and to deny this was denying the truth of the Passion of the Saviour. On the other hand, Julian of Halicarnassus, also a Eutychian refugee in Egypt, maintained that the Body of Christ had always been incorruptible; to maintain that it was corruptible, he said, was to admit a distinction between Jesus Christ and the Word, and consequently two natures in Jesus Christ. The followers of Julian were also called *Phthartolatræ*, or *Phantasiastes*.

Cosmas and **Damianus** (STS.).—Brothers, born in Arabia, labored as Christian physicians, and exercised their art gratuitously. Denounced as Christians, they suffered martyrdom at Eges, in Cilicia, under Diocletian, about the year 286. Their remains were brought to Rome, where a splendid church was dedicated to their memory, and where they are still venerated, September 27th. Patron saints of physicians and druggists.

Cosmogony (*The Mosaic*).—All the religions and all the nations of antiquity have attempted to explain the origin of things. The various cosmogonic systems have common traits which seem to indicate a community of origin, perhaps even a primitive revelation; but the most of them have been disfigured in the course of the centuries through the addition of childish details, often in flagrant contradiction with the most incontestable accounts of modern science. A single one of these cosmogonies,—that which figures at the head of our Sacred Books,—has escaped this general corruption in such a manner as to defy still to-day the attacks of infidel scientists. It does not enter into our plan to give here a detailed commentary thereon. To state this cosmogony, to point out briefly its superiority over all others, to say a word on the scientific cosmogony, and finally the accord of both—such is the end which we have proposed to ourselves in this article.

I. THE MOSAIC ACCOUNT OF THE CREATION.—Since we could not discuss the Biblical cosmogony without knowing its text, we will give here the literal translation according to the Hebrew, contenting ourselves with grouping the works peculiar to each of the six days into so

many special paragraphs: "In the beginning God created heaven and earth. And the earth was unformed and empty; darkness was upon the face of the deep; and the spirit of God moved over the waters."

First Day.—"And God said: Be light made! And light was made. And God saw the light that it was good, and God divided the light from the darkness. And God called the light Day and the darkness Night; and there was evening and morning: one day."

Second Day.—"And God said: Let there be a firmament made amidst the waters and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament, and it was so. And God called the firmament Heaven. And the evening and morning were the second day."

Third Day.—"And God said: Let the waters that are under the heaven be gathered together into one place, and let the dry land appear. And it was so done. And God called the dry land Earth; and the gathering together of the waters he called Seas. And God saw that it was good. And God said: Let the earth bring forth the green herb, bearing seed after its kind, and the tree yielding of the fruit which had in itself its seed after its kind. And God saw that it was good. And the earth brought forth the green herb, and such as yieldeth seed according to its kind and the tree that beareth fruit, having seed each according to its kind. And God saw that it was good. And the evening and morning were the third day."

Fourth Day.—"And God said: Let there be lights made in the firmament of heaven, to distinguish the day and the night, and let them be for signs and for seasons, and for days and years. And let them be lights in the firmament of heaven to give light upon earth. And it was so done. And God made two great lights: the greater light to rule the day, and the lesser light to rule the night, and he made also the stars. And God placed them in the firmament of heaven to shine upon the earth. And to rule the day and the night and to distinguish the light from darkness. And God saw that it was good. And the evening and morning were the fourth day."

Fifth Day.—"And God said: Let the waters bring forth a multitude of living animals and let the fowl fly over the earth under the firmament of heaven. And God created the great marine monsters and every moving animal of which the waters are swarming, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And God blessed them, saying: Increase and multiply, and fill the waters of the sea, and let the birds be multiplied upon the earth. And the evening and morning were the fifth day."

Sixth Day.—"And God said: Let the earth bring forth the living animal in its kind, cattle, the creeping being, and the beasts of the earth, according to their kinds. And it was so done. And God made the wild beast after its kind, and the cattle according to its kind, and everything that creepeth on the earth after its kind. And God saw that it was good. And God said: Let us make man to our image, according to our likeness; and let him have dominion over the fishes of the sea, and over the fowls of the air, and over the beasts, and over the whole earth, and over every creeping creature upon earth. And God created man to His own image; to the image of God He created him. He created them male and female. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold, I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind; this will serve you for nourishment. And to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth and wherein there is life, all green herb will serve for nourishment. And it was so done. And God saw all the things that He had made, and they were very good. And the evening and morning were the sixth day." "These are," says the sacred writer in the second chapter of Genesis, "the generations of the heaven and the earth on the day when they were created."

When there is pointed out in this wonderful drama the successive acts by which the intervention of the Creator reveals itself, nine of them present themselves in the following order: (1) Creation of matter; (2) Apparition of the light; (3) Formation of the firmament or of the atmosphere by the separation of the condensed lower waters and of the waters remaining

the Faithful should assemble in the Church, and join with the priests in singing the word of God," etc. Hence this festival was instituted on account of the greatness of the divine mystery; the unbelief of those who denied the truth of this mystery, and the revelation made to some pious persons. This revelation was made to a nun at Liége, named Juliana, and to her devout friends, Eve and Isabella. Juliana, when praying, had frequently a vision in which she saw the bright moon, with one part of it somewhat dark; at her request she received instructions from God that one of the grandest festivals was yet to be instituted: the festival of the most Blessed Sacrament of the Altar. In 1246, she related this vision to Robert, Bishop of Liége, who, after having investigated the matter with the aid of several men of learning and devotion (among whom was Jacob Pantaleon, Archdeacon of Liége, afterwards Pope Urban IV.), made arrangements to introduce this festival in his diocese, but death prevented his intention being carried into effect. After the bishop's death the Cardinal Legate Hugh undertook to carry out his directions, and celebrated the festival for the first time in the year 1247, in the Church of St. Martin at Liége. Several bishops followed this example, and the festival was observed in many dioceses, before Urban IV., in 1264, finally ordered the celebration by the whole Church. This order was confirmed by Clement V. at the Council of Vienna in 1311, and the Thursday after the octave of Pentecost appointed for its celebration. In 1317, Pope John XXII. instituted the solemn procession.

Corrigan (MICHAEL AUGUSTINE).—Catholic prelate; born at Newark, New Jersey, Aug. 13th, 1839. He was ordained to the priesthood at Rome in 1863. After filling for a few years the chair of dogmatic theology and Sacred Scripture at Seton Hall College, Orange, New Jersey, he became its president in 1868. In 1873 he was appointed by Pius IX. to the see of Newark, and in 1880 was made coadjutor to Cardinal McCloskey, Archbishop of New York, under the title of Archbishop of Petra, and on the death of the cardinal in 1885 he became metropolitan of the diocese of New York, receiving the pallium shortly afterwards.

Corrupticolæ.—Name of a sect of Eutychian heretics whose chief was a certain Severus, false patriarch of Antioch (551). Severus, having withdrawn to Alexandria, maintained there that the Body of Christ was corruptible; that the Fathers had acknowledged this; and to deny this was denying the truth of the Passion of the Saviour. On the other hand, Julian of Halicarnassus, also a Eutychian refugee in Egypt, maintained that the Body of Christ had always been incorruptible; to maintain that it was corruptible, he said, was to admit a distinction between Jesus Christ and the Word, and consequently two natures in Jesus Christ. The followers of Julian were also called *Phthartolatræ*, or *Phantasiastes*.

Cosmas and **Damianus** (STS.).—Brothers, born in Arabia, labored as Christian physicians, and exercised their art gratuitously. Denounced as Christians, they suffered martyrdom at Eges, in Cilicia, under Diocletian, about the year 286. Their remains were brought to Rome, where a splendid church was dedicated to their memory, and where they are still venerated, September 27th. Patron saints of physicians and druggists.

Cosmogony (*The Mosaic*).—All the religions and all the nations of antiquity have attempted to explain the origin of things. The various cosmogonic systems have common traits which seem to indicate a community of origin, perhaps even a primitive revelation; but the most of them have been disfigured in the course of the centuries through the addition of childish details, often in flagrant contradiction with the most incontestable accounts of modern science. A single one of these cosmogonies,—that which figures at the head of our Sacred Books,—has escaped this general corruption in such a manner as to defy still to-day the attacks of infidel scientists. It does not enter into our plan to give here a detailed commentary thereon. To state this cosmogony, to point out briefly its superiority over all others, to say a word on the scientific cosmogony, and finally the accord of both—such is the end which we have proposed to ourselves in this article.

I. THE MOSAIC ACCOUNT OF THE CREATION.—Since we could not discuss the Biblical cosmogony without knowing its text, we will give here the literal translation according to the Hebrew, contenting ourselves with grouping the works peculiar to each of the six days into so

many special paragraphs: "In the beginning God created heaven and earth. And the earth was unformed and empty; darkness was upon the face of the deep; and the spirit of God moved over the waters."

First Day.—"And God said: Be light made! And light was made. And God saw the light that it was good, and God divided the light from the darkness. And God called the light Day and the darkness Night; and there was evening and morning: one day."

Second Day.—"And God said: Let there be a firmament made amidst the waters and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament, and it was so. And God called the firmament Heaven. And the evening and morning were the second day."

Third Day.—"And God said: Let the waters that are under the heaven be gathered together into one place, and let the dry land appear. And it was so done. And God called the dry land Earth; and the gathering together of the waters he called Seas. And God saw that it was good. And God said: Let the earth bring forth the green herb, bearing seed after its kind, and the tree yielding of the fruit which had in itself its seed after its kind. And God saw that it was good. And the earth brought forth the green herb, and such as yieldeth seed according to its kind and the tree that beareth fruit, having seed each according to its kind. And God saw that it was good. And the evening and morning were the third day."

Fourth Day.—"And God said: Let there be lights made in the firmament of heaven, to distinguish the day and the night, and let them be for signs and for seasons, and for days and years. And let them be lights in the firmament of heaven to give light upon earth. And it was so done. And God made two great lights: the greater light to rule the day, and the lesser light to rule the night, and he made also the stars. And God placed them in the firmament of heaven to shine upon the earth. And to rule the day and the night and to distinguish the light from darkness. And God saw that it was good. And the evening and morning were the fourth day."

Fifth Day.—"And God said: Let the waters bring forth a multitude of living animals and let the fowl fly over the earth under the firmament of heaven. And God created the great marine monsters and every moving animal of which the waters are swarming, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And God blessed them, saying: Increase and multiply, and fill the waters of the sea, and let the birds be multiplied upon the earth. And the evening and morning were the fifth day."

Sixth Day.—"And God said: Let the earth bring forth the living animal in its kind, cattle, the creeping being, and the beasts of the earth, according to their kinds. And it was so done. And God made the wild beast after its kind, and the cattle according to its kind, and everything that creepeth on the earth after its kind. And God saw that it was good. And God said: Let us make man to our image, according to our likeness; and let him have dominion over the fishes of the sea, and over the fowls of the air, and over the beasts, and over the whole earth, and over every creeping creature upon earth. And God created man to His own image; to the image of God He created him. He created them male and female. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold, I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind; this will serve you for nourishment. And to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth and wherein there is life, all green herb will serve for nourishment. And it was so done. And God saw all the things that He had made, and they were very good. And the evening and morning were the sixth day." "These are," says the sacred writer in the second chapter of Genesis, "the generations of the heaven and the earth on the day when they were created."

When there is pointed out in this wonderful drama the successive acts by which the intervention of the Creator reveals itself, nine of them present themselves in the following order: (1) Creation of matter; (2) Apparition of the light; (3) Formation of the firmament or of the atmosphere by the separation of the condensed lower waters and of the waters remaining

in the state of vapors; (4) Emersion of the continents; (5) Appearance of the plants; (6) Appearance of the sun, moon, and stars; (7) Creation of the aquatic animals and of the birds; (8) Appearance of the earthly animals; (9) Creation of man. As can be seen, two distinct works are attributed to the third and to the sixth days. The division of the works of creation into six days cannot be looked upon as arbitrary, and must have had some motive which it is undoubtedly not impossible to discover, that is, the religious institution of the week. As to the order of succession, it is not doubtful, and we shall see further on that, on the whole, it is in accord with the accounts of modern science.

II. SUPERIORITY OF THE MOSAIC COSMOGONY.—Although the cosmogony we have just presented has not escaped the attacks of infidelity, which has pretended to see in it nothing but nonsense and contradictions, the most of the Rationalists have acknowledged that it is immensely superior to all the other cosmogonies which antiquity has bequeathed to us. "It contains not one word," says one of them (Dillman, *Genesis* (1875), p. 9), "which would appear unworthy of God's thought. From the time that the mystery of creation, which will always remain a mystery for man, was attempted to be sketched, in order to render it conceivable to human intelligence, it was impossible to trace a more magnificent and more worthy tableau. It is with perfect right that they draw from the creative account a proof in favor of its revealed character." A famous naturalist, who has become, since the death of Darwin, the principal representative of the advanced evolutionary school, Haeckel, Professor in the University of Jena, grants the same praises to the Mosaic history of the creation. He extols in particular "the simple and natural disposition of the ideas exposed therein, which advantageously contrast with the confusion of the mythological cosmogonies of most of the ancient peoples. According to Genesis, the Lord God first formed the earth as an inorganic body. Then He separates the light from the darkness, then the waters from the firm earth. And lo, we have the earth habitable for organized beings. Then God forms, in the first place, the plants; later on, the animals, and even among the latter He fashions first the inhabitants of the sea and of the air, and finally those of the firm earth. Finally, God creates the last of the organized beings, man; He creates him according to his image, in order to be the master of the earth." The illustrious naturalist goes so far as to discover the application of his evolutionary ideas to these successive and progressive creations. "Although," he says, "these great laws of organic evolution . . . may be regarded by Moses as the expression of the activity of a creator forming the world, we discover therein, however, the beautiful idea of a progressive evolution, of a gradual differentiation of primitively simple matter. Therefore, we can pay to the grand idea contained in the cosmogony . . . of the Jewish legislator a just and sincere tribute of admiration." (*Schöpfungsgeschichte*).

In order to fully appreciate the superiority of the Mosaic cosmogony, it will not be useless to cast a rapid glance on the others. Aside from some features which seem to have been borrowed from it, or at least drawn from the same source, what exaggerations, what childishness and extravagances! The Chaldean cosmogony, which in many respects approaches ours, shows us, according to Berosus, the supreme god Bel, cutting into two parts his spouse, of which parts he makes both heaven and earth. Then we have him cutting off his own head, and the other gods modeling men out of the slime impregnated with the blood of the divine victim. The Phœnician traditions transmitted by Sanchoniaton, represent the primitive world in a state of chaos and wrapped in darkness; but at the end of a certain number of centuries, they add, the Spirit and the chaos united to produce the world. In India, we have two cosmogonies: that of Riga-Veda, and the more recent one of the code of Manu. The first, which is rather obscure, shows us still the Deity immolating itself to give birth to the world.

The code of Manu shows us that the Lord, the supreme and eternal Being, "was self-existent, producing first the waters (*nara*), into which he deposited a seed." This seed became an egg, brilliant like gold, also sparkling like a star of a thousand rays, and in which the supreme Being himself was born under the form of Brahma, the ancestor of all the beings. "Hence the name Narayana, the one who moves upon the waters," given to the new being. After having dwelled in this egg one

Brahmanic year (that is, 3,110,400,000,000 years like ours), the Lord divided this egg into two parts, of which he made heaven and earth, separated by the atmosphere, "the eight heavenly regions and the permanent reservoir for the waters." Then from his mouth, his arm, his thigh, and his foot, he drew forth the diverse castes, commencing with the Brahmans. His body, divided into two parts, became half male and half female, and gave birth to a whole hierarchy of beings, in which the spirit loses itself. There are, according to Manu, ten eminent saints called *maharchis;* then the gnomes, the giants, the vampires, the nymphs, the Titans, etc. In the Egyptian cosmogony, still little known, we see the creator Phtah modeling man on a potter's wheel. Among the Persians we find the division into six epochs; but these epochs have a duration which varies from forty-five to eighty days. They beheld successively appearing the heavens, the water, the earth, the trees, the animals, and man. There are seven heavens, each of which bears a special name. The bull was created before every other animal and lived alone; but at its death its seed, transported into the lunar heaven, gave rise to the other animals. Man himself drew his body from the right arm of the first bull. In his turn he lived alone, and at his death he was transformed into a tree, which, cut into two parts, gave birth to a man and a woman, the ancestors of all mankind. We omit numerous details void of all sense or too childish. In Japan, we find again the chaos of Genesis, chaos which gave rise to heaven and earth; but the earth is represented as swimming upon the sea like a fish, and above it is shown a flower which becomes a divine spirit. The Occidental cosmogonies contain the same mixture of truth and error, of probability and of absurdities. Greece furnishes very little on the origin of the world and of man. On the contrary, we find in her cosmogony long and tedious details about the origin of the gods, who for the most owe their birth to a series of evolutions, the one more improbable than the other. However, at the beginning of mankind, Hesiod shows us the golden age, which might be an altered remembrance of the earthly paradise. Among the Latins we find, as in the Bible, chaos—*rudis indigestaque moles* (Ovidius)—, at the beginning of the things. Then, all the elements are confounded—air, earth, and water. After this they separate themselves, and the continents appear. In the Germanic cosmogony we see an enormous mass of ice springing forth from the North Pole, which by melting gives rise to the chaos. From this chaos God caused to arise the cow Audumbla, which, in licking the ice to find some nourishment therein, forms from it the osseous frame of the giant Bur, father of Bor and grandfather of Odin. Then, from the primitive chaos there are formed nine spheres, which represent the entire universe and its inhabitants,—gods, men, giants, gnomes, etc.

Incomplete as it may be, this short review is sufficient to give an idea of the extravagance of the pagan cosmogonies, and to show that they cannot enter into comparison with the simple, sublime, and rational cosmogony which figures at the head of our Sacred Books. "Compare the Biblical account with these fables," said Mgr. Meignan, "and you will admire how the former bears in all its parts the imprint of historic truth. The entire account is sober, plain, clear, and comformable to reason. Undoubtedly the history of Genesis breathes the highest poetry; it has magnificent traits, sublime words; but we discover therein neither any philosophical system, nor any poetic fancy, no obscure myth or childish fables. To this recital, so grand and so simple, we have to reduce all the exaggerations of the other cosmogonies."

III. THE SCIENTIFIC COSMOGONY.—Before passing to the critical study of the Biblical cosmogony, it is necessary to briefly notice what science teaches us on the same subject. The history of our globe may be divided into two plainly distinct parts, the one anterior, the other posterior, to the appearance of life. The first, eminently conjectural, because it escapes the direct observation, is connected with the astronomical and physical sciences; the second, more precise and better known, belongs to the domain of geology. Let us throw a rapid glance on both.

1. *Cosmic Era.*—According to a theory generally admitted and which everything confirms, the earth and the other planets and satellites which form a part of the solar system, were primitively in the gaseous state, and in this state constituted an immense sphere, of a radius at least equal to the distance of the sun from Neptune, the most remote planet. This gaseous sphere, which they have called the *primitive nebula*, was endowed with a rotary move-

ment which by and by became accelerated as a result of the condensation. The centrifugal force developing itself in proportion, gaseous particles, perhaps even complete rings, detached themselves from the surface of the immense sphere, at its equatorial part, and by concentrating themselves gave rise to the planets, which themselves still gaseous, produced the satellites in the same manner. The nucleus of the nebula, not yet entirely condensed, is nothing else than the sun, whose mass is seven hundred times above that of all the planets united with their satellites. This hypothesis, to which Herschel and Laplace have attached their names, rests upon numerous facts. It is observed, for instance, that the density of matter increases upon our planet from the surface to the center, and undoubtedly also from the most remote planets to the sun itself, which is probably still in a gaseous state. In the second place, the different phases through which our nebula must have passed are again found in our days in our solar system, or in the extraneous systems. The telescope here shows us nebulæ which seem in the process of becoming condensed; there, suns on the point of being extinguished in order to become planets; elsewhere, planets or satellites, like the moon, that have attained, it would seem, the extreme point of their transformations and become uninhabitable in default of atmosphere. A last argument appealed to in confirmation of this system consists in the uniformity of the rotary and revolutionary movements of the planets and of their satellites, all of which, or nearly all, are direct, that is, executed from west to east. We say almost all, for it is believed to have been established within the last few years that the movements of the satellites of the two most remote planets, Uranus, and Neptune, are effected from east to west; but this exception, if it be real, does not, whatever may be said, run counter to the system attributed to Laplace. It is rather a quite natural consequence of the law of Kepler, who claims that the celestial bodies most remote from the star around which they gravitate have a swiftness the inverse of their distance. But here is not the place to insist on a question of such a technical nature. In spite of the criticisms to which it might have been exposed, the theory which beholds in the heavenly bodies so many fragments more or less condensed of an ancient nebula is universally accepted by the learned world, and although it may not be susceptible of a direct demonstration, and may be variously understood in the details, it is a very difficult thing to prove it lacking in a foundation of truth.

But the matter of which the universe is composed could not pass abruptly from the gaseous into the solid state. In the interval there was a liquid or doughy state, which must have served as transitional. The molecules drawn together through the effect of condensation, which itself resulted from the law of attraction, combined themselves in such a manner as to form solid bodies, and in combining themselves they must have produced heat and light. Nevertheless, the principal source of heat has been the condensation itself of the nebula, condensation which, by continuing before our eyes in the sun, makes of this central astral sphere the radiant heat-giver which sustains life upon our planet.

Much smaller than the sun, the earth necessarily passed more quickly through the diverse phases through which it seems every heavenly body is called upon to pass. Like its satellite, the moon, which had become detached from its still gaseous mass, our globe needed only a relatively short time to transform itself from a simple nebula into a luminous sun, and from a sun into a cooled planet, capable of being inhabited. To the gaseous state, as we have said, succeeded the liquid state, and to the latter the solid state. In consequence of the perpetual radiation that was produced on its surface, the superficial layer became solidified first, so as to form a thin crust similar to that which covers the currents of lava after a volcanic eruption. Often broken at the beginning, on account of its thinness and of the violence of the internal fire, this crust ended by reconstituting, consolidating, and cooling itself, so as to permit vegetable and animal life to develop on its surface. Then commences the geological era, which we have to describe briefly.

2. *Geological Era.*—This era has been divided into three long epochs, called *Primary* (or epoch of Transition), *Secondary*, and *Tertiary*. Very often geologists add a fourth epoch, of which the actual age is only the extension of the Tertiary, called the *Quaternary* epoch; but on account of its short duration, confusion, and absence of precise characteristics, the latter epoch cannot, by common

consent, enter into comparison with the foregoing ones. The characteristics of the geological epochs are as follows: The first has been the era of the vegetables; the second the era of the aquatic animals, especially of the reptiles; the third the era of the terrestrial animals, and the fourth the human era. But without making here a course of geology, we shall enter somewhat more into details.

a. The *Primary* epoch is also called, as we have said, the Period of Transition, because the grounds which represent it mark it as a passage between the rocks of fiery origin, which constitute the mass of the earthly crust, and the sedimentary rocks, deposited at the bottom of the waters and often enriched with fossil remains of plants and animals. It is divided into five periods, which correspond to the successive formation of the *Cambrian*, *Silurian*, *Devonian*, *Carboniferous*, and *Permian* strata. Life seems to have appeared upon earth at the beginning of the *Cambrian* period, under the form of the lowest beings,—annelides, polyps, graptolithes, etc.,—belonging to the lowest steps of the animal ladder. It developed itself in the period following; but it is still represented only by beings of minute structure, mostly aquatic, the continents having yet hardly made their appearance. The species which dominates in this humble fauna is a family of crustacea called *tribolites*, on account of the three lobes that characterize them and distinguish them from the other existing beings. However, in the upper part of the Silurian stratum fishes appear; but they are scarce and of slight dimensions. The *Carboniferous* period, which follows, is the most important of the *primary* school. On the recently emerged continents, thanks to the humidity, the still intense and uniform heat, and the carbonic acid abundantly spread over the impure atmosphere of the primitive era, there develops a luxuriant vegetation, whose débris, carried along by the waters into the estuaries and lakes, gave rise to immense deposits of coal, which foster modern industry. When, later on, it was represented by plants of a more elevated order, at no time in the history of the globe has it been so abundant. This wonderful vegetation continues, while becoming weaker, during that *Permian* period, which is, so to say, only a prolongation of the preceding, although it had its characteristics in certain mollusks which then made their appearance.

b. Four times less extended than the Primary period, when we judge it by the thickness of the strata which are connected with it, the *Secondary* epoch, divided in its turn into three periods, *Triassic*, *Jurassic*, and *Cretaceous*, has been essentially that of reptiles, and especially of aquatic reptiles. Undoubtedly, the mollusks are always the most numerous in it, as, witness the *ammonites* and *belemnites*, which occupy such a large place in the glass cases of our paleontological collections; but the cold-blooded vertebræ, the fishes and the reptiles, attract the attention still more on account of their strange forms or their imposing proportions. The reptiles, especially, in this period, have dimensions which we no longer find in the existing fauna. Such are the *ichthyosaurus*, the *megalosaurus*, animals, more or less amphibious, of the Saurian family, which measured more than thirty feet in length. Others, like the *pterodactylus* and the *ramphorhynchus*, had the strange privilege of being provided with wings and with the power of flying, or at least of maintaining themselves in the air for some time. In that time also the birds make their appearance. We can recognize them by the imprints which their feet have left on the strands of the period, and also by their bones, which, however, are very rare. As to the class of fishes, which we have seen making their appearance in the Primary epoch, it maintains and develops itself during the Secondary epoch, especially towards the end, during the deposit of the cretaceous layers, without, however, assuming extraordinary proportions.

c. The *Tertiary* epoch, the third of the geological times, much resembles our own from the point of view of the fauna. It is *par excellence* the era of the earthly animals. All the families of mammifera are represented therein, but none by more gigantic animals than that of the pachyderms. Aside from the *paleotherium* and the *acerotherium*, which seemed to forecast our rhinoceros, and aside from the *hipparion*, whose transformation has made it the ancestor of the horse, we see the *dinotherium* and the mastodon, "the most imposing of the earthly mammifera which have lived upon our globe." (Albert Gaudry.) The dinotherium attained to fifteen feet in height. The mastodon, which hardly differed from the elephant except by its knobbed dentition, prevailed, however, over the latter through its still more colossal proportions.

d. Finally, in the superficial strata which represent the *Quaternary* epoch, or, if you wish, the beginnings of the actual era, we find the real elephant, the mammoth, and, aside from this, the predecessors of our actual species, the rhinoceros, the bear, the stag, the horse, etc., and finally man himself, our ancestor, whom we recognize by the rude implements of stone which he fashioned, more than by his bones, which are almost always of a doubtful authenticity.

Such are, in summary, the diverse manifestations of life on the surface of the globe. In the *primary* times, there were neither mammifera nor birds, but low mollusks, crustaceæ (tribolites), some fishes, the first batrachians, and especially a luxuriant vegetation which gave us our immense layers of coal. Favored by a warm and cloudy atmosphere, which is not without analogy to that of our tropical regions, this vegetation ended in purifying the air, from which it removed the excess of carbonic acid, and perhaps the other impurities which until then undoubtedly had been an obstacle to the direct action of the solar rays. Henceforth, terrestrial air-breathing and pulmonary animals will be enabled to live upon the earth. They also make their appearance in the Secondary epoch, first under the form of more or less amphibious reptiles, for undoubtedly the continents are as yet little extended and the air has not acquired its definitive purity. Only toward the end of the Secondary period do the birds appear, whose energetic respiration requires an air rich in oxygen; and some of the lower mammifera. Thanks to these same conditions, the great terrestrial animals arrive in their turn to animate nature, henceforth ready to receive man himself, the last arrival of the created beings. This is the Tertiary epoch, of which the present era is, so to say, only the continuation.

IV. Accord Between Science and the Bible.—If we will now go back to the first chapter of Genesis, which we have given at the head of this article, we will find there, instead of an alleged discord, a striking resemblance to the preceding cosmogony. To convince ourselves of this, let us examine successively each of the Genetical days.

Creation of Matter.—The creation of matter preceded every other intervention of the Deity in the production of the visible world; science requires this not less than logic. Science proves, indeed, that matter cannot be eternal. By teaching us that it took successive forms in an uninterrupted progress from one to another, passing from the simple and gaseous state into the composite and solid state, it shows it to us at the beginning in a state of the greatest simplicity. It is impossible to go back further than to the beginning of the evolutionary period. At this point of the past, which, although extremely remote, cannot have been infinite, creation asserts itself. It is the moment when God launched the material atoms into space, subjecting them to laws which have formed of them our actual world. The expressions of which the sacred writer makes use, seem to indicate that he had an idea about the state of matter as it went forth from the hands of the Creator conformable to that of contemporary science. *The earth*, he tells us, *was unformed and empty* (Gen. i. 2). "Invisible and without consistency," says the Septuagint. These words may be applied to the primitive nebula, whose elements were so rarefied that it was inferior in density, astronomers tell us, to the air that remains in the pneumatic machine after the attempt at a vacuum.

First Day.—It was marked by the appearance of light. Thus it preceded the light of the sun by three days. This fact, far from being in contradiction with science, denotes, on the contrary, in the sacred writer an extraordinary intuition, which can hardly be explained without a special revelation. To speak of light before pointing out the existence of the hearth which is to-day the only source thereof, must have appeared paradoxical in times of yore, and an ordinary writer would undoubtedly never have even dreamed of this. It needed the progress of modern science to verify the author of Genesis. We know now that the sun did not need to be the first hearth of light to enlighten the earth.

Geology teaches us that long after life had appeared on the globe under the forms of vegetables and the lower animals, at least until the carboniferous period, our planet was surrounded by an opaque atmosphere charged with carbonic acid, gaseous matters, and watery vapors, which an elevated temperature hindered from becoming entirely condensed. In consequence of these perpetual clouds, very favorable to vegetation when joined with

heat and dampness, the luminous rays emitted by the stars were intercepted, so to say, and the earth received only a diffusive light. It was only when the temperature had become somewhat lower, and when the wonderful vegetation of the carboniferous times had absorbed the greater part of the carbon with which the atmosphere was saturated, that the humble inhabitants of the earth could see the solar disk and the other stars. Hence it is not without reason that the sacred account postpones, until this date, posterior to the great vegetable manifestation of the *third day*, or of the carboniferous period, the appearance of the sun, moon, and stars. For, we must not forget, the sacred writer does not tell us that these heavenly bodies were *created* on this day. The word *bârâ*, which signifies *to create* in Hebrew, is used by him only in rare circumstances and always with a deliberate intention, for instance, for the first appearance of matter. The word here used, *âsâh*, has evidently not the same force. It signifies at most *to make*, and we have no right to exaggerate or alter its meaning. Let us conclude from what precedes, on the one hand, that the sun was not the first hearth of light that illuminated the earth; on the other hand, that its disk became visible only quite late, undoubtedly long after it had already fulfilled its actual *rôle*,—a double reason why the sacred writer could, even had to, in spite of the sneers of the last century, mention its appearance long after that of the light.

Second Day.—The *first day*, joining with it the period that preceded the appearance of light, must have been of immense duration. We can consider this epoch as extending from the very creation of the elements of matter until the time when the earthly crust commenced to form itself. Therefore, it comprises the whole time during which the earth remained in the gaseous state. As to the *second day*, it extended from the formation of the solid crust to the emersion or appearance of the continents, and will comprise not only the *Azoic* age of the geologists, but also at least the whole *Cambrian* period, the first of the geological eras; for there is every reason to believe that the continents did not yet exist in this period. At least the animal and vegetable kingdoms have not furnished us until now with any distinctly *terrestrial* fossil that dates from these remote times. We can even, it seems, say the same of the first part of the Silurian period.

Be this as it may, on the *second day*, the Bible tells us, the waters that were above separated themselves from those that were below. What does this mean, if not that the water, maintained until now in the vaporous state through the intense heat which radiated from the globe, and not yet solidified, then became partly condensed? All this is conformable to the accounts of science. At the same time that the earthly crust became thicker and cooler, the vaporous water evidently must have become condensed, and by condensing have formed round the globe a continuous liquid mass; for if there be here and there inequalities of the soil, such as are to be met with in the cooled volcanic lavas, there are as yet no elevations or depressions which might merit the name of mountains. However, the temperature is still very high, because a part of the vapors remains yet a long time in the state of clouds high in the heavens. This is really the *separation* of the waters from the waters, of which the sacred writer speaks; it is the formation of the atmosphere or of the *firmament*, to use the expression consecrated by the Vulgate. However, the waters become cooler by and by and permit the development of life at the bottom of the seas under the most humble forms. This is the beginning of the *Primary Epoch*. If the Bible does not tell us anything of these first beings, it is because, buried in the depth of the waters, they have played in the history of the globe a *rôle* which may interest science, but not man, generally speaking.

Third Day.—Until now the waters covered the entire face of the earth, still destitute of sensible life. But behold the mountains and plateaus rising and permitting life, until now relegated to the bottom of the seas, to develop itself upon the firm earth. The earthly crust has become thicker. In order to continue to rest on the liquid nucleus, which has diminished in volume, it bends itself, and these bendings form the mountains. This appearance of the continents inaugurates the third part of the creative work. Upon these freshly emerged lands develops, thanks to the dampness, heat, and atmosphere always saturated with carbon and watery vapors, the luxuriant vegetation which characterizes the carboniferous period. Here again everything is rational and conformable to the teachings of science. The dominant trait of the *Primary* epoch, like that of

the third genetical *day*, is, after the formation of the continents, the development of the vegetation, which never in any other epoch attained a similar exuberance. If the sacred writer really intended to seize the characteristics of each of the *days* of the creation; to note down in a few words that which would have especially struck every spectator who had assisted at the slow formation of the world, it would have been about the plants, and about the plants alone, he should have instructed us, after having pointed out the emersion of the first continents. Undoubtedly, it was not the vegetable life alone that existed in this period. Animals of an inferior order, mollusks, crustacea, even some vertebrates of the class of fishes, lived concurrently; but, buried at the bottom of the waters, these beings passed in some way unperceived in the midst of the abundant carboniferous vegetation. Hence it is that some exegetists have wrongfully appealed to this silence of the inspired author in order to refuse to identify the carboniferous period with the third *day* of the creation. Their objection would, perhaps, have some value, if Moses attributed the appearance of the fishes to another period; but he does not do this. He does not even mention them on the fifth *day*. The aquatic animals which he points out at this date are not fishes, but marine monsters and reptiles of whimsical and imposing forms,—a new proof that the inspired writer contents himself with pointing out at each epoch that which constitutes for the mass of men the striking and characteristic feature. Now, that which constitutes for everybody, even for the learned, the characteristic feature of the Primary epoch, is evidently its vegetation. In view of the mighty spectacle it presents, the humble fishes that were swimming in the seas of that period could be overlooked.

Fourth Day.—The event referred to at this date by the sacred writer, namely, the appearance of the sun, moon, and stars, does not belong to the domain of geology and almost escapes scientific treatment altogether. However, it is conformable to the accounts of science. It is quite natural, indeed, that the air, purified through the abundant vegetation of the foregoing period, permitted the luminous rays emanating from the heavenly bodies to reach our planet for the first time. Hence it is no longer only a diffusive light which the earth receives; henceforth the sun, moon, and stars will be visible, at least at intervals. It is undoubtedly in this sense rather than, as we have said, in the sense of a real creation, that we must understand the sacred text. It would be contrary to the scientific probabilities that all the heavenly bodies should have been created at the same time and in this late period. Also, as we have seen before, Genesis does not speak here of a *creation*. The word *bârâ* (*to create*), which has thus far been employed only once, in regard to the first appearance of matter, will not be employed any more except in regard to animals and man; which is also conformable to the requirements of sound philosophy.

The fourth genetical *day* could not have had such a considerable duration as the preceding ones. We can place it geologically only between the *Carboniferous* period and the *Secondary* epoch, the former of which clearly corresponds to the third Biblical *Day*, and the latter to the fifth. In fact, the single event to which it is devoted, the appearance of the astral bodies, must have been almost instantaneous; a rent produced in the thick clouds that veiled the heavens was sufficient to reveal to the earthly beings, yet of so inferior a type, the celestial wonders. However, a considerable length of time must have elapsed before this spectacle, at first exceptional and very rare, was offered almost constantly to the earth, and this time, which constitutes the fourth day, may be identified with the *Permian* period, the last of the *Primary* epoch. The carboniferous vegetation which then continued, it is true, but with less exuberance, must have resulted in completing the purification of the atmosphere and preparing the way for the arrival of pulmonary-breathing animals.

Fifth Day.—The work of this *day* is a double one; it consists in the successive creation of the aquatic reptiles and of the birds. It is something remarkable that the *Secondary* period of geology presents to us the same animals in the same order. Since the *Triassic* period, which constitutes the first part thereof, we see appearing various reptiles of the class of the swimming saurians. However, the most monstrous of these reptiles, such as the ichthyosaurus, for instance, appear only later, in the *Jurassic* epoch. As to the birds, they have found but little of their remains or imprints, except in the *Creta-*

ceous layers,— that is, on the upper part of the secondary strata. It is true they are not very numerous therein, but they are no more so in the periods following. This comparative rarity is due undoubtedly to the tenderness of their bones, which could hardly resist the destructive action of time. It is due also, according to Pictet, to their specific weight, which being inferior to that of water, prevented them from becoming fossilized, as it caused them to float on the surface in cases of inundation, and thus become a prey to the voracity of fishes and of other carnivorous animals. Besides it is well to remark that the Hebrew word *ôf*, employed here, and generally translated *bird*, is not, however, confined to this sense exclusively; it also signifies *flying creature* and consequently may be applied to winged reptiles, such as the *pterodactylus* and the *ramphorhynchus*, as well as to birds, properly speaking.

The same remark applies still more rigorously to the fishes, whose creation it is customary to refer to the fifth *day*. In reality, there is no question of fishes at this date, but only of marine monsters and of animals which crawl in the water. Moreover, the geological epoch called *Secondary* is remarkable, not only for its fishes, but for its marine monsters and aquatic reptiles; so that they have called this period "the age of reptiles." But one fact to which sufficient attention has not until now been paid, is that these reptiles are all, or nearly all, aquatic. Of the various orders which compose this class, a single one only, that of the *ophidians* (serpents), has almost exclusively earthly habits; besides, it is not represented in the Secondary epoch, while the others are abounding in the strata of this age.

It seems, then, that all the Secondary reptiles frequented the seas, lakes, or rivers: which is in conformity with the Biblical account, which makes the fifth *day* the era of the aquatic animals. Let us remark, however, that if they should succeed in establishing among these reptiles some land species, the veracity of the sacred writer would not suffer on this account. It would always remain true that the marine monsters and the aquatic reptiles have constituted, before and contemporaneous with the birds, the striking feature of the fifth *day*, and it would be poor grace for us to require from a writer, who devotes his pen to great outlines, to point out such very small exceptions.

Sixth Day.—The sixth and last part of the creative work undoubtedly corresponds to the *Tertiary* epoch of the geologists. According to both the Bible and science, this epoch is preëminently the age of the earthly animals. Certainly among the mammifera, then so numerous, there existed some species which, like our present cetacea, lived in the sea; but, except the group of aquatic animals, which appeared in the preceding period, they are relatively scarce, especially when we consider the facility with which their remains ought to have been preserved at the bottom of the waters. That which dominates in the Tertiary fauna, are before all the pachyderms and the ruminants. These have given to this period its peculiar physiognomy, and it was quite natural for a writer, who neglects the details and has no scientific pretensions, to concentrate his intention upon them. We will not take the trouble to enumerate them. To form an idea of their importance and of their variety, it is enough to glance at any geological treatise.

But a still more important work is attributed to the sixth *day:* Man is created. Here there is question of a real *creation*. The expression used is the word *bârâ*, which signifies *to draw out from nothing*, and which we have met only twice: first in regard to the appearance of matter, and the second time at the creation of the first animal; a double circumstance where sound reason, resting upon science, claims, indeed, the creative intervention of God.

A little difficulty presents itself as to the subject of the identification of the sixth Genetical *day* with the *Tertiary* epoch. The Bible refers the creation of man to the sixth *day*, while geology shows us man only in the *Quaternary* epoch. We might answer that certain scientists have pretended to find in the Tertiary layers manifest proofs of the existence of our species; but their opinion is to-day almost unanimously rejected, as we shall see in another place. It will be sufficient for us to remark, in answer to this objection, that the *Quaternary* epoch has been separated arbitrarily, and without sufficient reason, from the preceding period. It is so little distinct from it, and has such weak titles to be placed upon the same footing as the great geological epochs, that the English scientists have made of it a simple appendant of the *Pliocene* period,

the last of the Tertiary times, and for this reason have called it *Postpliocene*.

The very remarkable accord which we find established between the Biblical cosmogony and the teaching of science has struck, as we have said already, many learned investigators. The chronological sequel of the events is exactly the same in both, says Pfaff, in his *Schöpfungsgeschichte:* "The primitive chaos; the earth covered first by the waters, afterwards emerging; the formation of the inorganic kingdom followed by the vegetable kingdom, then by the animal kingdom, which has for first representatives the animals living in the water, and after them the earthly animals; man appearing the last of all: such is, indeed, the real succession of the beings; such are, indeed, the diverse periods of the history of the creation, periods designated under the name of days." In face of a similar accord one is tempted to cry out with Ampere: "Either Moses had a scientific knowledge as profound as that of our century, or he was inspired."

The table below sums up what we have just said on the manner in which we understand the identification of the two cosmogonies, the scientific and Biblical:—

AGREEMENT OF THE TWO COSMOGONIES

1st Scientific		2d Biblical	Common Characters
Epochs	Periods		
Cosmic	*Id.*	First day	Creation of matter in the gaseous state. Appearance of light.
Azoic	*Id.*	Second day	Transformation of a part of the watery vapors that surround the whole earth; formation of the atmosphere.
Primary	Cambrian		
	Silurian: Lower		
	Silurian: Higher	Third day	Emersion of the continents. Kingdom of plants.
	Devonian		
	Carboniferous		
	Permian	Fourth day	Appearance of the celestial bodies.
Secondary	Triassic	Fifth day	Kingdom of marine monsters, aquatic reptiles, and birds.
	Jurassic		
	Cretaceous		
Tertiary	Eocene	Sixth day	Kingdom of the earthly animals. Creation of man.
	Miocene		
	Pliocene		
Quaternary	Postpliocene		

V. Concordistic, Restitutionist, and Idealistic Systems.—1. *Concordistic System.* The opinion which sees in the first chapter of Genesis a page of history and seeks to put it in accord with the scientific accounts, as we have just done, has received the name of *concordistic* system, or system of *day-periods.* The latter name is given to it because, in the *days* of Genesis, it beholds not ordinary days, but periods or epochs of indeterminate duration.

That the *day* may be taken in this sense can hardly be questioned. In English, this word is sometimes taken in the metaphorical sense with an analogous meaning; but the Hebrew word *yôm*, which they have translated *day*, has a still broader meaning. We have a proof of this in the Bible itself, which often uses it in a figurative sense. (See especially Gen. ii. 4; Ex. x. 6; Lev. vii. 35; Num. vii. 10; Deut. ix. 24.) One may ask, besides, how the first three days could have been *days* of twenty-four hours. It, is in fact, the sun which regulates the duration of our ordinary days; now, according to the common interpretation, it did not yet exist at this time. But if the first days were not of twenty-four hours, why should those following be so?

It is customary to appeal to tradition against the concordistic system. The Fathers and Doctors of the Church have always, they tell us, taken the word *day* of Genesis in its literal sense. We answer that there are numerous and imposing exceptions to this rule. St. Augustine, St. Thomas, and many others are of this number. We may add that if Christian tradition is divided in this respect, pagan tradition is hardly so. The Phœnicians, the Persians, the Hindoos, the Chaldeans, the Etruscans, etc., believed in the division

of the creation into periods, and generally into *six* periods of long duration. Does this not tell us that we must understand in the same sense the equivocal word used by the author of Genesis? We may believe that Moses purposely employed a word which signified at once a day of twenty-four hours and a long period. In any case, it cannot be questioned that it was his purpose to make of this divine week the symbol and type of the ordinary week, which is really composed of days of twenty-four hours. Therefore, we can understand why he preferably employed a word which had a double meaning, even if he had at his disposition another more precise: which is more than doubtful. In view of all these reasons which we can only allude to, the exegetists are evidently free to see in the days of Genesis periods of long duration.

2. *Restitutionist System.*—The commentators who at the beginning of this century had to explain Genesis conformably to the teachings of the rising geology hesitated at first to attribute to the *day* a meaning different from the literal sense to which they were accustomed. They preferred to place outside the Biblical cosmogony, between the creation and the first day, the long series of the geological ages. According to them, after the millions of years required by science for the evolution of our planet and the formation of the earthly strata, a cataclysm should have taken place. All life should have been annihilated upon earth, and the Creator should have taken up again His work, this time in six days, each of twenty-four hours, conformably to the saying of the sacred writer. This theory which bears the name of Buckland, an Englishman, and is still called *restitutionist* or the theory of *restoration*, is to-day almost totally abandoned, for reasons which we can reduce to three: (1) It is difficult to form an idea of a cataclysm which would have overthrown the earth so as to annihilate both plants and animals, to cause the disappearance even of light, and to reduce our globe to the state expressed by the *terra inanis et vacua* of Moses. (2) It is repugnant to admit that God, who had employed numberless ages in organizing the world a first time, had gone about the work a second time employing some days of only twenty-four hours, each. (3) Finally, geology nowhere and in no epoch presents traces of the supposed cataclysm. It even contradicts this hypothesis in the most formal manner; for if it shows us modifications in both the fauna and flora of the geological times, these modifications are effected quite slowly. Nowhere is there an absolute interruption in the vegetable and animal life. Plants and animals always pass in part from one epoch to the following, thus showing that there has been no complete annihilation in the interval. Therefore, from both the scientific and rational point of view, the restitutionist system is inadmissible.

3. *Idealistic System.*—There is another theory which counts a greater number of adherents; this is the *idealistic* system. It consists in denying the historical character of the genetical account of the creation. Moses had not, they tell us, the intention of relating scientifically the origin of the world. His object was to give to the Hebrew people a religious instruction which taught them the existence of a God, Creator, and the duties which they had to fulfill toward God. Hence, they were truths of the philosophical and moral order which he wished to impress upon their mind. But he did not present them under the didactic form, which the people could hardly understand, and which is especially in opposition to the spirit of the Orientals; he had recourse to a dramatic setting. Taking in turn what the Israelites had before their eyes, he represented God creating all this: heaven and earth, the green fields, the seeds man sows, the trees, the animals living in the water, upon earth, in the air, the sun which enlightens the day, the moon which shines during night,—finally, man himself. Then, as he had to establish a positive law,—the law of the Sabbatic rest,—he distributed into the six days' work of one week the works of the creation. It is very probable that it never entered his mind to ask how much time it needed for God to create the world. This question of mere curiosity did not interest him. What he aimed at, was to give to his people the only teaching that suited them,—a religious teaching.

We do not adopt this system. Our preferences are for the concordistic system, and the best reason we can give for this consists in the wonderful exactitude which we have established from the scientific point of view in the Biblical account of the creation. By refusing to admit the historical character of this account, the adherents of *idealism* deprive themselves

willfully of a great argument in support of the inspiration of our Sacred Books; for the accord to which they obstinately close their eyes does not appear to us to be an effect of chance. Is it not an astonishing fact that the only three genetical *days* which can be verified by geology, the third, fifth, and sixth, correspond exactly, as to the characteristics attributed to them, to the three great geological epochs? Also, who could have taught Moses that the world commenced with chaos? that matter was in the beginning in such a state of rarity that it escaped, so to speak, the sight: *invisibilis et incomposita?* that, later on, the water covered the whole surface of the globe? that the aquatic animals appeared upon earth in the same epoch as the "fowl" and preceded the terrestrial animals? finally, that the light preceded the appearance of the sun? Would the sacred writer have imagined the latter fact, if he had had no other guide but his reason? The pretended contradictions alleged between the Biblical cosmogony and the scientific teaching have not the least reality. Whoever adheres to the certain teachings of geology, and, on the other hand, knows the part which imagery and metaphor play in the Oriental languages, is forced to acknowledge the striking accord of the two cosmogonal systems. We repeat it: the Bible does not treat on scientific questions. This is true; but does it follow from this that it can be deceived in regard to facts that touch upon science? Undoubtedly, no one would dare to maintain this. Therefore, let us conclude that if the division of the works of creation into *six* days or periods may be considered as arbitrary, it presents itself at least in the chronological order.

Councils (*Ecumenical*).—The word ecumenical means *world-wide*, and hence an Ecumenical Council is one gathered from the entire Church, and having authority over the whole. The word general is often used as synonymous with ecumenical, but some writers make a distinction, employing general to signify a council which embraces the whole of the Greek-speaking or the Latin-speaking Church. We shall use the two words indifferently. A general council represents the whole body of the episcopate, and thus cannot fail in the faith. The assembly of a general council is never absolutely necessary, unless we except the possible case of an *ex cathedra* utterance being absolutely necessary in order to check some grave existing evil, while at the same time consultation with the assembled bishops of the whole Church is needed in order that the Pontiff may assure himself of the truth, and for securing the existence of the Church. For the papal authority is, absolutely speaking, sufficient to cope with all difficulties, whether they touch faith or morals, heresy or schism; the Pontiff can teach with infallible authority what men are bound to believe, and he can make such laws as the occasion may demand. No council can do more, for the free wills of men are not constrained. Occasions may, however, arise when the advance of some great evil cannot be effectually stayed by the authority of the Pope alone, and in these circumstances it is in a sense necessary for him to seek the moral support of the episcopate assembled in council; but these occasions are not of frequent occurrence, and will probably be less frequent as time goes on, and the exchange of sentiments more easily facilitated without actual meeting. The Church had existed for nearly three hundred years before the first General Council met at Nice, in 325; and more than that period elapsed between the close of the Council of Trent, in 1563, and the opening of the Council of the Vatican, in 1869. The right to convoke a General Council belongs to the Roman Pontiff alone, for he alone has jurisdiction over the whole Church, entitling him to call all the bishops to meet together. If a number of bishops come together without the papal summons or consent, they do not constitute a General Council; but their proceedings may subsequently attain to that authority, if they receive the ratification of the Holy See.

The general councils, among which is not enumerated the one held by the Apostles at Jerusalem, are twenty in number. 1. The *First Council of Nice* convened in 325. Three hundred and eighteen bishops were assembled at this Council and rejected the heresy of Arius and fixed the date of the festival of Easter, correcting the error of the Quartodecimans. In several respects, the Council of Sardica (343) is considered a continuation of that of Nice. 2. The *First Council of Constantinople*, in 381, proclaimed the divinity of the Holy Ghost, against the Macedonians. There were 150 bishops present. 3. The *Council*

of Ephesus, in 431, in which 200 bishops condemned the heresy of Nestorius. 4. The *Council of Chalcedon*, in 451, in which 630 bishops anathematized the error of Eutyches. 5. The *Second Council of Constantinople*, in 553, in which 165 bishops pronounced themselves against the *Three Chapters*. 6. The *Third Council of Constantinople*, in 681, which condemned, through the mouth of 189 bishops, the errors of the Monothelites. 7. The *Second Council of Nice*, in 787, convened to defend the veneration of images against the Iconoclasts. It comprised more than 350 bishops. 8. The *Fourth Council of Constantinople*, in 889, where more than 200 bishops put an end to the schism of Photius. However, the schism was revived, and finally led to the separation of the Eastern and Western Churches. Consequently, it was the last General Council held in the East. 9. *First Lateran Council*, in 1123, in which 900 bishops decided on the aboliton of the investitures of the crosier and ring. 10. *Second Lateran Council*, in 1139, in which they condemned the schism of Peter de Bruys and the heresy of Arnold of Brescia. 11. *Third Lateran Council*, in 1179, in which they condemned the Albigenses and Waldenses. 12. *Fourth Lateran Council*, in 1215, in which they condemned the errors of the Abbé Joachim and the heresy of Amaury. 13. The *First General Council of Lyons*, in 1245, endeavored to effect a reunion between the Greek and Roman Churches, called the Christians to arms against the Saracens and the Mongolians and excommunicated Frederick II., emperor of Germany. 14. The *Second General Council of Lyons*, in 1274, attempted a reunion with the Greek Church, proclaimed anew the dogma of the procession of the Holy Ghost from the Father and the Son. 15. The *Council of Vienne*, in 1311, which abolished the Order of the Templars and condemned the Fratricelli, the Beghards and the Beguines. 16. The *Council of Constance*, in 1414, was not legitimate at its commencement and only became so by the posterior convocation of Gregory XII. It restored the unity of the Church; after which Pope Martin V., legitimately elected, confirmed the anterior decrees of the assembly against the doctrines of Wycliffe and of John Huss. 17. The *Council of Basle* (1431–1442), which ceased to be legitimate when Pope Eugenius IV. had transferred the assembly to Ferrara (1438), thence to Florence in 1439, where they concluded the reunion with the Greek Church. 18. *Fifth Lateran Council*, in 1512, is not generally acknowledged as ecumenical, but this is erroneous; none of the conditions of legitimacy were wanting to it. The Gallicans did not wish to acknowledge it, because it had proclaimed the abolition of the Pragmatic Sanction. 19. The *Council of Trent*, convened in 1545, and after several interruptions, closed in 1563. It restored the ecclesiastical discipline and condemned the doctrines of Luther, Zwingle, and Calvin. See TRENT (*Council of*). 20. Finally, the *Vatican Council*, which was opened under Pope Pius IX., Dec. 8th, 1869. There were present at this Council 769 bishops. The work actually completed during the first meeting of the Vatican Council consisted of two Dogmatic Constitutions. The first, "On Catholic Faith," purposes to affirm and define the existence of a supernatural order as opposed to rationalism and naturalism. Its four chapters, affirming the existence of two orders of truth, are on God, the Creator of all things; on Revelation; on Faith; and on Faith and Reason. To these were added eighteen canons proscribing the errors at variance with divine revelation and faith. The second Constitution — the "First on the Church of Christ," in three chapters, — treats of the institution, the perpetuity, and nature of the primacy of the Roman Pontiff; the fourth and last chapter defines the infallible teaching of the Pope in matters of faith and morals. On July 18th, the Fourth Public Session was held and the Constitution, *Pastor Æternus*, constituting the definition of Papal Infallibility was promulgated. On the same day that the Vatican Council defined the dogma of the Infallibility, Napoleon III. declared war against Prussia. The withdrawal of the French troops from Rome and the occupation of that city by the Piedmontese king, Victor Emmanuel, caused the Pope (Oct. 20th) to indefinitely suspend the sessions of the Council of the Vatican.

Cowl.—A hood attached to a gown or robe, so adjusted that it may be drawn over the head or worn upon the shoulders. A part of the dress adopted by monks, usually of black, gray, or brown color varying in length in different ages and according to the usages of different orders.

Cranmer (THOMAS) (1489–1556).— First Protestant Archbishop of Canterbury.

Professor of theology at the University of Cambridge, he married there, against the rules, a first wife, became priest, chaplain of the family of Anne Boleyn, whom Henry VIII. had already resolved to marry, and composed a treatise to justify the divorce of the king. Rewarded by the gift of an abbey, he was afterwards sent to Rome to resume the negotiations with the Pope. Through double dealing he obtained the title of great Penitentiary. He then went to Germany, to recruit there among the principal heads of the Reformation, followers in favor of the project of the king's divorce. At Nuremberg he contracted a secret marriage with the niece of Osiander. On his return he received from Henry the see of Canterbury, and propagated in England the Lutheran doctrine. Queen Mary imprisoned him in the tower. He was condemned for the crime of heresy, high treason, violation of his ecclesiastical oaths, and perished on the funeral pyre.

Creation (*making something out of nothing*).—According to Scripture God brought forth the world out of nothing. "In the beginning God created heaven and earth" (Gen. i. 1). The words immediately following: "And the earth was void and empty," plainly exclude the use of all pre-existing matter, and show that creation, not formation, is to be understood. For if the earth had been merely formless, the foregoing words could not signify creation. Again, "In the beginning was the Word. . . . All things were made by Him, and without Him was made nothing that was made" (John i. 1–2). If the Word made all things, there was no self-existent, uncreated matter. Therefore, the world was called into existence by Him, without the co-operation of any outside cause, not from pre-existing matter, but merely by the act of His will. The error of those who, adopting the opinions of pagan philosophers, believed in the pre-existence of uncreated primitive matter, and, therefore, acknowledged in God only the Architect, not the Creator of the world, was refuted even by the earliest Fathers of the Church (S. Iren. *adv. hæres.* II, c. 14, n. 4). They showed that the greatness of God is revealed by the very fact that, whereas man can only mold existing matter, God produces matter itself. And, in fact, God's power would be limited if it required pre-existing matter for the production of things. Hence the Vatican Council (*de fide*, i. can. 5) declares: "If any one confess not that the world and all things which it contains, both spiritual and material, are, according to their whole substance, brought forth by God from nothing: let him be anathema." Although reason of itself could only with difficulty attain to a definite and clear idea of creation properly so called, yet after revelation has once supplied this idea it easily recognizes that the world could not have originated otherwise than by creation, since any other kind of origin is impossible. See PANTHEISM.

The words, "In the beginning God created heaven and earth," refer to the beginning of time. The words of Christ are still more evident: "And now glorify Thou Me, O Father, with Thyself, with the glory which I had before the world was with Thee" (John xvii. 5). The world is not, like the Son of God, from all eternity. It was created in time, or rather at the beginning of actual time; for as there was no real succession of changes before the creation of the world, neither was there any actual time, since time is inconceivable without real succession of changes (S. Aug. *de civ. Dei*, xi. 6). Also the Lateran Creed says that God "at the beginning of time created the spiritual and the material world." Biblical chronology, however, which begins with the creation of man, affords no sufficient data for determining the age of the world. For it is not certain whether the creation of the earth, as described in Genesis (i. 1), was immediately followed by the first day's work, described in the following verses (3–5), or whether an interval elapsed during which those changes may have taken place which are observable in the crust of our globe. Nor is it by any means certain in what sense the six days are to be understood; whether they are days of twenty-four hours or longer periods of time; or whether, perhaps, without any reference to time, they signify the work itself. In this latter case, Moses has only related how God gave the earth, which He had created, its present form, and the different orders of creatures their existence. See COSMOGONY.

Creationism.—Opinion of those who believe that God creates each soul at the moment of conception. Concreationism might be a better name, since Pre-exist-

entianism likewise implies a kind of creation. Creationism has as its basis the independent, spiritual substantiality of the soul, from which it argues that the soul can be produced only by creation. Human generation, in so far as it must be distinguished from creation, cannot produce anything simple. The system further affirms that God gives existence to the soul at the very moment when it is to be united to the body produced by generation, because it is primarily designed to form with that body one human nature. Creationism is neither more nor less than an explanation of the contents of two Catholic dogmas; the spirituality of the soul and the unity of nature in man. The fact that Creationism has not always been universally held in the Church, must be ascribed to the difficulty of harmonizing it with other dogmas, *e. g.*, the transmission of sin, and also with certain expressions of Holy Scripture, *e. g.*, that God rested on the seventh day. We find it questioned only in those times and places in which the controversies on original sin against the Pelagians were carried on. Doubts began to arise in the West, in the time of St. Augustine; two centuries later, when the struggle with Pelagianism was at an end, we hear of them no more.

Creationism solves the question of the origin of the human soul, but not that of the origin of human nature by generation, at least not completely. On the contrary, it introduces a new difficulty, inasmuch as the creation of the soul by God divides the production of man into two acts, and makes it more difficult to see how human generation is a reproduction and communication of the whole nature, and especially of life, and how there is a relation of dependence between the souls of children and those of their parents. This difficulty, much insisted upon by the Generationists, can only be removed by maintaining, not indeed the production of one soul by another through emanation or creation, but a certain relation of causality whereby the souls of the parents are, in a certain sense, the principle of the souls of the children. Here, as in the coexistence of grace and free will, we have two principles combined for the production of one effect. In order to understand the combined action of God and of man in the production of the human soul, we must bear in mind that the creation of the soul, although a true creation, is not the creation of a being complete in itself: on the contrary, its tendency is to produce that part of human nature which is destined to give form and life to the body and to constitute with it one human nature. But as this also applies to the creation of the first soul, which was not the product of generation, we must infer this other circumstance that the soul is created in an organic body because of the action of the human generative principle. So far we have two principles and two activities standing side by side and meeting in one common product, but we have not yet that unity of the principles, whereby not only a part, but even the whole of the product may be ascribed to each of them. Such a unity is established by the fact that each of the principles, although producing by its own power only part of the product, tends, nevertheless, to produce the whole product *as a whole:* the generative principle producing the organism solely for the purpose of being animated by the soul; the creative principle creating the soul merely for the purpose of animating the organism.

The following considerations will help to illustrate the unity of the combined Divine and human actions. Each of the two actions requires the co-operation of the other in order to attain its end; they thus complete one another and are intrinsically co-ordained for common action. As man has received his procreative power and its direction from God, and exercises it with the Divine concurrence, in the act of generation he stands to God as a subordinate and dependent instrument; not, however, as a mere tool, because man's generative power and tendency are natural to him, and are exercised spontaneously. Whence it appears that the common action begins with man, but is supported throughout and completed by God. The Divine co-operation might be called supernatural in so far as it is distinct from and superior to the Divine concurrence granted to all created causes; but, strictly speaking, it is only natural, because it is exercised in accordance with a law of nature. The production of the soul is due not to a miraculous interference with the course of nature, but to the natural Providence of God, carrying out the laws which He himself has framed for the regular course of nature.

We can now easily understand: 1. How the human generation is a true generation not only of the flesh but of man as a whole. 2. How a relation of causality exists be-

tween the progenitor and the soul of his offspring. 3. How the creation of the soul by God is not a creation in the same absolute sense as the original creation of things. 4. How the natural consequences of generation are safeguarded.

Credence.—A small table placed against the wall of the sanctuary, near the Epistle side of the altar, on which are placed the cruets holding the wine and water to be used at Mass.

Creed.—The Creed is an abridgment of the Christian doctrine, and is usually denominated the "Symbol of Faith." The word symbol means a sign to distinguish things. To the primitive Christians, the Symbol or Creed was what the watchword is to an army in the field, a sign by which a friend may be immediately discriminated from an enemy. As the Creed was the medium through which the true believers were recognized amidst heretics and Gentiles, it became customary to say: "*Da signum*," "*Da Symbolum*," (*give the sign*), (*repeat the Symbol or Creed*).

There are six creeds: the Apostles' Creed, the Nicene Creed, the Constantinopolitan Creed, the Athanasian Creed, the Creed of Pius VI., and the Vatican Creed.

I. APOSTLES' CREED.—That the Creed which is attributed to the Apostles and bears their name was in reality drawn up by them has been ably demonstrated. (See Noel Alexandre, *Hist. Eccl.*) This was the only Creed in use among the primitive Christians, and for the first three centuries was not committed to writing lest it should fall into the hands of unbelievers, but was handed down orally. With the exception of Tertullian, no author, before the reign of Constantine the Great, presumed to note down this Creed. After that period, when the danger of being ridiculed by Jew or Gentile had passed away, it begân to be penned, and first of all appeared in the works of St. Athanasius and of St. Basil.

II. NICENE CREED. — In the fourth century, Arius, a priest of the Church of Alexandria, denied the divinity of the Word made flesh. To condemn the error of this heresiarch, the Church, in the year 325, convoked a General Council at Nicæa, a city of Bythinia. The assembled Fathers found it expedient to develop the meaning of the second article of the Apostles' Creed by a more copious explanation of its sense and doctrine. The exposition of the council was ingrafted on the Apostolic Symbol, which, along with the verbal addition, acquired a new denomination, and came to be entitled the Symbol of Nicæa, or Nicene Creed.

III. CONSTANTINOPOLITAN CREED.—A short time afterwards, Macedonius, Bishop of Constantinople, impugned the divinity of the Holy Ghost. The Church was again obliged to call a General Council, which met at Constantinople in the year 381, and delivered to the Faithful the general belief upon this litigated article of faith. The explanation furnished by the council was appended to the Nicene Creed, and this second enlargement of the Symbol of the Apostles was called the Creed of Constantinople.

IV. ATHANASIAN CREED.—About this time a multitude of innovators attempted to pollute the pure stream of Apostolic doctrine by commingling with it their errors concerning the essence and properties of Christ's humanity. There were in the Church many zealous pastors, who arose to guard the fountain stream of faith from such contaminations, and among them, the unknown author of that Creed which was immediately recognized as so orthodox and so beautiful, that it was commonly attributed to the most celebrated champion of the faith, St. Athanasius, and still passes under his name, though ascertained not to be his production.

The Creed which is now repeated in Liturgy, is in reality the Creed, not of Nicæa, but of Constantinople. It was not until the decline of the eighth century, or the commencement of the ninth century, when the discipline of the Secret was abandoned, that the Creed began to be recited at Mass.

The Creed is said every Sunday during the year, and on all those feasts which are in a manner indicated in it, such as the different festivals instituted in honor of Christ, of His Mother the Blessed Virgin, and of the Apostles and Doctors of the Church, by whose arduous labors and writings the doctrine contained in this Symbol of Christianity has been disseminated through the world.

V. CREED OF PIUS IV.— Like the last three Creeds, that of Pius IV. so denominated from the Pope under whose Pontificate it was framed, suggested by the exigencies of the period, and was drawn up to exhibit a summary of the genuine doctrines of Christ in an epoch when the

innovators of the sixteenth century were employing every expedient to decoy the Faithful into error. This Creed is also called the Tridentine Creed.

VI. THE VATICAN CREED.—The Council of the Vatican, which met in 1869, defined certain points of doctrine especially the Infallibility of the Pope speaking *ex cathedra*, and in 1877 Pope Pius IX., following the example set by Pius IV., added to the Tridentine formula a clause expressing acceptance of the Vatican definitions. This put the Creed into the shape in which it is in use at present, supporting the faith of Catholics who rejoice to be provided with a form of words which they can safely trust as expressing the truth which they hold.

It should be carefully remembered that in these several successive creeds no new doctrines are promulgated, nor is any addition made to the code of faith delivered to the Church by the Apostles' Creed, but these creeds merely unfold its doctrines and present an explanation of its several parts in a more precise and intelligible manner.

Cremation (action of burning the remains of the dead).—Originally the custom of interring the dead in the ground was common to all nations, for the most ancient human remains that have been discovered bear no signs of having been subjected to fire. Vaults containing skeletons have also been met with, closed by a slab of stone. We know that the Jews buried their dead; Holy Scripture constantly speaks of the burial of kings and prophets. That his corpse should be left unburied was a chastisement threatened to the transgressor (Deut. xxviii. 26). Only during the time of pestilence were the Jews allowed to burn individual corpses (Amos vi. 10). The Romans in earlier times buried their dead. Cicero tells us that their graves were considered sacred, and the profanation of a tomb was severely punished, even by the loss of a hand. Bodies were often deposited in sarcophagi, where they were reduced to dust. Pliny records that the Romans burned their dead only when they feared they might be outraged by the enemy. In later times, when manners became corrupt, cremation was practiced among them. The custom of embalming the dead prevailed among the Egyptians. It is a noteworthy fact that all barbarous nations, who, in an uncivilized state, burned their dead, substituted the grave for the funeral pyre as soon as civilization shed its light in their land. Christianity did, in fact, abolish cremation. But in these days, when Christian faith is on the decrease, cremation is once more becoming the fashion. St. Augustine denounces the practice as horrible and barbarous. It offends our Christian instincts. For we are taught to regard death as a sleep; the dead sleep in Christ (I. Cor. xv. 18), for they will rise again; they are laid to rest in peace, and the idea of the repose which they enjoy is connected with the churchyard, not with the crematorium. When we commit our dead to the kindly earth, we tacitly express our belief that our body is like a seed, which is cast into the ground to germinate and spring up. "It is sown in corruption, it is raised in incorruption" (I. Cor. xv. 42). As Christians, we have a higher esteem for the soul, which partakes of the divine nature, and consequently for the body, which is the servant and tool of the soul. No true Christian can fail to shrink from the horrors of cremation; only those who are lost to all sense of the dignity of human nature, to all belief in the truths of religion, can desire it for themselves. Let us remember that Christ, our great Exemplar, was laid in the tomb and rose again. For pagans such considerations naturally had no weight; they disliked the sight of the sepulchre, the mound raised over the dead, because it reminded them of death, which would put an end to their earthly enjoyments. For the same reason in our own day infidels advocate cremation. Burial suggests to them too strongly the immortality of the soul, whereas cremation appears to promise the annihilation that they desire as their portion after death. Yet let no one imagine that the Christian dreads the destruction of the body by fire as an impediment to its future resurrection, for God can effect the reintegration of the body after it has been dissolved into gaseous elements. In the interest of justice destruction of the body by fire is highly reprehensible, since, if a body is buried it can afterwards be inspected if this is necessary for the detection of crime, such as murder. By this means many a murderer has been brought to justice; after cremation this is impossible. Those, therefore, who speak in favor of cremation befriend criminals, inasmuch as they aid in the removal of all traces of their crime.

Crib.—A representation of the manger at Bethlehem, and exhibited in many churches throughout the world from Christmas to Epiphany. The effect is generally heightened by a figure in the crib of the Child Jesus, by figures of angels, of the shepherds, of the Magi, etc. As a subject of popular devotion it owes its origin to St. Francis of Assisi, in the early part of the thirteenth century. In the Liberian basilica, at Rome, is preserved the crib in which Christ was born. It was brought from Bethlehem in the seventh century.

Crosier. See STAFF.

Cross.—A structure consisting essentially of an upright and a crosspiece, anciently used as a gibbet for execution by crucifixion, now, in various reduced representative forms, as symbolic of the Christian faith. There are four principal forms of the cross: 1. The Latin cross, *crux imissa* or *capitata* (the form supposed to have been used in the crucifixion of Christ), in which the upright is longer than the transverse beam, and is crossed by it near the top. 2. The *crux decussata* (decussate cross), or St. Andrew's cross, made in the form of an X. 3. The *crux comissa*, or St. Anthony's cross, made in the form of a T. 4. The Greek cross, an upright crossed in the middle at right angles by a beam of the same length. The other forms are, for the most part, inventions for ecclesiastical, hierarchic, or similar objects.

That the primitive Christians were exemplary in the reverence which they manifested towards the cross may be gathered from a variety of sources. According to Tertullian they were denominated by the pagans, "*Crucis religiosi*," or, "devout towards the cross." Among the fragments of early Christian antiquities which are still preserved, we recognize splendid testimonials of this respect. In the Christian cemeteries, scarcely one sepulchral monument has been discovered, which does not bear the monogram of Christ, arranged in the form of a cross. The rings that have been found in these tombs display the same emblem, and the fresco paintings perpetually exhibit the same holy sign. That it was customary with the primitive Christians to wear about their persons crosses made of gold and silver, or of wood, is evident from the incident which led to the martyrdom of St. Orestes, a soldier in the Roman legions during the reign of Diocletian. Orestes was distinguished in his cohort for his agility in every martial exercise, and in particular for the precision with which he cast the disc. Once, as he was displaying his activity in presence of his commander Lysias, a cross which the Christian soldier wore around his neck by accident escaped from between the folds of his garment, where it lay concealed, and proclaimed the religion of Orestes, whose resolute refusal to sacrifice in honor of the gods, was crowned with martyrdom.

Cross (*Congregation of the Holy*).—A religious order, founded in France immediately after the Revolution, and approved by the Holy See as an educational body. Was introduced into the United States in 1814 by Father Sorin (died in 1892). Besides the Mother House at Notre Dame, near South Bend, Indiana, it has more than twenty houses scattered throughout the United States. The most important educational establishments of the order are the University of Notre Dame, near South Bend, Indiana, St. Mary's College, at Galveston, Texas, and the lately erected College in Washington, D. C., connected with the Catholic University.

Cross (*Daughters of the*) (also called "Sisters of St. Andrew").—A teaching and hospitaler congregation, founded in 1806 by Madame Elisabeth Richier des Ages, with the assistance of Abbé Andrew Hubert Fournet, Vicar-general of Poitiers. Destined particularly for the gratuitous instruction of children, this congregation, whose Mother House is at Puye, near Poitiers, comprises to-day several thousands of religious, and has many provincial houses throughout France. 2. *Daughters of the Cross.* Young women living in community, whose occupation is to conduct Christian schools and to instruct young girls. Their Institute was founded at Roye, in Picardy, in the year 1625.

Cross (*Finding of the*).—St. Helena, having gone to Jerusalem, ordered the destruction of a temple of Venus, built over the tomb of Christ. Then, upon excavating to a great depth, the holy Sepulchre, and near it three crosses, also the nails which had pierced our Saviour's body, and the title which had been affixed to His cross, were found (326). The true Cross was recognized by the miracles which it wrought. St. Helena sent a part

of the Cross to Constantinople and left the other part at Jerusalem, where it was encased in a silver box and preserved in the Church of the Holy Sepulchre, which had been erected on the spot of the discovery (335). The Church has consecrated this event by the institution of the feast of the "Finding of the Holy Cross," which is celebrated on May 3d. Chosroes II., king of Persia, having taken Jerusalem, carried off the relic (614), which was recaptured fourteen years later, under Siroes, his son and successor, by the Emperor Heraclius (629). Both the Greek and the Latin Church still celebrate this victory, on September 14th, by the feast of the "Exaltation of the Cross."

Cross (*Sign of the*).—By making the sign of the Cross, we express the conviction that our hopes of a joyful resurrection, and of the happiness of eternal life, are founded solely on the merits of Jesus Christ crucified. The custom of making the sign of the Cross dates from the earliest times of Christianity. Tertullian, writing about the year 202, observes: "At every step and movement, whenever we come in or go out, when we dress ourselves, or prepare to go abroad, at the bath, at table, when lights are brought in, on lying, or sitting down; whatever we be doing, we make the sign of the Cross upon our foreheads" (*Liber de Corona Militis*, c. iii.). St. John Chrysostom, Archbishop of Constantinople (398–407), thus addressed his auditors: "Everywhere is the symbol of the Cross present to us. On this account we paint and sculpture it on our houses, our walls, and our windows, we trace it on our brows, and we studiously imprint it on our souls and minds" (*Ecloga de veneranda Cruce*). Similar testimonials are furnished by other Fathers. We make the sign of the Cross, because it was by the Cross that Christ became "our peace . . . and hath reconciled us to God in one body by the Cross, killing the enmities in Himself, and coming He preached peace" (Ephes. ii. 14–17). We form the sign of the Cross by lifting our right hand to the forehead, and afterwards drawing, as it were, a line to the heart, and then another line crossing the former from the left to the right shoulder, at the same time pronouncing, in order to attach a meaning to the action, these words: "In the name of the Father, and of the Son, and of the Holy Ghost."

Cross (*Way of the*). See STATIONS OF THE CROSS.

Crucifix.—A cross, or a representation of a cross, with the crucified figure of Christ upon it. Crosses, with a representation of the crucified Christ, seem not to have been made previous to the ninth century. Upon those made for similar purposes before this date was painted or carved at the intersection of the arms of the cross, the Lamb, with or without a cross-flag, the sacred monogram, or some other emblem. The Crucifix, being the symbol of the Passion of the Saviour, was represented also by the figure of a lamb at the foot of the cross. On the top of the cross was sometimes attached a crown, to express the reward promised to the Faithful who suffer as Christ did. Also a stag could be seen at the foot of the cross, the stag being an enemy of the serpent, as Christ is an enemy of the devil. To these various symbols succeeded the picture of Jesus Christ on the Cross.

Crusades.— Guided by the spirit of St. Helena, mother of Constantine the Great, many Christians visited the sacred places of Palestine. These pilgrims were subjected to severe hardships and trials, and especially was this the case under the rule of Seljuk, who, in the year 1072, abused and murdered the pilgrims, and ended by plundering the Holy City. The object of the Crusades was, therefore: 1. To secure protection for the Christians. 2. To rescue the sacred places and guard them against profanation and destruction. 3. To repel the Saracens, who threatened Christian Europe. The idea of the Crusades originated with the Popes, who directed them, and furnished, from the revenues of the Church, the means necessary for their subsistence. They also granted remission of ecclesiastical penalties to all who engaged in the religious expeditions. The first Crusade (1096–1099), was set on foot by Pope Urban II., at the Synod of Clermont, where the multitudes, whose enthusiasm had already been aroused by Peter the Hermit, in one voice cried out: "God wills it." The army, headed by Godfrey de Bouillion, and other gallant princes, numbered from 300,000 to 600,000 men. On July 15th, 1099, they took Jerusalem and proclaimed Godfrey king. Six other Crusades were undertaken for the deliverance of the Holy Land. After the fall of Edessa, Louis VII. of France

and Conrad III. of Germany, moved by the soul-stirring words of St. Bernard of Clairvaux, undertook the second Crusade (1147–1149). They made a vain attempt to take Damascus. The third Crusade (1189–1192), was brought about by the unfortunate battle near Tiberias in 1187, in which 50,000 crusaders were either killed or imprisoned. Saladin conquered Jerusalem and seized the Holy Cross. The army, headed by Frederick I. (*Babarossa*), of Germany, Philip Augustus of France, Richard the Lion Hearted of England, and William of Sicily, took Acre and obtained freedom for the pilgrims. The fourth Crusade (1202–1204) was chiefly composed of the French nobility, and resulted in the founding of the Latin empire (1204–1261). In the year 1212, 40,000 children sallied forth to conquer the Holy Land. Many thousands perished by shipwreck, others were enslaved. The fifth Crusade (1228–1229), under the leadership of Frederick II., emperor of Germany, etc., ended in disaster. The sixth Crusade (1248–1254) was undertaken by Louis IX. of France, who took Damietta, in Egypt. Soon afterwards, Louis IX. was taken prisoner and compelled to leave the territory. Eighteen years later he engaged in another Crusade which ended in disaster. All the territory, including Acre, was lost to the Mohammedans.

Although the Crusades did not fully attain their immediate object,—the entire recovery and preservation of the Holy Land,—yet great and invaluable were the advantages to religion and society which they produced. 1. The crusaders reawakened the faith, slumbering in many, and secured its triumph over the rising rationalism of the age. These popular expeditions, undertaken in the name of religion and humanity, aroused, by the memories they recalled, the religious feeling of the Middle Ages. 2. They were not less profitable to society, not only by the encouragement they afforded to science and art, and the impetus they imparted to commerce, but also in re-establishing and preserving peace and concord among Christian nations. Contemporary writers tell us that the preaching of a crusade produced everywhere a marvelous change; dissensions were healed; wars, with their horrors and crimes, were suddenly brought to an end; strifes among petty princes and chieftains, who were ever quarreling among themselves, or with their sovereigns, and whose restlessness had, until then, brought so many evils on the fairest portions of Europe, gradually disappeared, and other public disorders ceased. The crusades were of the greatest importance in preserving the safety of Europe. They were from their commencement virtually defensive wars, waged to repel Turkish aggression, and preserve the Catholic nations from the Mohammedan yoke. They preserved Europe for centuries from her hereditary foe. 4. Through the crusades the institution of chivalry attained its full development, as they gave occasion for the establishment of new orders which presented a model of chivalry, and combined all the knightly virtues. 5. That the clergy derived an increase of power and wealth from the crusades, is historically untrue. On the contrary, the clergy, from the Pope down to the lowest ecclesiastic, contributed the greater part of the subsidies levied for the recovery and defense of the Holy Land. From those wars, the Popes sought no accession of power or augmentation of territory; they cheerfully left to the crusaders the conquered country, with the spoils and honors of war. The crusades did not and could not add to the papal power; but the pre-eminence and influence of the Pope, which result from his office and dignity as head of Christendom, were mainly and essentially instrumental in setting on foot these vast movements of the European powers, for the reconquest of the Holy Land.

Crypt.—A vault under an ecclesiastical building, as a cathedral, church, etc., below the chief floor, commonly set apart for monumental purposes, and sometimes used as a chapel or a shrine. The first crypts were the subterranean places where the Christians concealed themselves to celebrate their worship; in the Catacombs chapels divided into two parts for the separation of the sexes and provided with *arcosolia*, tombs of martyrs serving as altars. The Roman churches were often raised over crypts, where they buried the clergy. The examples of crypts later than the twelfth century are rare.

Crypto-Calvinist.— One who is secretly a Calvinist; a term applied in the sixteenth century by orthodox Lutherans to the Philippists or Melanchthonians, followers of Philip Melanchthon. They were accused of secretly being Calvinists, because they maintained the Calvinistic view

of the Eucharist, rejecting Luther's doctrine of consubstantiation, as it was called by them.

Cubit (a measure used among the ancients).—A cubit was originally the distance from the elbow to the extremity of the middle finger, which is the fourth part of a well-proportioned man's stature. The Hebrew cubit, according to some, is twenty-one inches; but others fix it at eighteen inches. The Talmudists observe that the Hebrew cubit was larger, by one quarter, than the Roman.

Culdees (*Keledei*) (Cel. *Ceile De*; Lat. *Cultores Dei*, that is, *servants of God*, or, according to another interpretation, *men living in a community*).— Culdees are first mentioned in the history of Scotland after the middle of the ninth century. They were evidently secular canons, who served as chapters to cathedrals. The Culdees had the privilege of electing the bishop; those of the metropolitan see of St. Andrew asserted the right that, without their consent, no bishop could be appointed to any see in the country. By degrees the Culdees gave up community life and lived in separate dwellings; some even took wives. Hence, from the twelfth century, the Scottish bishops and monarchs endeavored to reform them; in several instances the Culdees were replaced by regular canons coming from England. In Ireland, Culdees are for the first time mentioned at the beginning of the ninth century. They continued in the Church of Armagh down to the seventeenth century.

Cullen (PAUL). — Irish prelate, Archbishop of Dublin, born in that city in 1803. Studied theology in Italy, and became rector of the Irish College at Rome. In 1849 he received from Pius IX. the dignity of Archbishop of Armagh and the rank of Primate of Ireland and apostolic delegate. He suggested the idea of a Catholic University at Dublin, and caused its realization. In 1862, his title, Apostolic Delegate, was prolonged for life. Cardinal in 1866, and commander of the Legion of Honor in 1876. Died in 1878.

Cultus. See WORSHIP.

Cummian (ST.).—An Irish monk; flourished in the first half of the seventh century; was instrumental in procuring the adoption by the Irish of the Roman rule regarding the celebration of Easter. His well known paschal treatise (634), addressed in the form of an epistle to Segienus, Abbot of Hy, gives us a lofty idea of the erudition of the author, as well as of the solid learning which Ireland could then give her priests. He also left a collection of penitential canons, entitled *Liber de Pœnitentiarum Mensura*. Cummian died, according to the Four Masters, in the year 661.

Curate (*guardian of souls*).—An assistant priest to a pastor or rector. Whenever, owing to the number of parishioners, one rector is not sufficient, the bishop not only can, but should, oblige the parish priest to associate with himself as many assistants as are required. Moreover, the bishop, and not the parish priest, is the judge whether or not, and how many, assistants are necessary. The bishop can assign assistant priests a proper salary, to be taken out of the revenues of the Church.

Curia Romana.—By *Curia Romana* is meant, in a strict sense, only those officials whom the sovereign Pontiff regularly makes use of to assist him in the government of the universal Church; in a broad sense, also those who aid the Pope in his capacity of Bishop of Rome, metropolitan, or primate. All these assistants are appointed by the Pope. The persons composing the Court of Rome (*Curia Romana*) are divided into three classes, designated respectively Cardinals of the Holy Roman Church, Prelates of the Holy Roman Church, and *curiales* in the strict sense of the term. The latter are composed of the various magistrates not in prelatical dignity, of advocates and procurators, solicitors and agents, of notaries and all ecclesiastical officers who form the cortége of the Pope. These various ministers are either *intra curiam*, *v. g.*, cardinals; or *extra curiam*, *v. g.*, legates, nuncios, and similar officers. See CONGREGATIONS.

Cusa (NICHOLAS OF). See NICHOLAS.

Cush.—A name applied in Scripture to three countries: 1. The Oriental Cush, near Gehon (Gen. ii. 13). 2. The southern parts of Arabia and the coasts of the Red Sea, where Nemrod originated and whence the wife of Moses came (Gen. x. 8; Num. xii. 12; II. Par. xxi. 16). 3. More commonly Ethiopia proper and now called Abyssinia (Ps. lxviii. 31; Is. xviii. 1; Jer. xiii. 23).

Cuthbert (St.).— Bishop of Lindisfarne, England, died in 687. Shepherd, then monk and prior of the Monastery of Melrose. Was a model of the evangelical virtues, and proved his zeal and charity during a plague which desolated all England. F. March 20th.

Cutheans.—Inhabitants of Assyria; were transported into Samaria by Salmanasar (IV. Ki. xvii. 24, etc.).

Cycle (*Easter*). See EASTER.

Cycle (*Dionysian*).— Method of reckoning time and dates, not as the Jews, from the creation, nor as the ancient Romans, from the foundation of their city, but from the birth of Jesus Christ, the Saviour of the world. The Roman abbot, Dionysius Exiguus, was the first who, in the sixth century, introduced this method of dating from the birth of Christ. According to this computation, which is now generally followed, the birth of our Lord occurred in the year of Rome 754. But it is generally conceded that he places this blissful event from four to seven years too late. Christ was born several months, at least, before the death of Herod the Great, which, according to Josephus Flavius, occurred in April, 750 B. C. From other considerations it is more than probable that the Nativity took place in the year 747 or 748. See CHRONOLOGY.

Cyprian (St.).— Bishop of Carthage. Born in the beginning of the third century of a wealthy senatorial family; had been an esteemed and successful rhetorician at Carthage, his native city. His high station, as well as his abilities, made him the pride of his pagan fellow citizens. He was converted to Christianity about the year 246, by Cæcilius, a presbyter of Carthage, whose name he added henceforth to his own; soon after he was raised to the priesthood, and, on the death of Bishop Donatus in 248, he was chosen to succeed that prelate. During the persecution under Decius in 250, Cyprian concealed himself; maintaining, however, from his place of concealment, a constant correspondence with his flock. After the fanatical frenzy had abated, he returned to Carthage, where, between the years 251 and 256, he held several councils to determine the validity of baptism administered by heretics and the manner to be observed in readmitting the schismatics and those who had apostatized in the time of persecution. Cyprian ended his noble episcopate by martyrdom under Valerian in 258. We have his *Life* written by Pontius, his deacon. St. Cyprian has left eighty-one letters and thirteen other works on various subjects. His letters exhibit an interesting picture of his time, and contain much valuable information regarding the usages, institutions, and doctrines of the early Church. Very important is his admirable treatise *On the Unity of the Church*, in which he gives a clear statement of the Church's organic unity, which he proves is founded on the Primacy of Peter. F. Sept. 16th.

Cyprus.—The largest island in the Mediterranean sea, situated between Cilicia and Syria, the inhabitants of which were plunged in all manner of luxury and debauchery. Their principal deity was the goddess Venus, who had a celebrated temple at Paphos. Of the cities in the island, Paphos and Salamis are mentioned in the New Testament. The Apostles St. Paul and Barnabas landed here in 44 (Acts xiii. 4).

Cyrene.—The chief city of Cyrenaica (now called Tripoli), or the Lybian Pentapolis. It was a Grecian city, but under Roman rule. Many Jews were settled there, and they had a synagogue at Jerusalem, some of whose members (Acts vi. 9) took part against St. Stephen, but others became heralds of the Gospel (ix. 20). Simon, who helped to carry our Lord's Cross, was of this city.

Cyriacus (St.) (596–606).—Patriarch of Constantinople. According to the example of his predecessor, John the Faster, he took the title of "Ecumenical Patriarch," and caused it to be confirmed in a *Conciliabulum*, in 599. Pope St. Gregory and Emperor Phocas were opposed to his pretensions; and even the emperor prohibited by a decree the bestowal of this title on other bishops than those of Rome. F. June 7th.

Cyril (St.) of Alexandria (376–444).— Father of the Greek Church and Patriarch of Alexandria, in 412. He took an active part in his uncle's (Theophilus) opposition to St. John Chrysostom. He closed the Churches of the Novatians. The Jews having murdered a certain number of Christians, he expelled them from the city, and embroiled himself with the Governor Orestes. He contributed, also, to the con-

demnation of Nestorius. St. Cyril has left a large number of writings, mostly of an apologetical, controversial, and doctrinal character, and which can be found in Migne's *Pat. Lat.* IV. and V. F. Jan. 28th.

Cyril (ST.).—Native of Jerusalem; Father of the Church; was born at, or near, Jerusalem about the year 315. He was ordained priest in 345 by Bishop Maximus who also intrusted him with the charge of the Catechumens, and in his stead appointed him preacher to the people. In 350, Cyril succeeded Maximus in the see of Jerusalem, and was consecrated by Acacius of Cæsarea. This Acacius, a bitter Arian, soon became a severe enemy and persecutor of Cyril, and in 358, procured his deposition and exile from Jerusalem. Cyril was restored by the Council of Seleucia, in 359, but, at the instigation of Acacius, he was banished again, the next year, by Constantius. On the accession of Julian, Cyril returned to Jerusalem. The Emperor Valens, in 367, again banished Cyril from his see, and only after eleven years was he allowed to return. In 381, he assisted at the Second General Council of Constantinople. He died in 386, after a troubled episcopate of thirty-five years, sixteen of which were spent in exile. F. March 18th.

Cyril and **Methodius** (STS.).—The conversion of the Moravians and other Slavic tribes was the work, especially, of Sts. Cyril and Methodius, deservedly called the "Apostles of the Slavonians." They were brothers, born at Thessalonica, of an illustrious senatorial family. The mission of Cyril and Methodius in Moravia was crowned with wonderful results. They baptized Radislav, the king, and securely established Christianity in his country. Cyril invented a Slavic alphabet, called after him the "Cyrillic," and, with the aid of his brother, translated the Holy Scripture into Slavonian. Cyril died at Rome, in 869, and Methodius, in 885. F. Feb. 14th.

Cyrillus Lucaris.—A native of Candia (ancient Crete). Died in 1638. Patriarch of Alexandria, then of Constantinople. He taught Protestant doctrines in the Greek Church, was deposed from the patriarchate and banished to the island of Rhodes. Recalled a few years afterwards, he published Catechisms and *Confessions of Faith* filled with errors. Finally, driven away and restored seven or eight times, he was strangled by order of the Great Lord.

Cyrinus, or **Cyrenius, Quirinius.**—Successor to Quintilius Varus in the government of Syria, about the year A. D. 10. See CHRONOLOGY (*Biblical*).

Cyrus.—Patriarch of Alexandria, died in 640. Bishop of Phasis (620), Patriarch of Alexandria (630), fell into the errors of the Monothelites. His writings were condemned by the Council of Lateran (649), and in the Sixth General Council (680).

Cyrus.—Son of Cambyses, king of Persia. He aided his uncle Cyaxares (in the Bible, called Darius the Mede) in the conquest of Asia Minor; and afterwards their joint forces captured Babylon and overran the Assyrian empire. Cyrus was foretold by the Prophet Isaias (xliv. 28; xlv. 1, etc.) The Prophet Daniel was his favorite minister (Dan. vi. 28).

D

Dabir.—Royal city of the Chanaanites, which was apportioned as the share of the tribe of Juda, and afterwards yielded to the Levites.

Dagon (*fish*).—Idol of the Philistines, the form of which was half man and half fish. Scripture tells us that the Ark of the Covenant, having been captured by the Philistines and placed in the temple of Dagon, the next day the priests found the head and hands of the idol cut off upon the threshold (Judg. xvi. 23; I. Ki. v.).

Dalmanutha.—Place whither our Saviour went after having embarked with His disciples on the Sea of Tiberiades. Instead of Dalmanutha, which is found in St. Mark (viii. 10), we read in the Vulgate (Matt. xv. 39), Magedan, and, in the Greek text, Magdala.

Dalmatia.—Province of Austria, on the Adriatic sea, capital Zara. It is believed that the Gospel was preached in Dalmatia in the time of the Apostles, because it is said in the Second Epistle to Timothy (iv.

20), that Titus, disciple of St. Paul, went to Dalmatia.

Dalmatic.—A Church vestment worn by the deacon while ministering at high Mass. It is a long robe, open on each side, and differs from the chasuble by having wide sleeves, and instead of being marked on the back with the cross, which superseded the senatorial *latus-clavus*, it is ornamented with two stripes, that were originally the *Augusti-clavi*, worn upon their garments by the less dignified among the ancient Romans. It derives its name from Dalmatia, the people of which place invented it, and was originally a vestment peculiar to the regal power, and, as such, was adopted and used in public by several of the Roman emperors. In the earliest ages of the Church the deacons wore a garment called *colobium*, a kind of tight, narrow tunic with very short sleeves, and which, in the times of the Roman Republic, was worn by the more substantial citizens, but afterwards became a senatorial robe. In the reign of Constantine, Pope St. Sylvester conceded to the deacons of the Roman Church the use of the dalmatic on particular solemnities, a privilege which was gradually extended to other Churches by succeeding Popes, as we learn from St. Gregory the Great (*Epistola*, CVII). The custom of wearing the dalmatic under the chasuble was anciently peculiar to the Roman Pontiff, but was afterwards allowed as an episcopal favor to certain prelates of the Church. For many centuries, however, every bishop has been entitled to assume this, together with his other vestments, whenever he celebrates high Mass. Anciently the dalmatic was white, and its stripes were narrow and scarlet, according to St. Isidore, and, as may be observed in the fresco-paintings of the Roman Catacombs, and in the mosaics which decorate so many of the ancient churches of Rome. The Greek dalmatic closely resembles that of the Latin Church. It extends farther down the person, and its sleeves are closer and longer than ours. With the Greeks, as in the Western Church, it is customary to employ purple-colored vestments during the season of fasting.

Damasus (name of two Popes).—*Damasus I.* Pope from 366 to 384. Damasus appears as the principal defender of Catholic orthodoxy against Arius and other heretics. He condemned the Macedonian and Apollinarian heresies, and confirmed the decrees of the General Council of Constantinople. He was very solicitous for the preservation of the Catacombs and adorned the sepulchres of many martyrs with epitaphs in verse, which he himself composed. For his secretary he chose St. Jerome, his faithful friend, and induced him to publish a corrected version of the Bible, known as the Latin Vulgate. *Damasus II.*—Pope in 1047. Raised to the Pontificate by Henry the Black, emperor of Germany, without having been elected; he died twenty-three days after his coronation.

Damianists.—Members of a Christian sect founded by Damian, Patriarch of Alexandria (569). They formed a branch of the Accephali Severians; admitted in God only one nature, but without distinction of persons. In fact, they called God Father, Son and Holy Ghost, but believed these three names to be mere denominations.

Damianus. See COSMAS.

Damianus (ST. PETER) (988–1072).—Cardinal; born at Ravenna. He combated the corruptions of his time. The Popes Stephen IX., Nicholas II., and Alexander II. sent him, in turn, into France and Savoy in order to reform there the different religious orders. In Germany, he prevented the divorce of the Emperor Henry IV. from Bertha of Suza.

Damien de Veuster (JOSEPH) (1840–1889).—Roman Catholic priest and missionary; was born in Belgium. He devoted his life to the welfare of the lepers in the government hospital, on the island of Molokai, Hawaii, until he, himself, fell a victim to the disease.

Dan (Hebr. *he has judged*).—Son of Jacob and of Bala, servant-maid of Rachel, born in the year 1788 B. C. Father of the tribe of Dan. The tribe of Dan counted, when they left Egypt, 62,700 warriors. It had for share the lands to the east of Juda and of Benjamin; the Philistines separated it from the sea. The Danites established a colony in the city of Laish, comprised in the share of Nephtali, but occupied by the Sidonians, and called it Dan. The city at the northern extremity of Israel gave rise to the saying, "From Dan to Bersabee," which meant from one end of the country to the other.

Dance of Death.—A certain class of allegorical representations illustrative of the universal power of death, and dating from the fourteenth century. The drama was constructed simply, consisting of short dialogues between Death portrayed by a skeleton figure, and a number of followers. They were enacted originally in churches, and by religious orders. After a time an illustration was attached to each strophe, and these eventually became the chief point of interest. Being transferred from the quiet convent to more public places, they gave a new impulse to popular art, and series of scenes founded upon the Dance of Death are to be found treated in painting, sculpture, and tapestry throughout Europe. The more ancient name was Dance Macabre, a word whose origin has given rise to a great amount of dispute among etymologists.

Dancers.—Religious enthusiasts of the fourteenth century. They were known as the "Dancers," from a wild and indecent dance (St. Guy's or St. John's Dance), which formed the main feature of their exercises. They continued to dance until exhausted, and then fell into convulsions. Some derived their origin from King David (II. Ki. vi. 14; I. Par. xv. 29), and others believed them possessed by the devil. The latter opinion seems to have been the more generally accepted, for the ecclesiastical forms of exorcism were employed to free them from the possession of the evil spirit. They were eventually pursued by the Inquisition.

Dancing.—A measured rythmical movement of the feet, usually accompanied by some musical instrument. Dancing seems to have been originally a religious exercise. The Hebrews celebrated by dancing their passage of the Red Sea; David danced before the Ark. The priests of Egypt, like those of China and India, represent by dancing the movements of the stars. Among the Greeks and Romans, dancing (*saltatio*) comprised: the religious dances, consisting in slow and grave movements round altars; the gymnastic and martial dances, serving as preparation for combat and exciting to chivalry (*cybistic*, *spheristic*, *pyrrhic*, *bellicrepa*, etc.); the combined military and religious dances, as those of the priests of Cybele in Phrygia and Crete, and that of the Salians at Rome; the mimic dances, which took place in theatres; the dances executed during festivals by male dancers, and especially by professional female dancers, the latter being dressed only in a long transparent veil. Dancing in churches took place until the twelfth century, and religious dancing continued to exist in Spain until the seventeenth century. Dancing is not illicit in its nature; therefore, we cannot condemn it absolutely, as though it were essentially evil. The holy Fathers blame only indecent dances and the abuse of dancing. However, even the most decent dances are seldom without danger; very often they are more or less dangerous, according to the circumstances and dispositions of those who attend them; therefore, it would be imprudent to counsel and approve of them.

Daniel.—Prophet of Israel during the Babylonian Captivity. He had the gift of explaining visions and dreams; his science procured for him the favor of Nabuchodonosor, who raised him above the magi and the first dignitaries of the kingdom. Daniel either retired later on or lost his high position, for he had to be recalled to the mind of Balthasar when there was question of explaining the mysterious inscription of the festival. Under Darius the Mede, he was again raised to the rank of one of the first three dignitaries of the State, which caused him to be hated by the courtiers, and, consequently, bad treatment, as being thrown into the lions' den, from which he was miraculously delivered. He preserved an elevated position at least until the third year of the reign of Cyrus. Daniel was a man of extraordinary virtue and wisdom.

The Book of Daniel is composed of two parts: the first, written in Chaldaic, (twelve chapters), contains historical facts and prophecies; the second, in Hebrew (two chapters), contains the history of Susanna and that of Bel and the Dragon. The Jews refuse to rank Daniel among the Prophets properly speaking, because he never lived in the Holy Land. The Greeks celebrate his feast on December 17th, and the Latins on July 21st.

Dante-Alighieri.—This famous epic poet of Italy and of all Europe in the Middle Ages, was born at Florence, in 1265, and died in poverty at Ravenna, in 1321, after an agitated existence. His *Divine Comedy*,—"Hell," "Purgatory," and "Heaven,"—is the great Christian poem of the scholastic times. It is divided into three parts, of 33

cantos each, with a prologue to the whole. "Hell" is the vice punished; "Purgatory" is the expiation that purifies; "Paradise" is the triumphant and rewarded virtue. The *Divine Comedy* has been translated into English by Cary, Longfellow, Norton, and others. "Hell" has remained the most famous part, but the two other parts are not inferior to it, except, perhaps, in the matter, which lent less to the imagination. Dante is one of the greatest poets mankind has produced. He can be placed beside Homer and Virgil, and above Tasso and Milton.

Darboy (GEORGE) (1814–1871).—A French prelate. Born at Fayl-Billot, Haute-Marne; shot at Paris, May 24th, 1871. Archbishop of Paris (1863–1871). He was arrested and assassinated by the Communists.

Darby (JOHN).—English sectarian, founder of the Plymouth Brethren. Died in 1882. See PLYMOUTH BRETHREN.

Darius (name of three kings).—1. *Darius, the Mede*, son of an unknown Xerxes (Assuerus) and otherwise of whom not much is known. After the taking of Babylon by Cyrus he reigned over Babylonia during two years (Dan. v. 31; vi. 1ff.; ix. 1; xi. 1), and can be identified neither with Cyrus himself nor with Darius Hystaspes, but was a governor upon whom Cyrus had bestowed the rights of a sovereign. Perhaps he was the Gobryas discovered in the cuneiform inscriptions. 2. *Darius*, son of Hystaspes, the known Persian king (I. Esd. iv. 5, 24; vi. 1ff.; Aggeus i. 1; ii. 1, 11). 3. *Darius Codomanus*, the last of the Persian kings. (II. Esd. xii. 22; I. Mach. i. 1.)

Darwinism. See MAN and EVOLUTION.

Dataria (a papal office).—The Dataria, so called from the fact that papal concessions or favors are properly dated, and the date registered by an official of the Pontifical court, is a tribunal from which are issued dispensations *pro foro externo*, in matters reserved to the Pope. Hence, it is necessary to recur to this tribunal for dispensations from public impediments of marriage and public irregularities. A cardinal is generally at the head of this tribunal; he is named *Pro datarius*, because the datary is not properly a cardinal's office.

David.—King of Israel and Prophet, born at Bethlehem, in the eleventh century B. C.; died at Jerusalem at the age of 71 years. Eighth and youngest son of Isai, of the tribe of Juda. David was one of the most remarkable men in either sacred or profane history. His first appearance is as a shepherd youth, who alone of all Israel ventures to accept the challenge of the proud Goliath, and vanquishes him in mortal combat. God led him on to become a mighty warrior, the ruler and king of all Israel, and the founder of the royal family, which continued till the downfall of the Jewish State. But, notwithstanding his external pomp and power, David is best known and honored for his piety, and as being "the man after God's own heart." He indeed became guilty of great sins; but he humbled himself in the dust on account of them, and God forgave him. His royal race was spiritually revived in the person of our Saviour, who was descended from him according to the flesh, and who is, therefore, called "the son of David," and is said to sit upon his throne. His history is chiefly found in the Books of Samuel and the First Book of Chronicles. He was distinguished as the "sweet singer of Israel," and his Psalms are full of expressions of deep devotional feeling. The Church honors David as a penitent saint, a patriarch and a Prophet.

Deacon (*a servant, attendant, minister*).—The first seven deacons were not ordained merely to assist the poor, because St. Stephen gave himself up to preaching and St. Philip administered baptism. The Apostles who had received the plenitude of the sacerdotal power, communicated it, in proportionate extent, to the bishops, priests, and deacons. The latter were assigned to the bishops as associates for the celebration of the sacrifice of the Mass, for the distribution of the Holy Eucharist which they carried to those absent, and even for a part of the power of administration of the dioceses. The ceremonies for the ordination of the deacon are very ancient; they consist especially in the imposition of hands, and the presentation of the stole and dalmatic. The ordination of the deacon is begun with the following address of the bishop: "Dearest child, who art about to be promoted to the Levitical order, consider earnestly to what grade in the Church you ascend. For it is the duty of the deacon to minister to the

altar, to baptize, and preach." After many prayers, when the moment of ordination has come, the candidate goes up to the altar and kneels before the bishop, who places his right hand on his head, saying: "Receive the Holy Ghost, in order that you may have strength, and to enable you to resist the devil and his temptations. In the name of the Lord." Through the imposition of the hands of the bishop, the candidate has now received the sacred indelible character of the deacon. He is now permitted to stand near the priest at the altar, to baptize and preach, and sing the Gospel in the Church of God both for the living and the dead, and therefore the bishop gives him the insignia of his office.

Deaconess (widow and daughter who, in the primitive Church, were employed in certain ecclesiastical ministries).— Although women have always been considered in the Catholic Church as incapable of receiving sacred orders, they have, however, exercised, since the apostolic times, certain functions that approached the ministry entrusted to the deacons. They assisted the female catechumens at baptism, and also devoted themselves to the care of the sick. They were supported at the expense of the Church if their personal means were insufficient for their maintenance. They were called deaconesses or subdeaconesses, episcopals or episcopesses, and presbyteresses.

Dean (an ecclesiastical title).—Civil officials so called, were known to the Roman law, and are mentioned in the codes of Theodosius and Justinian. The title was thence adopted for Christian use. In the monasteries, for every ten monks a *decanus* or dean was nominated, who had charge of their discipline. The senior dean, in the absence of the abbot or provost, governed the monastery; and since monks had the charge of many cathedral churches, the office of dean was thus introduced into them. Custom gradually determined that there should be only one dean in a cathedral, and he eventually assumed the chief charge of its ecclesiastical and ritual concerns, especially in regard to the choir. He became also general assistant to the bishop. These deans often served as deputies of the bishop to expedite matters of minor importance in certain districts of the diocese. In the course of time, the name dean was given to ecclesiastics placed at the head of a parish. These are called *rural* deans; and it is their office to inspect the country curates or to transmit to them the orders of the bishop. Generally, in European countries a rural dean is named for each county. According to the Third Plenary Council of Baltimore, the bishops of the United States are also advised to appoint similar deans in different parts of their diocese.

At Rome, the Dean of the Sacred College, who is generally the oldest cardinal bishop according to the date of his ordination, and the cardinal bishop of Ostia, presides at all the reunions of cardinals, at which the Pope does not preside himself.

Death (the extinction of life).—The time of man's probation and merit ends with this mortal life. "The dust (shall) return into its earth from whence it was, and the spirit return to God who gave it" (Eccles. xii. 7). Since man's earthly career ends with death, his soul, which is not of the dust, but created immortal by God, returns to God, its Creator and last end, to receive its recompense. Hence Christ exhorts us to work while it is day, before "the night (of death) cometh, when no man can work" (John ix. 4). Besides, there is no reason to believe that a new probation will follow after death. For in that case man, who is now urged on to virtue by the uncertainty of death and the certainty of eternal retribution, would be tempted, by the prospect of a new probation, to indulge his passions in the present life and put off his conversion and the service of God till after death.

Debora.—Jewish prophetess; judge in Israel. Governed the Hebrew people during forty years (1396–1356 B. C.). In 1392, she assembled the tribes, placed at their head Barac, of the tribe of Ephraim, in order to throw off the yoke of Jabin, king of Asor. The troops of the latter were defeated near Thabor, and Sisara, their general, was killed while asleep, by Jahel. Debora celebrated the victory by a famous canticle, which is found in the fifth chapter of the Book of Judges. *Debora.*—Nurse of Rebecca, accompanied Jacob on his return from Mesopotamia into the Promised Land, died there, and was buried at the foot of Bethel, under an oak tree, which from that time was called "Oak of Tears."

Decalogue (the Commandments of God and the Church).—The Commandments of God are called the Decalogue, which is a word derived from the Greek, meaning *ten words;* they are also called the Tables of the Law, because God gave them to Moses on Mount Sinai, engraved on two tablets of stone. See the subject COMMANDMENTS.

First Commandment: "I am the Lord thy God. Thou shalt not have strange gods before me; thou shalt not make to thyself any graven thing to adore it." By the first Commandment it is ordained to us to acknowledge God with sentiments of faith, hope, charity, and religion, rendering to Him that devotion and worship He exacts from us. Thus faith, hope, and charity, are the three theological virtues, and religion (which occupies the first rank among the moral virtues), belong especially to the first precept of the Decalogue. 2d Commandment: "Thou shalt not take the name of the Lord thy God in vain." This Commandment forbids blasphemy, regulates the oath and the vow. (See these subjects.) 3d Commandment: "Remember thou keep holy the Sabbath day." The Church has established the worship and celebration of the Sabbath on the day of Sunday (day of the Lord), in commemoration of the resurrection of our Divine Saviour Jesus Christ. Moreover, the Church can establish and, in fact, has established, feasts for the celebration of the principal mysteries of religion, to honor the Blessed Virgin, the martyrs and the saints. To hear Mass with devotion, assist at Vespers and other exercises of piety that take place in Church, approach the sacraments of penance and the Eucharist, listen with respect and attention to the word of God, make some spiritual reading, visit the sick, relieve the poor, console the afflicted, are the principal acts which the true Faithful are accustomed to perform on Sundays and holy days of obligation. Rigorously speaking, the one who contents himself with hearing Mass on Sundays and holy days, if otherwise he abstain from all servile work, satisfies the third Commandment, at least in the sense that he does not commit a mortal sin.—4th Commandment: "Honor thy father and thy mother." According to the meaning of the sacred language, the *father* comprises not only the one who, after God, has given us life, but also those who, according to the order of Divine Providence, are placed over us in both the spiritual and temporal order. Their power is an emanation from God's power. Thus, the fourth precept contains the duties of children in regard to their parents, and of inferiors in regard to their superiors; as, by a natural reciprocity, it contains the duties of parents in regard to their children, and of superiors in regard to their inferiors. 5th Commandment: "Thou shalt not kill." (See HOMICIDE, ABORTION, WAR, SUICIDE). 6th and 9th Commandments: "Thou shalt not commit adultery." "Thou shalt not covet thy neighbor's wife." These two commandments forbid all kinds of luxury, that is, all sins against chastity. This offense comprises not only fornication, adultery, but also the thoughts, the desires, the looks, the words, etc., and generally all the acts that may lead to impurity.—7th and 10th Commandments: "Thou shalt not steal." "Thou shalt not covet thy neighbor's goods." The seventh Commandment forbids to injure our neighbor in his property by robbery or theft, by cheating, usury, or in any other unjust way. And the tenth forbids all voluntary desire for our neighbor's goods. See JUSTICE, PROPERTY, USURY, etc.

The Commandments of the Church have always existed in teaching, in tradition, and in practice; but nothing proves that they were ever formulated into a uniform text until the Council of Trent, and this Council itself never gave to them a precise form. Father Canisius, a Jesuit, was the first who, in his great Catechism, *Summa Doctrinæ christianæ*, in 1554, conceived the idea of drawing up an abridgment of the religious duties imposed by the Church. He reduced them to five. The third Plenary Council of Baltimore reduced them to the following six: 1. "To rest from servile work and to hear Mass on all Sundays and holy days of obligation." 2. "To fast and to abstain from flesh-meat on the days appointed by the Church." 3. "To confess our sins at least once a year." 4. "To receive worthily the Blessed Eucharist at Easter or within the time appointed." 5. "To contribute to the support of our pastors." 6. "Not to marry persons within the forbidden degrees of kindred or otherwise prohibited by the Church, nor to solemnize marriage at the forbidden times." In regard to the sixth precept of the Church, we are commanded to contribute willingly, according to our means,

to the support of our pastors and our Churches, and of religious institutions. St. Paul says: "So the Lord ordained that they who preach the Gospel should live by the Gospel" (I. Cor. ix. 13, 14). For the explanation of the other five Commandments of the Church, see CONFESSION, COMMUNION, FAST, ABSTINENCE, LENT.

Decapolis (Gr. *ten cities*).—A region in Northern Palestine, mainly on the east side of the Jordan, mentioned in Matt. (iv. 25); Mark (v. 20). Writers do not agree as to the names of the cities.

Decius (Roman emperor) (249–251).—Decius ordered a most violent persecution against the Church, which, in extent and severity, surpassed all preceding persecutions. He published an edict, commanding all Christians throughout the Empire to abandon their religion and to offer sacrifices to the gods. The most exquisite tortures were devised against the Christians in order to induce them to apostatize. The property of those who fled was confiscated, and they themselves were obliged to remain in exile. By the imperial decree, bishops were to suffer death at once. Decius was slain in battle by the Goths.

Decretals. See CANON LAW.

Dedication (consecration of a church or chapel). — The dedication of a church is a liturgical solemnity performed only by the bishop, who consecrates the building for divine service to the exclusion of all profane usage. It is believed that the solemn dedication of churches began under the reign of Constantine the Great. St. Ambrose, in the fourth century, tells us that the deposition of relics in the building recently erected, was one of the conditions of dedication. The ceremonies comprise the sprinkling with holy water, special prayers, the anointing of the walls, and the double inscription of the alphabet (Greek and Latin), which the bishop traces on the floor of the church. In the United States, most of the churches are simply blessed. *Feast of the Dedication* we call the anniversary of the day on which a church has been dedicated; also the feast of the saint to whom the church is dedicated.

Defender of the Faith.—A title of honor sometimes bestowed upon sovereigns who protected the Church in both her temporal and spiritual interests. This title was conferred by Pope Leo X. on Henry VIII. King of England, in 1521, as a reward for writing against Luther.

Defensor Matrimonii.—A clerical officer, appointed by the bishop, charged with defending the validity of marriage, whenever such cases come before the ecclesiastical court. It is his duty to collect and present evidence against the plaintiff.

Degradation, Deposition (terms in ecclesiastical law).—Degradation is an act depriving an ecclesiastic of his orders or privileges or of both. There are two kinds of degradation: the *simple* or *verbal;* the *actual* or *solemn*. By the first, the accused is deprived of all his orders and benefices. By the second, he is with great ceremony stripped of his ecclesiastical vestments and ornaments and publicly reprimanded by the bishop, deprived of his orders and benefices, as in simple degradation, and of his various privileges. He remains, however, a priest, and can, in special emergencies, administer the sacraments. Also the degraded priest is not exempt from the vow of chastity or from saying his breviary. Degradation is now resorted to only in extreme cases. Deposition debars a priest from the privileges and duties of his order, but differs from degradation in that the latter is always perpetual, while the former may be only temporary, and consistent with the hope of restoration.

Deism.—System of those who, rejecting all revelation, believe only in the existence of God. Certain commentators confound Deism with *Theism*, seeking to designate thereby only the common foundation of all the philosophical doctrines which profess the belief in a God. But in the general acceptation, the Deist is the one who affects to limit his belief to the faith in a rational, impersonal God, whose attributes and providence he does not seek to determine. For him, God is only the first cause, the great indispensable mechanism of the world's movement. Deism does not push its inquiries any farther, and for the most of its followers the immortality of the soul as well as the divine personality are insoluble problems, about which the human mind should not concern itself.

Delegate. See LEGATE.

Deluge (*the Noachian*).— By the Noachian Deluge is understood the inundation which took place at an unknown date in ancient times, and which, according to

the account of Genesis, covered the whole earth and caused the destruction of all mankind, with the exception of Noe and his family. After having described this extraordinary phenomenon we shall establish its historic reality, extent, and nature.

I. DESCRIPTION.—1. *Moral Cause and Prophetic Announcement.*—The malice of men, descended from the union of the Sethites and Cainites, and their violence increasing continually, and having attained its extreme limits, God repented of having created man, and resolved to exterminate guilty mankind and all the beings that had been the instruments or witnesses of their crimes. Noe alone, who was just, found grace in His eyes, together with his sons, Sem, Cham, and Japheth. The means chosen by God to revenge His outraged justice and to purify the earth was a general inundation, which would destroy the life of all living beings. The instrument of salvation, which should preserve the hope of mankind, was an ark or vessel. God Himself indicated its dimensions and designated the men and animals that should enter therein to repeople the earth. He also ordered Noe to place therein the food necessary for its future occupants (Gen. vi. 1–21). The Deluge was, therefore, in the designs of God, a chastisement for the crimes and perversity of men, and at the same time a means of preservation and of the reconstitution of a new mankind in the true faith and good morals. It was a providential event, willed by God's wisdom as well as by His justice.

2. *Realization.*—When Noe had complied with all the divine orders, while his contemporaries continued, in spite of the warnings given to them, their indifferent and dissolute life, God ordered him to complete his preparations and to enter into the ark with his wife, his sons, and their wives, eight persons in all (I. Pet. iii. 20). As to the number of animals of each kind that were to be taken into the ark, the commentators have never been in accord. Some believe that God had fixed seven pairs of pure animals and two of impure animals; others have counted only seven pure and two impure individuals, the expressions "seven, seven; two, two," being distributive numbers. Seven days afterwards, all having been done as God had commanded, and the Lord Himself having closed the door of the ark, the waters of the Deluge spread over the earth. It was the seventeenth day of the second month and six hundredth year of the life of Noe. "All the fountains of the great deep were broken up and the flood gates of heaven were opened, and the rain fell upon the earth during forty days and forty nights." Thus only two physical causes of the inundation are metaphorically indicated: the invasion of sea water upon the earth and a torrential rain. It has been believed that "the fountains of the deep" designated the subterranean sources abundantly gushing forth their waters, but they are rather the waves of the ocean which, leaving their natural reservoirs, broke over the firm earth and covered it. The Hebrew word *tehom*, employed here, more often means the sea (Is. li. 10; Ps. xxxvi. 7; lxxviii. 15; Amos vii. 4) than the subterranean fountains (Job xxxviii. 16; Ps. lxxi. 20). "The flood gates of heaven," which, being opened, allowed the escape of cataracts, signify in the popular conception of the earthly atmosphere the clouds which burst and spread a furious rain, *gésém*. The inundation was progressive, and the waters, increasing, raised the ark and submerged the whole surface of the earth. All the living beings and all men, except those shut up in the ark, perished. While the saving vessel floated and the hand of God held its rudder (Wis. xiv. 6), the waters rose, and their height became such that they surpassed by fifteen cubits the summits of all the mountains that are under heaven. They covered thus the earth during one hundred days (Gen vii. 1–24).

3. *Diminution and Cessation.*—At the end of this time God remembered Noe and the beings that were in the ark and He caused the Deluge to cease. The causes of the inundation acted no longer, the fountains of the deep and the flood gates of heaven were closed, and the rains stopped. A brisk and warm wind, which God sent upon the earth, gradually diminished the waters by evaporation. They decreased by and by and withdrew into the places from whence they had gone forth. The sea regained its bed, and the clouds reformed themselves into atmosphere. On the twenty-seventh day (according to the Vulgate, or the seventeenth, according to the Hebrew and Samaritan texts, the Targum and several ancient versions) of the seventh month, the ark rested on Mount Ararat, in Armenia. The decrease of the waters continued until the beginning of the tenth

month. On the first day of this month the summits of the mountains appeared. Forty days later Noe, desirous to know whether the surface of the earth was dry, opened the window of the ark and sent forth a raven, which did not return. He also sent forth a dove, which, not finding where her foot might rest, returned. Seven days afterwards he again sent a dove, and in the evening she came back, carrying a bough of an olive tree, with green leaves, in her mouth. At this sign Noe understood that the waters had entirely disappeared. After seven days more he a third time sent forth a dove, which did not return. Opening the covering of the ark Noe saw that the face of the earth was dried. Then God commanded Noe, together with his family and the animals, to leave the ark. The duration of the Deluge was one year and eleven days. Or, as the months refer, in the Biblical account, to the lunar year, the total duration of the Deluge corresponds to a solar year of three hundred and sixty-five days. The rescued patriarch offered to the Lord a sacrifice of thanksgiving. Jehovah was pleased with its odor and promised to punish guilty mankind no more by the waters of a deluge (Gen. viii. 1–22). God blessed Noe and his children, established with them a covenant, and chose the rainbow as a visible and perpetual sign of His promise to submerge the earth no more by a flood similar to that which had taken place (Gen. ix. 1–17).

The modern critics see in the Biblical narrative, which we have rapidly analyzed, an awkward combination of two different and contradictory accounts of the Deluge, the one Elohistic and the other Jehovistic. To believe them, the difference between the documents follows evidently from the contradictions, the repetitions that it is easy to remark therein, from the particular style of each source, and especially from the use of the divine names Elohim and Jehovah. The Elohistic account is complete, while the Jehovistic has reached us only in fragments.

These conclusions do not carry the evidence that is attributed to them, and the critical analysis of the narrative of the Deluge is far from being as certain as is pretended. The Elohistic parts do not constitute a complete whole; they present breaks and are not free from repetitions. Notwithstanding its repetitions, the present narrative forms an harmonic and progressive whole, and the repetitions, by insisting on the principal circumstances, define them the more and are very striking in their effect. Besides, they are conformable to the customs of the Hebrews and to the ample and redundant accounts of the Orientals. The cuneiform legend of the Deluge, of which we shall speak very soon, and which offers no trace of Elohism and Jehovism, has the same repetitions and contains the features which are declared to be peculiar to the two original documents. The Biblical narrative is the work of a single compiler, who, if he did employ anterior sources, has molded them into a remarkable unity.

II. Historic Reality of the Deluge. — The Biblical Deluge is no astronomical myth; it is a fact whose historical truth is evident from the Mosaic account alone. This account reproduces the Hebrew tradition of the remembrance of the cataclysm. But for this fact we have other proofs, which have been providentially brought to light in a time when the Biblical narrative is most vehemently attacked.

Diluvian Traditions. 1. *The Chaldean Tradition.* — There exist, outside of Genesis, many diluvian traditions. The most important, and the one that approaches nearest to the Mosaic account, is the Chaldean tradition, of which we possess two versions unequally developed: that of Berosus, preserved by Eusebius (*Chron.*, 1. I., c. iii.), and that of the poem of Gilgames, deciphered in 1872. According to the interpretation of Berosus, under the reign of Xisuthros occurred the great flood whose history is related in the sacred monuments in the following manner: "The great Deluge took place under Xisuthros. The god Ea appeared to him in a dream, and announced that on the 15th of the month Daisios (a little before the summer solstice), all men should perish by a flood. He was therefore to collect all that was consigned to writing, and bury it at Sippara, the city of the Sun. There he was to build a vessel and to enter into it with his family and dearest friends; and he was to cause animals, birds, and quadrupeds to enter it with him, taking sufficient provision. He was, moreover, to prepare everything for navigation. And when Xisuthros asked in what direction he should steer, he was told: 'Towards the gods,' and he was enjoined to pray that good might come of it for men.

"Xisuthros, on this, obeyed, and constructed a vessel five stadia long (3,033 feet, 9 inches) and two broad (1,213 feet, 6 inches); and having brought together all that had been ordered, went into it with his wife, his children, and his intimate friends.

"The Deluge having come, and soon going down, Xisuthros loosed some of the birds; but these finding no food, nor place to alight, returned to the ship. A few days later he again set them free, but they returned, their feet stained with mud. Sent off a third time, they never came back. Xisuthros from this understood that the earth was bare, and, having made an opening in the roof of the ship, saw that it had grounded on the top of a mountain. He then descended with his wife, his daughter, and his pilot, and having worshiped the earth, raised an altar and sacrificed to the gods. At the same moment he vanished, with those who accompanied him.

"Meanwhile, those who had remained in the vessel, finding he did not return, descended and began to seek him, calling him by name. But they saw Xisuthros no more. A voice from heaven, however, was heard, commanding that they should be pious toward the gods, and telling them that he had received the reward of his piety, by being carried away to dwell henceforth in the midst of the gods, and that his wife, his daughter, and the pilot of the ship, shared the same honor. The voice further said that they were to return to Babylon, and dig up the writings buried at Sippara in order to transmit them to after generations. The country in which they found themselves was Armenia. They, then, having heard the voice, sacrificed to the gods and returned on foot to Babylon. Of the vessel of Xisuthros, a portion is still to be found in the Gordyan Mountains in Armenia, and pilgrims bring thence asphalt which they have scraped from its fragments. It is used to keep off the influence of witchcraft."

The other version, which is still more interesting, is written on cuneiform tables exhumed from the library of Assurbanipal, at Ninive, and preserved in the British Museum, at London. These tablets were copied in the seventh century B. C. from a very ancient copy, which came from Erech, in Chaldea. The date of the original is unknown. However, George Smith makes it go back to at least seventeen centuries B. C. The account of the Deluge is only an episode of an epopee in twelve cantos, which relate the exploits of the hero Gilgames. There is a picture of him on the eleventh tablet and it constitutes the eleventh chant, which exists almost entirely. Gilgames had gone to his ancestor, Samas-napistim, in a far-away country and difficult of access, whither the gods had transported him to make him enjoy an eternal happiness. Samas-napistim relates to his grandson the history of the Deluge and of his own preservation. The city of Surippak, on the Euphrates, was already very ancient, when the gods resolved upon a deluge. Ea revealed his design to Samas-napistim and ordered him to build a vessel, whose dimensions he indicated to him, and he suggested to him the answer to give to the questions of the inhabitants of Surippak. Samas-napistim was to tell them that he wished to fly before the wrath of Bel, who soon would inundate the country. The vessel completed, Samas-napistim offered a sacrifice, gathered together his riches and caused to enter into the ship his servants, male and female, the cattle of the fields and seeds of life. As soon as the rain fell, he himself entered into the vessel, and shut its door. The storm raised by the gods was so frightful that they themselves were alarmed. Mankind became again the slime of earth. The wind, the deluge, and the storm reigned seven days and seven nights. On the seventh day, at dawn, it stopped raining, the sea became quiet and the wind calm. The light having reappeared, Samas-napistim beheld no land; the whole was a watery desert. His vessel was stopped by the mountain of Nizir and could not pass over it. After being seven days thus anchored, Samas-napistim sent out a dove, which went, circled about, and, finding no place to alight, came back. A swallow did the same. A raven did not return. Then Samas-napistim sent out the animals from the vessel and offered to the gods a sacrifice of an agreeable odor. Bel was filled with anger against the gods because Samas-napistim had been preserved. Ea reproached Bel for his passion and advised him to punish in future only the guilty, instead of sending upon earth a universal deluge. Bel, becoming appeased, caused to enter into the vessel Samas-napistim and his wife, blessed them, conferred upon them immortality, and made them to dwell "at the mouth of rivers." (See George Smith's *Assyrian Discoveries.*)

This legend presents, with the Biblical account of the Deluge, numerous points of contact. The resemblances existing in the general progress of the narrative, in the order of composition, and sometimes even in the details of the style, render the relationship of both documents unquestionable. Notable divergences, however, are apparent. Without speaking of the polytheistic and mythological character of the Chaldean poem, the latter has been composed among a maritime people and carries the imprint of the morals and customs of the inhabitants of the Persian gulf, while Genesis describes the Deluge for a continental people. If the analogies prove the community of foundation, the divergences, which are characteristic, establish the peculiar individuality of both accounts. As to the original relations of both traditions, the critics are not in agreement. Some admit the dependence of both documents, Hebrew and Chaldean, or at least of the two traditions which they represent. In the eyes of certain rationalistic critics, who lower the date of the Pentateuch, the account of Genesis would be a direct and quite late borrowing from the cuneiform poem; it would be only a purified edition thereof, an adaptation to the religious ideas of the Hebrews and a monotheistic and much abbreviated transformation. The borrowing, if there was any, did not take place in a recent epoch, and it is not the work of one man, but the work of several generations. The transformation of the Chaldean legends was done by the Hebrews in their popular tradition before the account was reproduced in the Biblical documents. "Nothing prevents us from asserting that the history of the Deluge had been known to the ancestors of Israel during their sojourn in Mesopotamia, and that it had been preserved, becoming modified and purified, among the descendants of Abraham until the moment when we find it fixed in the Biblical texts." (A. Loisy, *Les Mythes Chaldéen de la Création et du Déluge*, p. 93.) But other critics acknowledge with more probability in the Chaldean legend and in the Mosaic narrative two parallel accounts, sprung from a common and primitive tradition more or less faithfully preserved. They represent two independent forms, national and localized by the Semitic tradition. They are *sister* traditions, which, under the empire of physical and moral, ethnical and geographical causes, have become diversified. The mother tradition has been better preserved in the account of Moses than in the Babylonian document, where it became disfigured by the mythological alterations.

2. *Other Diluvian Traditions.*—Traditions in regard to the Deluge are found among most of the nations. All of them bear a likeness to the account of Genesis, but with divergences of views which have given rise to three different interpretations: (1) According to one, the diluvian tradition is universal, and all the nations have kept the remembrance of the Noachian Deluge. The existence of this remembrance has already been proven among most of them, and if a nation seems to have this no longer, it is because it has not yet furnished all its traditions, or because it has lost that of the Deluge in consequence of migration, mixture with other populations, or on account of some other historical circumstance. Now, all these diluvian traditions are more or less mutilated fragments of the sole and true primitive tradition. The transformations which they have undergone are explained by the local adaptation of the cataclysm, and were produced by restriction. The event, general and universal as it was, became local, particular, and restricted. (2) A critical and scientific study of these remembrances of the Deluge enables us to distinguish the real diluvian traditions, which have reference to the Noachian Deluge, from the pseudo-diluvian traditions, which have reference to local inundations. The really diluvian traditions are either original and aboriginal, that is, having their origin in the countries where they are preserved and peculiar to the peoples that hold them, or else imported by foreigners into the region where we find them, and consequently borrowed. Now, if the diluvian tradition is not absolutely universal, it exists in all the great races of mankind, except one, the negro race, among whom researches have been made in vain for some trace thereof. The Aryan or Indo-European races, Semitic or Syro-Arabic, Chamite or Cushite races, have their own diluvian tradition and have not borrowed from one another; among them it is primitive. The yellow race possesses it, but by importation. The American populations know it, but we cannot tell with certainty whether their traditions are original or whether they are of Asiatic or European importation. In the number of pseudo-diluvian legends, we can rank the deluges

of Ogyges and of Deucalion, the great inundation placed by the historical books of China under the reign of Yao, and the legend of Botchica, among the Muyscas of South America. (3) Finally, other critics draw still more rigorously the conclusions from the critical study of the diluvian traditions, and end by acknowledging as really diluvian and aboriginal only the Chaldean tradition. It was imported from Mesopotamia,—they say,—its native country, into the neighboring countries; it became the stem and has brought forth the Hebrew, Phœnician, Syrian, Arabic, Phrygian, and Armenian branches. The antero-Asiatic traditions are the only really diluvian; all the others are pseudo-diluvian traditions. Be this as it may, even if we reduce the really diluvian traditions to a minimum, the fact of the Deluge remains historically certain. Its historical certitude rests upon a group of real traditions, which have transmitted to us the remembrance of the great cataclysm that struck mankind at the beginning of history.

3. *Geology.*—The first geologists believed that in the strata of the terrestrial surface they had direct proofs of the submersion of the globe in an historical epoch, and they attributed to the Mosaic Deluge the formation of alluvial soils, which in consequence thereof they named *diluvium*. Their opinion is generally abandoned today. The contemporary geologists acknowledge that an inundation like the Noachian Deluge, which lasted only one year, could not leave on the soil traces durable enough to be recognized with certainty centuries after, nor characteristic enough to be distinguished from those of other foregoing inundations. The phenomena which their predecessors regarded as geological proofs of the Deluge they refer to anterior epochs, and explain them through the action of other causes. They have established, indeed, that there are several kinds of *diluvium*, and in each of them several layers due to different factors and referring to distant epochs. They have been produced by a long series of revolutions in which water plays an important, but not an exclusive *rôle*. The alluvial gravels, which constitute the *gray diluvium*, have been carried away from the mountains into the valleys by water currents more powerful than our existing rivers and flowing under other conditions of slope and level. The loess is due to torrents formed by very heavy rains, which graded down the slopes and carried away fine clay and fragments of stone. The *red diluvium* is the result of alternatives of frost and thaw on the surface of a soil constantly frozen in its depths. (A. de Lapparent, *Traité de géologie.*) The *erratic blocks*, those immense rocks transported hundreds of miles from the mountains from which they had been torn, have not been rolled by the waters, for their angles are neither broken nor rounded, but have been carried along by the immense glaciers which in the Quaternary times covered a part of the globe. The caves and fissures of rocks filled with human and animal bones strongly cemented together and mingled with fragments of the surrounding rocks were formed in the time when the excessive cold obliged the inhabitants of Europe to seek shelter in the caves. Their bones became heaped up with those of animals for whom these grottoes served as haunts, and the whole became soldered through the action of the water which infiltrated. The *bone caves* and the *osseous breccia* are not, therefore, any more than the diluvial grounds and the erratic blocks, certain proofs of the Noachian Deluge. However, geology, which does not confirm directly the existence of the Deluge, does not contradict it. It even shows its possibility, when it establishes the traces of considerable inundations in the Tertiary and Quaternary times. Therefore, the Biblical Deluge cannot be declared unscientific nor impossible.

III. EXTENT OF THE DELUGE.—The Biblical text presents the Deluge as universal; but this universality has been understood in three different ways, and the inundation has been held as universal: (1) As to the surface of the globe. (2) As to the earth inhabited by men. (3) As to the region occupied by only a portion of mankind. Hence there are three opinions in regard to the extent of the cataclysm: The first admits the absolute and geographical universality of the Deluge; the second its anthropological universality; the third its universality restricted to a fraction of mankind.

1. *Absolute and Geographical Universality.*—Most of the ancient ecclesiastical writers, fathers, doctors, theologians, and commentators, believed that the Deluge had been complete in the widest sense of the word, and that it had covered the whole earth. They gave to the Mosaic

account the meaning which it presents at first sight, and they understood it to be an inundation which had submerged the globe and destroyed every animal and every man. The terms employed by Moses appeared to them as allowing of no other exception than that which they indicate, and which relate to Noe and his family. The absolute universality of the Deluge is described in Genesis in very strong and very precise terms, and the text is so clear that for centuries it has been understood in this sense. Nothing indicates that the universality of the cataclysm must be restricted, and the context, from the fact that it excepts Noe and that it excepts no other person, excludes all restrictive interpretation. God, in fact, had resolved to produce the Deluge in order to destroy all flesh that was under heaven. Representatives of every species of the terrestrial animals were gathered into the ark for the preservation of the species upon earth. The waters inundate everything and cover the highest mountains. All flesh perishes, and the only living beings left are those which are shut up in the ark. God promised to Noe that there shall never be another deluge to destroy all flesh. Now, there have been since partial deluges, that of Deucalion among the Greeks and the great inundation of the Chinese. If the Noachian Deluge had not been universal, God, therefore, would have violated His promise. The pledge which he has given, the rainbow, can be seen in all countries. It is universal. Therefore, the Deluge, whose sign it is, must have been universal. In presence of such a formal text the objections drawn from physical sciences against the absolute universality of the Deluge have little value; and even if reason could not sufficiently solve them, the faith of the Christian would not be shaken. For God, who had regulated all in view of a universal catastrophe, had power enough to realize effects which science is incapable of explaining. Besides, the difficulties which an absolutely universal deluge raises are not as strong as they are sometimes imagined, and it is not certain that the quantity of existing water was not sufficient for the general submersion of the globe, especially if we admit that the irruption of the seas on the continents did not take place everywhere at the same time, but successively covered all the countries of the world. The absolute universality of the Deluge is confirmed by a passage of the Second Epistle of St. Peter, iii. 6 and 7. The Apostle compares the Deluge with the universal conflagration which will take place at the end of time. Then the world will perish by fire as it perished at a former time by water. The comparison between the two catastrophes exists only under the relation of extent; it would be inexact if both had not the same universality. These exegetical arguments, joined to the unanimous interpretation of the ancients and the universality of the diluvial traditions, have determined some modern exegetists to admit that the deluge covered the entire earth and destroyed all men and all animals.

2. *Relative and Anthropological Universality.*—Many commentators and theologians of our day believe that the Noachian Deluge must be restricted to the portion of the earth that was colonized when it took place. According to them, all men, except the family of Noe, were engulfed in the floods; but the inundation did not cover the whole globe nor destroy all the animals. The universality of the Deluge is neither geographical nor zoölogical; it is only anthropologically universal.

This interpretation appears to them necessary in order to cut short the grave objections which zoölogy and physics raise against the absolute universality of the Deluge. The placing in the ark, which was proportionately insufficient, of all the animal species known to-day and of the provisions necessary for their varied nourishment during a year; the care required for their keeping and for the providing of which there were only eight persons; the necessity for the animals that had come from different zones to accommodate themselves to a uniform temperature; the restocking of the entire globe, at a time when no traces are left of the migrations of animals peculiar to America and Oceania,—for instance, at a time in which the fauna has always been localized, and when certain animal species have never existed outside their respective zones; the preservation of the fresh water fishes and of salt water fishes in the mixture of rain and river water with that of seas,—all this causes insurmountable difficulties. On the other hand, in the domain of physics, we can hardly explain the production of the immense mass of water necessary to inundate the entire globe. The quantity of the water known is insufficient. Even without keeping

account of the crevices and sinkings of the earthly surface, it needed, above the level of the sea, a volume of water of a depth equal to the height of the most elevated peak of the Himalayas, *i. e.*, a height of more than 29,000 feet. Admitting that there was sufficient water, the simultaneous submersion of both hemispheres would be physically impossible. Such a submersion would bring on a change in the atmosphere that would modify the conditions of life upon earth. To have recourse to the divine almighty power to explain these impossibilities is to multiply the miracles which the sacred account does not mention and which the principles of a wise exegesis do not permit us to introduce uselessly.

Besides, the text of Genesis can be interpreted legitimately by restraining the limits of the inundation. The general and absolute expressions, "all living flesh under heaven, all that exists upon earth; all the high mountains under the whole heaven" (Gen. vi. 17; vii. 19), must be understood according to the genius peculiar to the Oriental languages. Now the Orientals often employ the hyperbole, not only in their poetical writings, but even in their historical books, and nothing is more frequent in the Bible than to designate determined countries by the words "the whole earth." The famine which reigned in the time of Jacob in the neighboring countries of Palestine and Egypt prevailed over "the whole earth" (Gen. xli. 54, 56, 57). The entering of the Israelites into Palestine causes fear among all the nations that dwell under the whole heaven (Deut. ii. 25), that is, among all the neighboring peoples. So also in Deut. xi. 25, and in II. Par. xx. 29. All the earth that desired to see Soloman (III. Ki. x. 24) was only the part that had heard mention of him. At the first Christian Pentecost, there were at Jerusalem men of every nation under heaven, that is, Jews of all the countries of the dispersion. The ancient exegetists remarked among the Biblical writers the use of absolute and general terms to express particular facts (St. Jerome, *In Isaiam*, xiii. 5). It is, therefore, permitted to apply to the account of the Deluge in Genesis this method of restriction, which is necessary in other Biblical passages. Besides, this account presents positive indications of restriction. The dove did not find where her foot might rest, for the waters were upon the whole earth (Gen. viii. 9). The traveling bird had evidently not flown over the entire globe, and "all the earth" simply designates here the space which the dove had explored. Finally, in the interpretation of the Biblical account, we must keep account of the subjective point of view of the narrator and readers. Now, Noe and his descendants, as well as Moses and his contemporaries, did not know the entire globe; their geographical knowledge was limited. The account of the Deluge, for a long time transmitted by oral tradition and finally consigned to writing, is conformable to their knowledge. It referred only to the country then known by them, to the mountains which they had seen, to the animals which surrounded them and of which they had heard. It is, therefore, legitimate to restrain the sacred text to the lands inhabited, and, in spite of contrary appearances, this restriction is not in contradiction with the narrative of Moses. As to the words of St. Peter, they would signify, if taken rigorously, that the earth was destroyed by water in the time of the Deluge, as it will be destroyed by fire at the end of time. However, the aim of the Apostle is not to compare the two catastrophes from the point of view of the extent, but only from the point of view of the certainty of the fact, and of the effects produced.

The restriction of the universality of the Deluge to the lands inhabited is not opposed to ecclesisastical tradition, which has not acknowledged without exception the absolute universality of the inundation. The anonymous author of the *Quæstiones et Responsiones ad Orthodoxos* (q. xxxiv.), refutes some ancient writers who maintained that the Deluge did not invade all the earth, but only the countries which men inhabited at that time. Theodore of Mopsuestia held this opinion, as John Philipon, in the seventh century, tells us (*De Mundi Creatione*, l. i., c. xiii., in Gallandius, *Bibliotheca Veterum Patrum*, Venice, Vol. XII.) (1778), p. 486. Cardinal Cajetan (*In Genesim*, viii. 18) excluded the summits of the highest mountains. In the second half of the seventeenth century, three Protestant writers taught the restricted universality of the Deluge. Isaac Vossius (*De Vera Ætate Mundi*) became the champion of this theory and answered the objections of George Horn (*Castigationes ad Objecta Georgii Hornii, et Auctuarium Castigationum ad Scriptum de Ætate Mundi*. The Hague, 1569). Abraham

van der Mill put forth the same opinion in a writing published later on (*De Origine Animalium et Migratione Populorum*, Geneva, 1667). His son-in-law, Andrew Colvius, communicated the manuscript of his father-in-law to Vossius, who addressed a letter to him: *Ad Andream Colvium Epistola qua Refelluntur Argumenta quæ Diversi Scripto de Ætate Mundi Opposuere* (The Hague, 1659). An anonymous dissertation (*De Diluvii Universalitate Dissertatio Prolusoria*, 1667), attributed to George-Gaspard Kirchmeier, restricts the Deluge to all Asia, the only part of the world which men occupied at that time. In 1685, the works of Vossius and of Horn on the Biblical chronology and the Deluge were examined by the Congregation of the Index. Mabillon, who then happened to be staying in Rome, was consulted on the subject, and, in the session of January 29th, 1686, he read his *Votum de Quibusdam Isaaci Vossii Opusculis* (published in his *Posthumous Works* (1724), Vol. II, p. 59–74). Of the three points incriminated, he studied only the last, the only one contestable, namely, that which concerns the extent of the Deluge. He detailed the reasons that were favorable and unfavorable, and concluded that according to his opinion, there was no danger in tolerating the view of Vossius, and that it is best not to censure it. When, however, the Congregation judged it wiser to condemn it, it had to strike at the same time the works of Horn. The Congregation kept account of the conclusions of Mabillon, and by a decree of July 2d, 1686, condemned at once ten short treatises of Vossius and two of Horn. The motives of the censure are unknown It may be presumed that the opinion of the Deluge restricted to the inhabited earth was not directly attacked, and that the decree prohibits only the reading of works of Protestant writers. Be this as it may. This opinion of the Deluge being restricted to the inhabited earth was taken up again, and is held by many Catholics to-day. Certainly it is maintainable and does not appear to be contrary to orthodoxy.

3. *Universality Restricted to a Part of Mankind.*— Other savants, among whom are some Catholic writers, restrict the Deluge still more, and say that not all men perished by the Flood, but that entire races, long ago removed from the theatre of inundation, were preserved. These races would be, according to several, those which had sprung forth from Cain, and only the descendants of Seth would have been struck by the Deluge. Some even believe that the populations outside the valley of the Euphrates were spared. This opinion rests upon the same reasons as the second, of which it is only a more rigorous application. It avoids the scientific difficulties which paleontology, ethnology, and linguistics, oppose to the existence of a deluge which would have engulfed all men. A multitude of facts, becoming more numerous every day, permits us to affirm that since the Quaternary times man has occupied the four parts of the world, that he reached the extremities of the ancient world, and that he touched those of the new. Now the paleontologists do not discover, by the fossil bones of men, in the history of the races, the breaks or gaps which the Deluge would necessarily have left therein. As far back as the historic monuments go, the existence of white, yellow, and black races is established. The negro appears with his distinctive characteristics on the most ancient monuments of Egypt. Since the variations were produced slowly under the influence of the surroundings, "the most ancient races formed themselves, according to all appearance, in consequence of the changes our globe has undergone and of the first migrations." (A. de Quatrefages, *Histoire Générale des Races*, p. 169.) Linguistics confirm the conclusions of ethnology. The languages, if we admit their natural formation, would not have had time to become diversified from the time of the Deluge until the epoch when we see them all formed. The stretching out of the Biblical chronology of the Deluge until Abraham is insufficient to explain entirely the established facts. Therefore, these facts justify the restriction of the Deluge to a portion of mankind.

Besides, this restriction can be perfectly reconciled with the account of Genesis. If, by the avowal of the followers of the anthropological universality, the expressions apparently so absolute, "all the earth, all animals," can be legitimately interpreted in a restrictive sense, the similar expression, "all men," in the same context, may also be understood of a portion of mankind, of individuals who inhabited the theatre of the catastrophe. To refuse to admit the restriction of the word *all* when there is question of men, when one admits it for the earth and animals, would

be an inconsequence which nothing could justify. There are as many motives to restrict the universality to mankind as to the earth and animals. The moral corruption, which was the cause of the Deluge, was not absolutely universal, except in the country where Noe lived. The narrative of Genesis relates the facts according to the ordinary manner of speaking, according to which "all the earth" designates the country submerged by the waters; "all men" the inhabitants of this country. On the other hand, Genesis is not the history of mankind, but only that of the ancestors of God's people. For, in its narrative of the Deluge, it left out of its purview entire races descended from the sons and daughters of Adam and the other patriarchs. Its account of the Deluge, which besides has a well-marked local color, speaks no longer of these races and has in view only the inhabitants of the country where the facts occurred. Finally, by the avowal of all, the ethnographic table of the tenth chapter of Genesis is not complete, and makes no mention of the yellow, red, and black races. These races undoubtedly derive their origin from individuals who did not belong to Noe's line. The Abbé Motais (*Le Déluge Biblique*, p. 301–33) believed that he had found in the Pentateuch traces of the survivors of the Deluge, and he named the Cainites, the Amalekites, the Sodomites, and the giant populations of Palestine, the Emim, the Zomzommim, the Avorim and the Horim. But these traces are hardly probable.

To this interpretation the defenders of the universality of the Deluge as to mankind object, not without foundation, that the Biblical account contains various features which are directly and positively opposed to all restriction of the cataclysm to a portion of mankind. The man that God desires to destroy by the Deluge is the man that He has created, and whom He repents of having made (Gen. vi. 5–8); hence it is all mankind and not merely a portion. Besides, Noe, after leaving the ark, is represented as the father and chief of all men that shall live after the Deluge (Gen. ix. 1, 19). Finally, the plan of Genesis does not necessarily eliminate before the sixth chapter the children of Cain and the other descendants of the patriarchs outside the principal line, which must be that of God's people. This lineage is completely isolated only at the beginning of the history of Abraham. To the third opinion, is also opposed the Biblical texts which are quoted outside of Genesis, and which affirm that all men perished in the cataclysm. But "the hope of the world fleeing to a vessel, which was governed by thy hand, left to the world seed of generation" (Wis. xiv. 6), may be understood of Noe, father of the postdiluvian men, even in the hypothesis of other surviving races. "Noe was found perfect, just, and in the time of wrath he was made a reconciliation. Therefore was there a remnant left to the earth, when the flood came" (Ecclus. xliv. 17, 18). When our Saviour Jesus Christ compares the end of the world with the Deluge, which carried off, if not all men, at least all the voluptuous of the time (Matt. xxiv. 37–39), His comparison has reference not to the universality of the victims, but to the unexpected character of the Deluge and of the last judgment, and He only says: "In spite of the admonitions and certain signs, the contemporaries of Noe were surprised by the Deluge, which exterminated them all." When St. Peter speaks of the eight souls that were saved in the ark (I. Pet. iii. 19, 20), his purpose was not to prove the necessity of universality of baptism, but its efficaciousness. He compares the water of baptism with that of the Deluge in so far as it saves, not in so far as it destroys; and he affirms that all the baptized will be saved as certainly as were saved the small number of souls that were contained in the ark at the time of the Deluge. When the same Apostle says that God did not spare the primitive world and saved only Noe, the eighth person, that is, seven other persons with him, bringing in the flood upon the world of the ungodly (II. Pet. ii. 5–7), we can explain his words as referring to the world in the midst of which was living Noe the preacher of justice. Therefore, these texts neither prove for nor against the ethnographic universality of the Deluge.

If to the third opinion is objected the unanimous accord with which the Fathers acknowledge the anthropological universality of the Deluge, its followers answer that we are permitted to deviate from the common sentiment of the Fathers in regard to this point as legitimately as to the subject of the geographical and zoölogical universality. They say, it is true, that the testimony of the Fathers in regard to the inundation of the globe and to the destruction of the animals does not consti-

tute an ecclesiastical teaching, while it affirms the destruction of mankind as a point of faith, as a truth connected with faith, because it gives it as a basis to a certain type, to the figurative meaning of the ark, representing the Church, outside of which there is no salvation. The existence of the type is unquestionable. But it is not from the nature of the type that there is an equation between it and the antitype which it represents. A relatively universal fact may serve as type to an absolutely universal fact. The house of Rahab is considered by the Fathers as a figure of the Church, outside of which there is no salvation. The eight persons who were in the ark represented all the saved. The contemporaries of Noe, the only inhabitants of the country submerged, may represent all those outside the Church who will be damned, without the typical meaning of the Deluge losing any of its value. The relative universality as to men is therefore sufficient to maintain the truth of the type. The Fathers, it is true, support themselves upon the absolute universality of the destruction of men. However, they did not make this a necessary condition of the prophetic type; they did not expressly exclude the relative universality, and their manner of expressing themselves does not exclude it in an equivalent manner. Therefore, they have not authoritatively decided a question which did not propose itself to them.

If the third opinion cannot quote in its favor the authority of the ancients, it counts, however, many followers. It is not altogether new. Jerome Oleaster, a Dominican, admitted that the Cinites (Num. xxiv. 21) descended from Cain. Isaac de la Peyrere restricted the Deluge to Palestine. August Malbert, Fredr. Klee, Ch. Schoebel, Omalius d'Halloy, Motais, do the same. A great number of writers, without positively adopting it, hold it as maintainable and probable. If science should be able to establish by a rigorous demonstration, or by an ensemble of precise and convergent indications, the anthropological nonuniversality of the Deluge, we could admit that the Biblical account is not opposed to this view. But, up to the present, science has not established this fact, and we can satisfy its actual legitimate claims by removing further back the date of the Deluge. Therefore, it is not necessary to adopt the opinion which restricts the Deluge to only a portion of mankind. We would be constrained to do this only were the nonuniversality to become an incontestable truth, and we could do so, because faith does not teach anything to the contrary. Meanwhile, it is wise and prudent to adhere to the second opinion.

IV. Nature of the Deluge. — As long as people admitted the absolute universality of the Deluge, they believed in its miraculous character. A direct intervention of God was, indeed, necessary to explain the submersion of the entire globe, and the absolute universality of the inundation carries with it as the logical consequence a miraculous origin. The ancient exegetists might hesitate and fail to agree as to the precise point when the immediate action of God made itself felt; they were unanimous in acknowledging in the Biblical Deluge a fact produced outside the ordinary laws of nature, a miraculous fact. But since they commenced to restrict the inundation to determined limits, either to the region which men then occupied, or to the countries known by the Hebrews, or to some particular land, it has appeared as an event provoked undoubtedly by a special intention of God, but realized by natural forces; as a fact providential in its aim, miraculous in its prophetic announcement, but natural in its mode of production. There is room, then, to ask whether the Deluge was produced by a direct intervention of God, or whether it has been the effect of physical causes merely directed by Providence.

The prophetic announcement of the catastrophe does not prove that the cataclysm itself was miraculous. Other events, announced in the Bible as divine vengeance, as exemplary chastisements, have been phenomena entirely natural in themselves. The destruction of Jerusalem, foretold by Jesus Christ with details more circumstantial than those of the Deluge, was nevertheless realized by natural and human agencies. All the prophesied facts are not miracles. In order that prophecy may be realized, God does not need to derogate from the natural laws; it is enough that, without affecting their regular functions, He directs them towards the end He has in view, and that the physical causes act spontaneously at the moment He has fixed. God certainly intervened, when He directed Noe to leave the ark (Gen. viii. 15–17), and when he contracted with him a new covenant (Gen. viii. 21,

22; ix. 1–17). But we can maintain that His direct action did not make itself felt in the production of the inundation. While the Chaldean legend of the Deluge makes the gods intervene in the very execution of the inundation, the account of Genesis, which shows God acting before and after the event, does not speak of His action in the realization of the cataclysm. It expressly indicates the physical causes which entered into play, a torrential rain and the invasion of the sea on the continent (Gen. vii. 11–12), without putting them into the hands of God. The progress and the decrease of the inundation are also presented as effecting themselves naturally (Gen. vii. 17–19, 24, and viii. 2–14). The whole course of the inundation is therefore described in Genesis as natural. The indications of the direct action of God in the realization of the Deluge, which some have believed they found in the account of Moses, are neither certain nor evident. The reading of the Italic version: "*Intrabunt ad te*," instead of "*Ingredientur tecum*" (Gen. vi. 20), according to which St. Augustine (*De Civitate Dei*, xv. 27) made God intervene in the gathering of the animals, does not correspond with the original text, which simply announces the fact, without indicating the mode of its execution. The Vulgate shows God shutting the door of the ark (Gen. vii. 16); the Hebrew text says only that "God shut Noe in." This may simply mean that by His providential action God did not permit anybody, outside the family of Noe, to find a refuge in the ark. Mute as to all miraculous action, the Biblical text is absolutely formal in favor of natural causes of the inundation. From this we may conclude that, although providential in its end, the Deluge was an event natural in the mode of its realization. This conclusion would be certain, if it were shown that the inundation was localized within quite narrow limits, or that mankind was yet little spread. It loses much of its logical force, if men were already scattered in divers parts of the earth. In this case, the inundation seems to have surpassed the measure of ordinary catastrophes, and to have required the miraculous intervention of God, conformably to the general interpretation.

If the Deluge may be considered as a natural event, it is logical to seek to discover the mode of its realization. Investigations have not been wanting in this task, and the attempts at scientific explanations may be classified, according to their tendencies, into four groups. (1) The cosmic theories appeal to a change in the position of the axis of the poles. The more or less displacement of the earthly axis would have had for an effect the diversion of all the oceans on the continents and the production of a gigantic bar of water which would have made the tour of the world, passing over the highest mountains. It is difficult to indicate an adequate cause for this sudden displacement of the earthly axis. Some have suggested the shock of a comet and the upheaval of mountains, which might have changed the value of the angle of inclination of the earthly axis on the plane of the ecliptic. (2) The adherents of the volcanic theories approach the Deluge with the recent catastrophe of the Sunda Isles, and explain the inundation by an upheaval of sea water, produced by the eruption of a volcano. (3) The holders of the orogenic theories connect the cataclysm with mountainous upheavals or to lowerings like that which swallowed up the Atlantides. (4) The seismic theory, supporting itself principally upon the scientific interpretation of the cuneiform legend of the Deluge, explains the inundation by a seismic force or earthquake, which took place at the bottom of the Persian Gulf and threw on the plains of Mesopotamia the waves of the sea. A terrible cyclone became united with the eagre, and the seismic wave, and carried the ark from the city of Surippak, situated on the shore of the Euphrates, to the mountains of Nizir. It is impossible to tell which of these theories comes nearest to the truth. Each one of them has something in its favor and all have the merit of showing that the Deluge, which is historically certain, is physically possible.

Demas.—Disciple of St. Paul, followed and served him at Rome during his captivity; but left him afterwards to return to his own country of Thessalonica.

Demiurge. See GNOSTICISM.

Demon. See DEVIL.

Denarius. See WEIGHTS.

Denmark (*Christianity in*). See ANSCHARIUS.

Denmark, Norway and Sweden (*the Church in*).—Until recently the Northern,

or Scandinavian, kingdoms appeared to be the most hopeless of all European countries for the propagation of the Catholic faith. The moral degradation of the people and the cruel laws against dissenters, Catholics especially, were insuperable obstacles to the progress of the Church in these countries. Conversion to Catholicism was a crime involving confiscation of property and banishment in Denmark as well as in Sweden and Norway. But now the Church has been restored its almost complete liberty, a few restrictive laws, only, remaining unrepealed. In Denmark, for which mission, in 1892, a vicariate apostolic was established, the Catholics number over 4,000, with about thirty priests, and eighteen churches and chapels. Twenty-two schools, two orphan asylums, and two hospitals are served by over one hundred sisters, while the Jesuits conduct a flourishing college at Copenhagen. In 1868 the mission of Sweden was erected into a vicariate apostolic, and that of Norway, in the year 1892. In the former country, there are over 1,300 Catholics, mostly converts, with ten priests and as many churches, and some sixty sisters laboring in three hospitals and ten boarding and day schools; while in Norway, where, until 1815, no Catholic priest could reside under pain of death, there are now over twenty Catholic missionaries, having the care of about 1,000 souls, nearly all converts. Some twenty-five sisters have the management of two hospitals and ten schools. It seems, indeed, that both in Denmark and in Sweden the people in many places were well disposed towards the Catholic Church, and converts are rapidly increasing in numbers.

Deo Gratias.—Latin words which signify *Thanks be to God*, and which serve as the response to several liturgical prayers, particularly at the end of Mass, after the last blessing of the priest, and at the end of meals after the words: "*Tu autem Domine misere nobis.*"

Deposition. See DEGRADATION.

Derbe.—A small town of Lycaonia, to which Sts. Paul and Barnabas fled from Lystra (Acts xiv. 20). It was not far from the pass called the "Cilician Gates."

Descartes. See CARTESIANISM.

Desecration. See PROFANATION.

Desert.—In Scripture, desert usually means an uncultivated tract or pasture ground, though sometimes, as "the wilderness of Juda" (I. Ki. xvii. 28), it denotes an utter waste. The "great and terrible wilderness" of the Sinaitic peninsula has some barren wastes of sand, but in many parts there are plain signs of previous fertility. This and the Arabah, through which the Jordan runs, and which extends to the Red Sea, were the chief of the Scripture deserts.

Deusdedit (name of two Popes).—*Deusdedit I.*—Pope from 615 to 618, born at Rome. *Deusdedit II.* or *Adeodatus.*—Pope from 672 to 676; born at Rome.

Deuterocanonicals and **Protocanonicals.**—For the first five centuries, and more, after Christianity began, the recognized Canon of inspired Scriptures did not find its way into every part of the Church's wide domain. It happened, therefore, that the leaders of the Christian movement were not correctly informed as to the collection which the whole Church acknowledged to be God's written word. This, and the fear of confounding any of the canonical Scriptures with the Apocrypha, then in circulation, had the effect of causing a few of the highest in authority among the ancient Fathers, to support the divine character of several Old and New Testament books. Scriptures thus challenged are *Deuterocanonical*, because, the fact of their being actually on the Canon was not generally known until the seventh century. These books and parts of books were ranked as secondary, while the first place was assigned to those Scriptures (*Protocanonical*) whose inspiration was never doubted by any one in the Church. Both enjoy the same authority, for both are declared to be canonical by the infallible decrees of the Church. In the New Testament, the Deuterocanonical Scriptures are the Epistle of St. Paul to the Hebrews; the Epistle of St. James; the Epistle of St. Jude; the two Epistles of St. Peter; the three Epistles of St. John, together with his Apocalypse; the last twelve verses of St. Mark's Gospel; the passage regarding our Lord's bloody sweat (Luke xxii.) and the history of the woman taken in adultery (John viii.). In the Old Testament the Deuterocanonical Scriptures are: Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, the two books of Machabees, the part of the book of Daniel containing

the history of Susanna (xii.), of Bel and the Dragon (xiv.), the Canticle of the three children in the fiery furnace (iii.), and the last seven chapters of Esther.

Deuteronomy (fifth book of the Pentateuch).—This Greek term, which means literally the *second law*, was given to the fifth book of the Pentateuch, because it is to some extent a repetition of what is contained in Leviticus, Numbers, and Exodus. In it, Moses, finding his end near, delivered a farewell address, in which he goes over again all the most prominent enactments in the divine legislation, and concludes with a strong exhortation to fulfill these laws to the letter, since upon this faithful observance would depend God's special care for them.

Devil (evil spirit, enemy of men).—The devils are fallen angels condemned by God into hell in order to punish them for their revolt. Satan is their chief, and they make constant efforts to turn away from God His whole creation, to pervert the will of men to opposition with the will of God and to destroy the sources of salvation and beatitude. They tempt man and harass his conscience, or sometimes, in the full possession of himself, by obsession. They seek to corrupt or destroy what serves to benefit man. But they have only an effective power in so far as God grants it to them for the fulfillment of the trial imposed upon man, in view of merit or demerit. The devil is a liar and the father of lying.

The objections raised against the existence of the devil and against this Catholic doctrine are as follows: 1. Are there, and can there be, angels, pure spirits, subsisting outside of matter? 2. How can we admit that the pure spirits, even after having become bad, can act on the material world and produce the physical phenomena attributed to them by Christianity? When they can do this, why are they not hindered by divine goodness and omnipotence? This belief in devils is certainly the result of ignorance and superstition. 3. Indeed, the pretended magic explains itself through the fraud of the one and the credulity of others; the temptations and passions are only facts of the physical and emotional order, a little more acute and more lively than ordinary. The diabolical possessions of former times are identical with the insanity, hysteria, or epilepsy of the present, the mediums, the spiritists, the hypnotizers, and the somnambulists of our time were called magicians and sorcerers in the Middle Ages. Modern science has carried the light into these infernal darknesses, and demonstrated that the credulity of the common people has been surpassed only through the absurdity and cruelty of the ecclesiastical and civil judges in their procedure against magic and witchcraft. Where the hangman interfered, the physician alone should have exercised his benevolent art, but the physician himself was a party to the prevailing extravagance. 4. Finally, the Biblical accounts indicating a belief in the Demon can be interpreted in a purely natural manner, equally satisfactory to both reason and science.

Such are, in summary, the principal objections circulated among us, as to the subject of the Christian doctrine regarding the devil and his works. Let us briefly answer them, and first let us consider the most positive objection which questions the existence, the possibility itself, of the angelic spirits. When the purely spiritual substance is impossible, God cannot exist, nor the human soul, spiritual by its essence, although several of its functions are of the sensible and organic order; and thus we fall entirely into the materialistic mire. The demons certainly were not bad by nature; God created them good, had sanctified them by His grace, had destined them to the eternal and perfect holiness of heaven. But he had created them free and had imposed upon them, like on all the good angels, a trial preparatory to perpetual sanctification.

The failure of Satan and his followers in this trial is differently explained by the theologians, but certified by revelation. Very probably these bad angels had presumed to claim their existence was without the supernatural help of God, and that they were not created for the end He had proposed to them; and this criminal pride, whose perversity and absurdity is astonishing, was justly punished by damnation. That time and grace were not granted to the guilty, was because of the excellency of the nature and grace they had received from God, and which should have restrained them from all evil and from all voluntary forfeiture. Man, the most fragile and the most inclined to sin, will be treated with compassion and mercy: a Redeemer will be promised and sent to him.

2. The action of the evil spirits on the material world is certainly possible, because all the angels were originally created by God to play an active *rôle* in the universe, and the sin of rebellion committed by certain ones among them has not essentially changed their nature. If the angel, because he is spiritual, cannot act on the creatures of the world, how could God create the creatures of the world? How can He control them, direct them, govern them? How can the human soul inform, vivify, and direct its own function? And when God and the soul can act in the physical order, why should the angel be incapable of action? But when God, the soul, and the angel, who occupies an intermediary rank between them, cannot do this, nothing exists of the natural religion and revelation, nothing of rational moral psychology, and again we fall into the mire of the most gross materialism: for then, God did not make the world, and the world does not manifest Him; God could not reveal anything of that which Christianity attributes to Him; the soul is a simple function of the brain, and the angel a mere imagination of this function. Such conclusions prove neatly the false structure on which they are founded.

However, we do not believe that the action of the devils or demons is not at all dependent on and under the government of divine Providence. Certainly it would be inconsistent with divine justice to allow these evil spirits unlimited liberty for disorder and violence. But restricted within certain limits, controlled and dammed by the infinite wisdom and goodness, their malice must and can only result in final good to man, except when the latter becomes, by his own fault, a deplorable victim of them. It is of faith that no man is tempted, attacked, above his strength, and the help of grace is never refused the one who sincerely desires it in order to escape sin and remain faithful to God. St. Augustine very justly compares the demon to those dogs who guarded the entrance of the Roman houses, and of which an ancient mosaic proclaimed to the visitor: "*Cave canem!*" (*be careful of the dog*). The demon, according to the Bishop of Hippo, is chained and he bites only the imprudent who go too near him. His furies only serve to the sanctification of the just.

Undoubtedly, the ignorance and superstition of the pagans in different epochs, and among diverse nations of antiquity, have attributed to the demons, of whom they had a false notion, a number of cruelties and sorceries in which they had no part. Certainly, in the Christian world, this ignorance and superstition did not entirely disappear, and we find traces thereof in the Middle Ages and even in modern times. But such fallacies are not the source of the simple and true teaching of the Church on the existence of the devil. The absurd exaggerations and the grotesque counterfeits cannot confound the truth nor besmirch it with mixture of their muddy floods. The Church deplores the excesses and the errors of those who misunderstand and poorly apply its teaching, but she cannot be held responsible for their lack of knowledge.

3. We know very well that the history of magic is replete with doubtful statements and exaggerated and misconstrued facts, but there are also many other magic feats indeed possible, which a sound philosophy admits, the reality of which a prudent criticism acknowledges, and the diabolical character of which a wise theology establishes. Theology, indeed, through the application of the principle of causality to the facts duly certified by the historic criticism, can establish them if they do not manifestly pass beyond the sphere of natural agencies, and if they are not evidently repugnant to a supernaturally good cause, to God, to His angels, or to His saints. When both conditions have been fulfilled, it is necessary to conclude on a diabolical action. When the doubt exists as to the intrinsic nature of the effect, it will exist equally as to the nature of the cause. Such is the doctrine officially adopted by the Church in the remarkable chapter, *de Exorcisandis*, and inserted under Title X of the Roman Ritual. Such is also the tenor of the doctrine contained in the Bible and tradition in regard to the relations of man with the demon, and as to a proper judgment in their connection.

Pontifical authority, in its dogmatic teaching, has never deviated from these principles and it cannot be held responsible for the forgetfulness or the abuses to which they have been subjected. It never denied that our temptations are often simply subjective, or that they cannot be explained by the physical and moral surrounding in which we live; but it could not be more liberal, for this would be a denial of the evidence itself, the possibility and the reality of the attacks and the diaboli-

cal violences, theoretically recognizable by certain marks, determined by theology, although practically often difficult to discern.

That sometimes pathological cases, poorly diagnosed, are confounded with diabolical possession, we are quite disposed to admit; but that there has been no real possession and that disease alone explains all that has been established as strange in the history of the mental aberrations and of the extraordinary phenomena of the intellectual, moral, physiological and physical order, it is impossible for sound reason to admit. This is especially what faith in the Biblical revelation will refuse to grant to the rationalistic interpretation of the facts in question. Disease alone cannot impart the perfect and immediate knowledge of a foreign language, of a science, before and afterwards unknown to the subject, of secret things with which the afflicted has no sensible relations, explainable by the nature of the sensorial acts. Neither the mental diseases, hysteria, nor the hypnotic state exclude the patient from the laws of the physical world, and do not confer upon him powers absolutely disproportionate to his potentiality.

Now the facts are there; related by the Gospels, by the Apostles, by the most intelligent, and by the most holy among the Fathers of the Church, and these facts are authenticated beyond question: St. Paulinus attests to having witnessed a possessed walking on the vault of a church, his head downwards; Sulpicius Severus saw a possessed raised in the air, his arms extended, at the approach of the relics of St. Martin; Fernel, physician of Henry II. of France, and the celebrated Protestant Ambrose Paré, mention a possessed who spoke Greek and Latin without having ever learned these two languages (see Bergier's *Dictionnaire de Théologie*, Art. *Démoniaques*). The *History of the Convulsionaries* of St. Medard, in the last century, reports no less extraordinary and notorious facts, which absolutely defy natural explanation. Their character appears to be clearly supernatural, but is certainly not divine; it is, therefore, diabolical.

We desire to say that we do not so consider all the spiritists, hypnotizers, mediums, somnambulists, and magnetizers. Their doings prove considerable ability, however often allied to fraud and purely natural phenomena. But when, in their extraordinary conditions, we meet with other phenomena that cannot be explained by natural causes, we are obliged to consider them effected by diabolical obsession and possession as witnessed in the earlier ages. Because we behold such phenomena, which the philosophic and scientific explanations of our contemporaries do not explain, is no argument against diabolical possession, but on the contrary, affirms it. It will be asserted, perhaps, that the method and principle of causality, whose usage we maintain, have no longer any scientific value; we answer that they have more than ever the guaranty of common sense, in virtue of which they have perfectly resisted the tests of modern criticism, and that we admit no kind of superstition or of credulity, nor the claims of a science without common sense and without philosophy, no more than a supernaturalism without control, nor a mysticism without discrimination. See POSSESSIONS (*Diabolical*).

Devolution.— Right of which the collation of a vacant benefice returns to the superior, in the case where the bishop has neglected to provide beforehand in a delay of six months.

Diaconium.—1. In the ancient basilicas, a room near the altar, where the deacons prepared the sacred vessels and ornaments, and where the priests dressed and undressed.—2. A room in the Greek churches corresponding to the sacristy of the Western church, usually on the south side of the bema.

Diana of the Ephesians or **Ephesian Artemis.**—An ancient Asiatic divinity whose worship was adopted by the Ionian Greeks. She was a personification of the fruitfulness of nature, and was quite distinct from the Greek goddess, though assimilated to her by the Ephesians from some resemblance of attributes. She was represented wearing a mural crown, and with many breasts, and having the lower part of her body cased, like a mummy, in a sheath bearing mystical figures.

Diatessaron.—A harmony of the four Gospels. The first work of this kind was that of Tatian (latter half of the second century), a Christian Apologist, but afterwards a Gnostic.

Didache. See APOSTLES (*Doctrine of the Twelve*).

Didon (HENRY).— A French priest and author; born at Thouvet, Isere, March 17,

1840; educated at Grenoble Seminary, and a disciple of Lacordaire; became a member of the Dominicans in 1862. Having visited Rome, he returned in 1868 and commenced preaching with great effect in Paris and other cities of France. In 1871 he delivered the funeral sermon at Nancy on Monseigneur Darboy. His first book was *Man According to Science and Faith*, and his first printed sermon, "What Is a Monk?" In consequence of some startling sermons in 1879, dealing with the Church and Society, he was sent into temporary seclusion in the monastery of Carbara, in Corsica. A subsequent visit to Germany and the Holy Land furnished him with themes for *The Germans*, in which he pointed out that theory and practice have nothing in common in the Fatherland; and for *La Vie de Jesus* (1891), opposing the views of Renan, which had an immense circulation and was translated into English.

Didymus the Blind (309–399).—Doctor of the Church of Alexandria, Greek Father, born at Alexandria. Didymus was a writer of eminence; but of his numerous writings only a few remain, of which his *Three Books on the Trinity*, a work on *The Holy Spirit*, which St. Jerome translated into Latin, and a treatise *Against the Manicheans* are the principal.

Dies Iræ.—The name generally given (from the opening words) to the famous mediæval hymn on the "Last Judgment." Its authorship is generally ascribed to the Franciscan, Thomas of Celano (died, 1255). At what time the Church adopted it, and made it a portion of the service of the Mass, cannot be ascertained with any exactness; but it must have been in any case before 1385. Several alterations were then made in the text; that, however, is believed to be the original which is engraved on a marble tablet in the Church of St. Francis at Mantua. It has been frequently translated into English.

Dimissorial.—A letter authorizing the bearer for ordination. It can be issued only by the bishop, or, under special circumstances, by the vicar-general. However, it may be given by the Pope to ordinands from any part of the world.

Diocese.—The name of a populated territory under the ecclesiastical government of a bishop, who is assisted by priests within his jurisdiction. It is divided and subdivided into parishes, stations, etc.

Diocletian.— Roman emperor (284), resigned (305) and refused to resume the scepter. The tenth persecution took place under his reign.

Diodorus of Tarsus. — Diodorus was born in the beginning of the fourth century at Antioch, and received his education at Athens. He was appointed bishop of Tarsus in Cilicia and took part in the General Council of Constantinople, A. D. 381. Died in the year 390. Of his many writings, apologetical, controversial, doctrinal, and exegetical, which he composed against the pagans, Jews, and the prevailing heresies of the age, only fragments have reached us.

Diognetus (*Letter to*).—The author of this *Letter* is unknown. Up to the seventeenth century St. Justin was thought to be the author of this remarkable, though long unnoticed *Letter*. However, it must be considered much older than the writings of St. Justin. For the author calls himself a disciple of the Apostles (c. 11), and represents Christianity as of quite recent appearance. Again, none of the older Fathers mention it among the works of St. Justin. The view, moreover, taken by the author of the epistle as to Judaism and Christianity, is wholly different from that of St. Justin. Finally, there is a great difference of style and language between the two. No book of Justin is written so logically, clearly, and elegantly as this epistle. With regard to the person of Diognetus, all we know is that he was a heathen of distinction, who was desirous of a closer acquaintance with the Christian religion.

In this important *Letter* the writer answers with great rhetorical skill and warmth the three following questions of Diognetus: 1. Why do Christians reject heathenism and Judaism? 2. What God do they adore, who love each other even unto the contempt of the world and death? 3. If the Christian religion be the true one, why did it not come sooner into the world?

Answer to the first question: Because the gods of the heathen are senseless images of wood, stone, and metal, and the entire Jewish religion consists of empty ceremonies, and contains, moreover, much that is unreasonable. To the second ques-

tion: The Christian religion is something supernatural, not like other religions invented by men, but revealed by God Himself, and for this reason it brings forth virtues unknown before. To the third question: It was, first of all, necessary that man should become convinced of his own spiritual poverty and helplessness, from which God alone could deliver him. This God did by sending His only begotten Son into the world, and giving Him up to death, in expiation, and to have a share in the true knowledge of God and in eternal salvation. Chapters xi. and xii. must be considered as a later addition, because they differ both in matter and form from the preceding ones.

This *Letter* is also highly important from a dogmatical point of view. It contains, among others, the following doctrinal truths: 1. That no man can, through his own endeavors, attain to the perfect knowledge of God, but only through the *Logos*. 2. That Christ is God's own and only begotten Son and incomprehensible *Logos*, and far above the angels. 3. That the Son of God became man in order to reveal to us the divine mysteries and to make satisfaction for our sins by His sacrificial death. 4. That justification, besides cleansing from sin, implies also interior sanctification. 5. That the Church alone possesses the doctrine of the Apostles.

Dionysius (ST.).—Pope from 259 to 269, born in Calabria. Successor to Sixtus II.; reorganized the ecclesiastical circumscription of Rome. F. Dec. 26.

Dionysius surnamed **Exiguus.**—A Roman abbot, was a Scythian by birth, and flourished under the Emperors Justin and Justinian in the sixth century. He is the reputed founder of the Christian era, also called Dionysian era, which has been in general use among Christian nations since the tenth century. He likewise laid the foundation of Canon Law by his collection of ecclesiastical canons. His collection comprises the so-called canons of the Apostles and of several Councils, and the decretal epistles of the Popes from Siricius, who succeeded Damasus (354) to Anastasius II., who succeeded Gelasius (496). His death occurred about 536.

Dionysius of Alexandria.—Born of a noble and wealthy pagan family at Alexandria. He was a pupil of Origen, who converted him to Christianity. He succeeded Heracles as chief of the Catechetical School in the year 231, and upon the death of the latter, in 248, as Bishop of Alexandria, which he continued to be until his death in 264. Under Decius he had been condemned to death, but was rescued by Christian peasants; in the reign of Valerian he was exiled from his see. With much success Dionysius defended the orthodox faith against the heresies of Sabellius, Paul of Samosata, and Nepos, an Egyptian bishop, and opposed with vigor the schism of Novatian.

Dionysius of Paris (ST.).—Martyr and first Bishop of Paris; lived in the second half of the third century. He is often confounded with Dionysius the Areopagite. By the persecution of the Christians under Septimus Severus, in which St. Irenæus suffered martyrdom in 202, the Church in Gaul had become terribly devastated. Hereupon Pope Fabian sent seven new missionaries (ecclesiastical historians generally call them bishops) to gather the scattered Faithful and found new Churches. St. Dionysius was one of these seven apostolic men and he founded upon an island in the Seine a bishopric. God had bestowed upon him the gift of miracles, and he converted many idolaters and finally built a Church. Our saint suffered martyrdom, it appears, under the Valerian persecution (some claim under that of Maximian Hercules). The legend says that St. Dionysius, after having been beheaded, carried his own head to the place where they then buried him. Later on a chapel was built over his tomb, and this was enlarged by St. Genovefa (469) into a church. F. Oct. 9.

Dionysius the Areopagite, who afterwards became the first Bishop of Athens, and who, in all probability, was the same that Pope Clement I. sent to Gaul, and was the first bishop of Lutetia (Paris). (Acts xvii. 15–34). What are known as the writings of Dionysius the Areopagite are not genuine, as they were written not earlier than the fourth or fifth century.

Dioscorus of Alexandria.—Patriarch of Alexandria, died in 454. Successor of St. Cyrillus, in 444, he adopted the heresies of Eutyches and raised a schism to which the Council of Chalcedon (451) put an end by deposing him.

Diptychs.—In the early Church, a register in which the monasteries and churches

inscribed the names of bishops, benefactors, and of the dead and living Faithful, of whom they made commemoration during divine service. There remains of this ancient custom in the canon of the Mass a *Memento* of the living and a *Memento* of the dead whom the priest secretly commemorates and for whose souls he more particularly wishes to pray.

Discalced (*without shoes; barefooted*).—A term applied to certain religious orders, whose members are barefooted.

Disciples of Christ or **Campbellites.**—An organization of Christians within the United States which in 1894 had nearly 5,000 ministers, 9,000 churches, and 800,000 communicants; founded about 1812 by seceders from the Presbyterian Church of western Pennsylvania, who determined to reject creeds and dogmas and to accept the Bible as their only rule, and of whom Thomas and Alexander Campbell were leaders. They have a congregational form of government, believe in immersion as the only true baptism, but administer the Lord's Supper every Sunday without inquiry as to whether those present have been immersed or not. They believe in the Holy Trinity, in the divine inspiration of the Holy Scriptures, in the moral depravity of the human race and its need of a new birth, in the Church of Christ as a divine institution, in the fulness and freeness of the Gospel to all who will embrace it, and in the everlasting punishment of the wicked.

Discipline (*Ecclesiastical*).—The ecclesiastical discipline has a rigorously obligatory character on account of the power given to the Church to establish laws. But it is founded not only upon a formal precept, it may also result from custom. There is a distinction between a particular discipline of a certain country and the universal discipline, which is founded upon Scripture, the apostolic traditions, the decisions of Councils and the general customs. The prescriptions founded on the divine ordinances are unchangeable, the others may be modified by legitimate authority.

Discipline (*Penitential*). See CATECHUMENATE.

Discipline of the Secret.—The primitive Christians, following the example of Christ and His Apostles (I. Cor. iii. 2), maintained a certain reserve in regard to the doctrines of Christianity. They kept from the pagans and catechumens the full knowledge of the sacred mysteries lest these mysteries might be exposed to ridicule and profanation. This practice, called the "Discipline of the Secret," was observed with special care in regard to the Holy Eucharist, which was represented in allegories, parables, and symbols. The early Fathers, speaking of this mystery, do so in the most careful manner, using such expressions as: "I shall be understood by the Faithful." "My meaning is clear to the initiated." This explains, in a certain sense, the evil reports of the pagans regarding the celebration of the Holy Eucharist, such as: "Drinking of blood," "Eating of the flesh of a child concealed in bread." Wrong as these reports were, they furnished an undeniable proof of the antiquity of the Holy Mass and of the faith in the Real Presence of our Lord under the form of bread. See CATECHUMENATE.

Dispensation.—Exemption, an act by which one dispenses a person from something. The Pope alone has the right to dispense from the general laws of the Church, and no bishop can do this, except by extraordinary faculties, if recourse to the Holy See will be impossible, and under condition to ask later on for the confirmation of the dispensation. The bishop can dispense, by ordinary right, in the cases provided by law, or in virtue of special powers received from the Pope and renewed every five years, or also in virtue of personal indults. Dispensation is granted either for the temporal jurisdiction of the Church, or for spiritual jurisdiction or for conscience. The papal dispensation for the temporal jurisdiction proceeds from the Dataria, and for spiritual jurisdiction from the Penitentiary. The dispensation of justice, *in forma judiciali*, requires an inquiry; the dispensation of grace, *in forma gratiosa*, requires only the truth of the facts, without inquiry. The general character of gratuity of dispensation must be understood in the sense that the one who grants it draws no personal benefit from it. But the expenses of the chancery, the *componendes* claimed in certain cases, or sums applied to the needs of pious institutions, are not contrary to gratuity. The *componendes* are proportionate to the state of the fortune of the applicant.

Dissenters.—Those who refuse to accept the authority or doctrines, or conform to the ritual or usages of an established Church; a nonconformist: specifically applied in England to those who, while they agree with the Church of England (the Episcopal) in many essential doctrines, differ from it on questions of Church government, relation to the State, and rites and ceremonies.

Ditheism.—Religious system in which is acknowledged two first principles: the principle of the good and that of evil. The religion of Zoroaster is a ditheism.

Divination (pretended art of foretelling the future).—The Romans believed in their augurs, the Greeks had faith in the Pythoness, the Chaldeans in their astrologers, the Middle Ages and half-civilized nations had recourse to sorcerers, modern times have their spiritualists, somnambulists, and soothsayers. The Church has condemned every species of divination. But she believes in prophecy as divine revelation proved by extraordinary signs and miracles, having for its object the salvation of men, serving as confirmation to religion, in all superior to the power of man and to the forces peculiar to his genius.

Divorce.—According to the ordinary usage of language, the term divorce signifies a dissolution of the marriage bond, which was raised by our Saviour to the dignity of a sacrament. The divorce is, therefore, very different from the separation of bed and board. In regard to the complete dissolution of the marriage bond, the Catholic doctrine distinguishes three periods, ruled by different laws:—

1. Before Moses, in virtue of the primordial right supernaturally established by God and conformable to the vow, if not to the formal prescriptions of natural law, marriage is absolutely indissoluble; divorce can be engaged in only against the Divine will; after-marriages are purely and simply adulteries and concubinages for the divorced party. Jesus Christ has declared: "From the beginning there was no divorce" (Matt. xi. 8); and God said in giving Eve as a spouse to Adam: "Man shall cleave to his wife and they shall be two in one flesh" (Gen. ii. 24). Therefore, concludes the Saviour, "what God hath joined together, let no man put asunder" (Matt. xix. 6).

2. The hard-heartedness of the Jews moved God to mitigate the primitive rigor of matrimonial legislation. Moses permits, in certain cases, the usage of the bill of repudiation and allows second nuptials. Evidently, this concession, without violating the strict natural law, tolerates, however, a lowering of the dignity of marriage, and a diminution of its prophetic signification in regard to the incarnation and the union of the Redeemer and of His Church. Also, Jesus Christ, without condemning the divorce of the past, constates that it does not correspond to the ideal which God had in view from the beginning; and He declares that He does not wish to preserve such an imperfection in mankind; that He has come to renew and elevate the marital vows to a higher perfection (Matt. xix. 4–8).

3. When the primitive marriage, although not a sacrament, was nevertheless indissoluble, how much more justly the Christian marriage, ranked among the sacraments and producing sanctifying grace, should be this in future! The teaching of Christ is absolute on this point: "Man shall cleave to his wife, and they shall be two in one flesh; God Himself has joined them, and let no man separate them; the man who marries another while his wife is living is an adulterer" (Mark x. 11, etc.; Luke xvi. 18; Matt. xix. 4, etc.; Cf. Rom. vii. 2, etc.; I. Cor. vii. 10, etc.).

In case of adultery, there may be a separation from bed and board, says our Saviour again (Matt. v. 31, etc.), but permission is not given to contract another marriage which would be only adultery. In vain do the Greek schismatic Church and the Protestant sects pretend that adultery is a legitimate cause for absolute divorce. The tradition of the Fathers and the practice of the Roman Church, mother and mistress of all the others, maintains indissolubility even in this case, although one of the texts of the Gospel, where there is question thereof (Matt. xix. 9), is very obscure on account of its extreme conciseness. The Council of Trent (Sess. xxiv. can. 7) has anathematized the contradictors of the Church on this point; and only a few years ago, the reigning sovereign Pontiff, Leo XIII., expounded, with great sublimity and energy, the unchangeable doctrine of the Holy See on this subject (Cf. Encycl. *Arcanum*).

The objections to this doctrine can be ranked under three principal heads, ac-

cording to the considerations of the natural, ecclesiastical, and divine right in the question of divorce.

1. They pretend that the indissolubility of marriage is in no way founded on the natural right; that the contrary is the case, when we consider the grievous moral and physical injuries which sometimes result from the perpetuation of the conjugal tie. That where the divorce is granted proves that the idea of liberty is better understood and more sincerely put into practice, while to hold marriage indissoluble, proves the predominance of tyrannical and barbarous theories in the people. Marriage has for its principal basis the consent of the parties to the contract; when this consent is revoked the matrimonial contract is dissolved. This engagement can be perpetual in the intention of the parties contracting, but not by juridical reality, because the individual liberty can never be alienated in an irrevocable manner by any agreement whatsoever. The people that admit the divorce are not less moral nor less prosperous than those who reject it. One can even affirm that the possibility to break the marriage becomes its safeguard. Mere separation of person and property is not sufficient to correct the great evils of an unhappy marriage, but, on the contrary, has a much worse influence on the public morals than the divorce itself.

2. They dispute that the divine teaching, soundly interpreted, is hostile to the divorce. Moses, or rather God Himself, had permitted it under the Old Law; but under the New Law Jesus Christ has admitted it expressly in the case of adultery (Matt. v. 32; ix. 9). St. Paul admits it in case that one of the parties, both previously unbelievers, becomes baptized (I. Cor. vii. 15).

3. As to the ecclesiastical right, that of the Orientals is clearly in favor of divorce for adultery; and the interpreters of the Scripture do not hesitate to support this legislation on the authority of Jesus Christ Himself. As to the Occidentals, they undoubtedly adopted another course, but not all of them, nor at all times, as is clearly proved: (*a*) From the contradictory decisions and practices of the Fathers and of the Councils. (*b*) The sentences of divorce pronounced by the Court of Rome itself. (*c*) The identity of the results of the ecclesiastical law, which forbids the divorce, but leaves to the spiritual authority the right to pronounce the nullity of marriage, and of the civil law which acknowledges and sanctifies with entire sincerity the power to divorce. (*d*) Consequently, and in fact, the contradiction which exists between the very severe doctrine of the Roman Court and its very indulgent practice in matters of dissolution of marriage. (*e*) The strange anomaly of a Church denunciating the concessions of the State in the matter, and nevertheless showing itself more lenient than the latter, at least in regard to the rich and powerful of this world. The final objection is, that if the conjugal indissolubility did ever find a particular strength in the religious belief of the sacrament of marriage and in the blessing of the priest, the secularization of family legislation and the institution of the civil marriage have supplanted this mystic unity and supernatural order.

We answer these diverse objections in order:—

1. We grant without hesitation that the natural right is not essentially and absolutely opposed to every divorce; the decisions of Moses and of St. Paul, above quoted, prove this. It is possible, indeed, that the consequences of the divorce, like the divorce itself, do not necessarily destroy completely the existence of the family and of the civil society, their rights, their interests, their most sacred weal. But when the natural right does not absolutely proscribe the divorce, it tolerates it only with great reluctance and in cases where the aggravation is extreme: the honor of conjugal society, the purity of the individual and general morals, the care and good example due to the children, the peace of the families and of the nations, are well maintained by the indissoluble marriage, and, as history proves, are never so greatly threatened as in countries where divorce has been freely practiced.

That the indissolubility of unhappy unions has disagreeable features and entails unfortunate conditions arising from the incompatibility of temperaments or interests, nobody denies; but the question is to know whether the superior interests of the religious and social order are not more grievously injured by the divorce than by the indissoluble marriage? Now, simple common sense and the history of all times answer with decided affirmation in favor of the latter. Morality deteriorates more and more under the influence of divorce; the delicacy of morals dis-

appears to make room to rudeness, to insensibility, to brutality; the calculating and negotiating spirit penetrates freely into the domestic hearth, and marriage becomes a simple contract of society, a mere matter of speculation.

The Catholic Church could never uphold it, and she will always contest this obnoxious custom.

As to the physicians and to the physiologists who uphold the divorce in the name of animalism, we oppose to them the rights and dignity of the soul, which must not be sacrificed to the flesh, and we challenge them to show that their principles do not lead directly to the justification of frequent and regular adultery, and to the replacing of all matrimonial legislation by a régime of prostitution and free love.

The divorce, indeed, is not, as pretended, a distinguishing sign of progress, of liberty, and independence; it is the result and the proof of the overflowing of evil instincts, of license granted to shameful passions. One can see this among the savage races and attribute to its baleful influence their state of moral and religious decline. But it played no part in the centuries of faith, of honor, and virtue; chivalry and divorce are contradictory terms; materialism and divorce attract and support each other. Now materialism is the enemy of liberty and the precursor of tyranny.

It is true that the contract of marriage is constituted by the free will of the engaging parties; but by a will which conforms itself to that of God and which forever pledges its liberty as to this point. When it refuses to do this and pretends to contract only for a time, it produces a compact which is no longer the sacred compact of marriage, but the shameless compact of concubinage. But can one thus alienate his liberty? Certainly, answers sound philosophy, in accord with Catholic theology and with revelation. This alienation is so useful to the family, to the spouses, to the children, to the entire society, that it should find grace in the eyes of utilitarianism itself.

When the nations, who practice the divorce, are also prosperous and sometimes even more flourishing than others, it is because the poison has not had time to produce its effects or because the practice has not become sufficiently general to reveal its dreadful effects on matrimonial welfare. Let it spread freely, let it enter into the whole social body, and then will become manifest the hideous corruptions of the Roman and Mohammedan decline. Besides, we must not conclude from the material prosperity on the moral prosperity, a thousand times more valuable; nor compare a people which admits divorce with a people monogamous, but unfaithful to other laws equally necessary. In order that this comparison may be a legitimate and logical one, we must take two peoples at times when both are observant of the moral law, and see whether the one which practices divorce will remain as virtuous as the one which does not. This test has not yet been made and appears even impossible, but a clear, impartial reasoning must admit that the free exchange of husbands and wives is not conducive to the sanctification of the family or to the purification of society. Is it not absurd to maintain that the power to divorce will contribute protection to the conjugal union? Could we not say equally well that the suppression of all penal sanction would subserve to the execution of all contracts?

We willingly grant that the mere separation of person and property is no remedy to all the inconveniencies of badly matched unions, especially since it imposes upon them the impossibility of forming new marriages, and that thus it is the occasion of disorders, adulteries, and scandalous concubinages. But the divorce itself, whatever may be done or said, certainly is the cause of great damage to the social peace, to the stability of the family, and to the education of the children. When it facilitates new unions, it does so only at the expense of the preceding unions,—only by means of the corruption and dissolution of which it is a perpetual provocation. It is, therefore, false to say that the consequences of divorce are less evil than those of separation.

2. God, it is true, through his agent Moses, permitted, or rather tolerated, divorce under the Old Law; but He sufficiently manifested His disapprobation of this infraction of the regulations of the primitive order. The condescension of the legislator toward morally weak generations, incapable of bearing entirely the burden of the law, does not compel Him to abandon forever His first commandments. He can, and even must, under certain circumstances, try to restore the superior level of moral perfection, in which He

had first placed his subjects; He can, and even must, according to the rules of wisdom, labor to surpass this level, in elevating more and more the conscience and conduct of His people. Jesus Christ, therefore, could again take up the perfection of the primordial idea of marriage, and no man can lawfully, to-day, argue against Him and His Church for the tolerance granted, during forty centuries, to mankind in its decline.

Besides, it is wrong to consider as uncertain and obscure the teaching of Jesus Christ on this important subject. In the famous passages invoked by the Protestants to convince us that He admitted the divorce in cases of adultery, He affirms: (1) That it is opposed to the practice tolerated by Moses (Matt. v. 31–32); (2) That whosoever puts away his wife, exposes her to lewdness (Ibid. 32); (3) That every man marrying a woman put away is an adulterer (Ibid.). He admits one exception, — the case of adultery; but He does not admit it, (*a*) neither in general thesis, for He would fall back into the practice of the ancients, which He wishes to reform; (*b*) nor to authorize second nuptials, for He states in an absolute manner that to unite with a discarded wife is adultery; (*c*) but solely to permit a simple repudiation, a separation of the persons. His teaching, indeed, is this: The definitive putting away or repudiation of the wife is forbidden, because this measure exposes her to disorder; if, however, she has fallen into disorder by her adultery, she loses her right to the home of her husband, who, in consequence, can discard her. The texts of St. Mark (x. 11–12) and of St. Luke (xvi. 18), reporting the doctrine of the Master without reservation in regard to adultery, permit no doubt of the foregoing interpretation. St. Paul, in his First Epistle to the Corinthians (vii. 10–11), is still more decided against the practice of divorce among Christians; it is, indeed, because their marriage has become a sacrament and has found in this supernatural consecration a restoration and unquestionable confirmation of its natural and primitive stability.

As to the pagan marriages, they had certainly the force and stability of the primitive marriage, but without that superaddition which the sacramental dignity, among Christians, grants to it. And when it happened that one of the married became converted to Christianity, and the other refused, not only to do likewise, but even to live in peace with him or her, without offending his or her God, and without grave danger to his or her soul, the converted party, in virtue of a privilege established or at least promulgated by St. Paul (I. Cor. vii. 15), could contract a new union with a person baptized, a Christian, and thus break the tie of the first marriage. But this privilege can in no manner be put into practice when there is question of invalidating sacramental marriage.

3. Of what consequence is it to the Roman doctrine that the Oriental heretics and schismatics, like the Protestants, and other adversaries of the Catholic Church, who admit adultery as cause for divorce, invoke the celebrated text of St. Matthew (xix. 9) before examined? Is it sufficient to weaken the Church's doctrine, shake her government, because some deny, contradict, and revolt against her? Then none of her dogmas, none of her precepts, would be unassailable, because there are none that have not been, at least, attacked. Besides the authority of the Catholic Church is not derived from a public opinion conformable to its decisions; but it comes from God Himself, wherein it finds its first and irrefragable authority.

Even in the West, we must admit, there has been more than once, in several countries, especially in epochs of ignorance or moral weakness, unfortunate retrogressions in handling this question of divorce. Through ignorance or through condescension to the often violent demands of the powerful, several writers, several prelates, even several particular councils, have sanctioned or permitted the divorce in case of adultery. But history proves that it was always against the will of the Apostolic See. The Pope never ceased to maintain the sacred indissolubility of the family, not as subservient to his own fancies or interests, but according to the laws and the rights which he received from God and the Apostles through tradition. Indeed, tradition grants to the Roman Pontiff the right to dissolve, under certain circumstances, the marriage contracted in right but not confirmed by fact: *matrimonium non consummatum*, and tradition grants the same Pontifical power to absolve from the solemn vows of profession made in a religious order. Let us remark, however, these are very peculiar cases and very rare, five or six perhaps,

per year, in the entire world. There are, it must again be admitted, cases of nullity which, duly established by ecclesiastical authority after very rigorous inquiry, lead to sentences of separation, not of *divorce*, because the marriage never did exist. These cases are equally rare. Is anyone authorized, we may ask all men of good faith, to state that the Church is practically more favorable to the divorce than the modern nations, which sanction many thousands of divorces every year, and for causes which are often frivolous and contemptible? Where is the contradiction between the teaching and the practice of the Church? When she reproaches the modern governments for establishing legislation favorable to the divorce, is this simply on account of jealousy, on account of arrogance, to exercise alone a power which she exclusively arrogated in times of barbarity? Is it not, on the contrary, because the Christian marriage, sacred and sacramental, can derive its essence only from the divine authority of her founder? Rich and poor in this respect are equal in her eyes; and it is an atrocious calumny to say that she permits the divorce to the one and refuses it to the other. To become convinced of these facts it is only necessary to consult a collection of decisions of the Sacred Congregation of the Council of Trent, or some review of the sentences promulgated by the Roman Court, for example, the *Acta Sanctæ Sedis*, in course of publication.

Modern infidelity may deny the reality of the religious and sacramental character of the Christian marriage; it may declare marriage secularized and laicized; it may destroy the belief of the people in its supernatural dignity: but these things will remain as they are; the marriage remains indissoluble, the divorce culpable, the spiritual authority alone competent to decide in questions of the conjugal tie.

The few failings which were noted, from 1803 to 1805, in some French officialties, especially in that of Paris, on the subject of the divorce of Napoleon I., have absolutely nothing to do with the matter. Rome never had anything to do with the second union of the emperor, and Pope Leo XIII., in his Encyclica *Arcanum* of Feb. 10th, 1880, affirms that Pius VII. most courageously resisted Napoleon who, exalted by his successes and by the grandeur of his empire, was deaf to the commands of the Pontiff; and Pius VII. himself, in 1813, writing to Josephine, Napoleon's first wife, says to her, in speaking of the emperor, "your husband."

Docetæ.— Heretics in the early Church. They denied the reality of the human form and nature of Jesus Christ, and consequently the mystery of His Incarnation. The Docetæ, or Phantasiasts, as they were also called, granted to Christ only a seeming body and maintained that His sufferings and death were only apparent.

Doctor. — The word doctor signifies primarily a *teacher*, especially one who has received public license to teach from some university; thus we have doctors of medicine, of law, and of theology. Originally no one was allowed to teach publicly until he had received the degree of doctor, and even now it is obligatory on the holders of certain positions in the Church to qualify themselves by obtaining the degree of Doctor of Theology or of Canon Law; but for the most part, the degree no longer has any special privileges. Some eminent teachers of the thirteenth and following centuries received complimentary epithets which have remained in use, and become a kind of proper name, although the special appropriateness is often obscure. The best known term of this kind is the name of "Angelic Doctor," applied to St. Thomas Aquinas. More loosely, the name of doctor has been applied to all teachers, without reference to academical qualification; but in a special sense it is given to certain servants of God who have joined eminent learning to remarkable sanctity, and on whose feasts the Church has sanctioned the use of a special Mass and Office. Four such, belonging to the Eastern Church, have been recognized,—Sts. Athanasius, Basil, Gregory of Nazianzum, and Chrysostom; and as many in the West,—Sts. Ambrose, Augustine, Jerome, and Gregory the Great. It is possible that the selection of this number was primarily the work of Christian artists, but it has been long sanctioned by the Church. The first increase in the number occurred in the sixteenth century, when the title was formally conferred by St. Pius V. upon the Dominican, St. Thomas Aquinas, and by Sixtus V. upon the Franciscan, St. Bonaventure — each Pope promoting his religious order.

Doctors of the Church, we call those men who have rendered eminent service

to ecclesiastical science. These are: Sts. Athanasius, Basil, Gregory of Nazianzum, Chrysostom, Ambrose, Augustine, Jerome, Gregory the Great, Leo the Great, Thomas Aquinas, Bonaventure, Bernard, Francis of Sales and Alphonse de Liguori.

Dogmas and Matters of Opinion. — A dogma is a point of doctrine, a proposition regarded as incontestable, especially in religion and philosophy. Every truth revealed by God, or Christ, or the Holy Ghost is, by that very fact, a divine or Christian dogma; when authoritatively proposed by the Apostles, it became an Apostolic Dogma; when fully promulgated by the Church, an Ecclesiastical Dogma. In the language of the Church, a dogma pure and simple is at the same time ecclesiastical, apostolic, and divine. But a merely Divine Dogma — that is, one revealed by God but not yet explicitly proposed by the Church — is called a Material (as opposed to a Formal) Dogma.

Dogmas may be classified according to their various subject-matters; their promulgation, and the different kinds of moral obligation to know them.

Dogmas may be divided in the same way as the contents of Revelation (which see) except that matters revealed *per accidens* are not properly dogmas. It is, however, a dogma that Holy Scripture, in the genuine text, contains undoubted truth throughout. And consequently the denial of matters revealed *per accidens* is a sin against faith, because it implies the assertion that Holy Scripture contains error. This principle accounts for the opposition to Galileo. The motions of the sun and the earth are not indeed matters of dogma, but the great astronomer's teaching was accompanied by — or at any rate involved — the assertion that Scripture was false in certain texts.

With regard to their promulgation by the Church, dogmas are divided into material and formal. Formal dogmas are subdivided into defined and undefined.

With regard to the obligation of knowing them, dogmas are to be believed either implicitly or explicitly. Again the necessity of knowing them is of two kinds: Necessity of means and necessity of precept; that is, the belief in some dogmas is a necessary condition of salvation, apart from any positive command of the Church, while the obligation to believe in others arises from her positive command. The former may be called fundamental, because they are most essential. We do not, however, admit the latitudinarian distinction between fundamental articles, that is, which must be believed, and nonfundamental articles which need not be believed. All Catholics are bound to accept, at least implicitly, every dogma proposed by the Church.

The *criteria*, or means of knowing Catholic truth, may be easily gathered from the principles already stated. They are nearly all set forth in the Brief, "*Tuas Libenter*," addressed by Pius IX. to the Archbishop of Munich.

The following are the *criteria* of a dogma of faith: Creeds or symbols of faith generally received; dogmatic definitions of the Popes or of ecumenical councils, and of particular councils solemnly ratified; the undoubtedly clear and indisputable sense of Holy Scripture in matters relating to faith and morals; the universal and constant teaching of the Apostolate, especially the public and permanent tradition of the Roman Church; universal practice, especially in liturgical matters, where it clearly supposes and professes a truth as undoubtedly revealed; the teaching of the Fathers when manifest and universal; the teaching of theologians when manifest and universal.

Between the doctrines expressly defined by the Church and those expressly condemned stand what may be called matters of opinion or free opinions. Freedom, however, like certainty, is of various degrees, especially in religious and moral matters. Where there is no distinct definition there may be reasons sufficient to give us moral certainty. To resist these is not, indeed, formal disobedience, but only rashness. Where there are no such reasons this censure is not incurred. It is not possible to determine exactly the boundaries of these two groups of free opinions; they shade off into each other, and range from absolute freedom to a morally certain obligation to believe. In this sphere of the approximative theology, as it may be styled, there are: (1) Doctrines which it is morally certain that the Church acknowledges as revealed; (2) theological doctrines which it is morally certain that the Church considers as belonging to the integrity of the faith, or as logically connected with revealed truth, and consequently the denial of which is approximate to theological error; (3)

doctrines neither revealed nor logically deducible from revealed truths, but useful, or even necessary, for safeguarding revelation. To deny these would be rash. See THEOLOGY.

Dolcino (FRA). See APOSTOLIANS.

Döllinger (JOHANN JOSEPH IGNAZ VON). —A German theologian; born at Bamberg, Bavaria, Feb. 28, 1799; died at Munich, Jan. 10, 1890. He was the son of Ignaz Döllinger, the celebrated atonomist and physiologist. He was ordained priest, and for a time was engaged in parochial duties, and in 1826 became professor of Church history and canon law in the University of Munich. In 1845 he entered the Bavarian Parliament, representing the University of Munich, and four years later voted in the Frankfort Diet for the separation of Church and State. In 1861 he advocated the abandonment by the papacy of its temporal power, and in 1870 opposed the action of Vatican Council in decreeing the infallibility of the Pope. April 17, 1871, he was excommunicated by the Archbishop of Munich. After this he became the leader of the "Old Catholic" movement and presided over its congress. He published *Kirche und Kirchen, Papstthum und Kirchenstaat* (1861), *Papstfabeln des Mittelalters* (1863), etc.

Dominic (ST.) and **Dominicans.** — St. Dominic (1170–1221), born at Calahorra, in old Castile, was distinguished in his early youth by piety and love of study. Having been ordained a priest, he went, in company with his bishop, to the south of France, where he witnessed the atrocities committed by the Albigenses. The sight of so many ruined souls moved him to devote his life to their conversion. It was then that our saint propagated the use of the holy Rosary, which was revealed to him in a vision by the Blessed Virgin. After spending ten years in this toilsome mission, St. Dominic, in 1215, founded a new order, the chief object of which was to furnish to the Church zealous preachers and missionaries for the instruction of the Faithful, and the conversion of the heretics. He selected the Rule of St. Augustine for the use of his order, adding certain statutes, which were borrowed chiefly from those of the Premonstratensians. The habit which he gave to his religious consisted of a white tunic and scapular, with a long black mantle, from which latter robe was derived their name, "Black Friars." Pope Honorius III., in 1216, approved the new society under the title of "Preaching Friars" (*Fratres Prædicatores*). The same Pontiff appointed Dominic "Master of the sacred Palace," which office is to this day held by a member of the order. Also St. Dominic founded an order for women to whom he gave the rule of the Friars, and a Tertiary Order for people living in the world. The order of St. Dominic has contributed to the Church, besides countless saints, three Popes, sixty cardinals, about a hundred and fifty archbishops, and upwards of eight hundred bishops. F. Aug. 4th.

The first foundation of the Dominican Order in the United States was made in 1807 at Springfield, Ky., by Father Fenwick, afterwards Bishop of Cincinnati. The Dominican Friars, in the United States, have houses in the States of Ohio, Kentucky, Tennessee, Illinois, California, District of Columbia, Maryland, Maine, New Jersey, New York, etc.

Dominica in Albis (*the Sunday of white garments*).—The first Sunday after Easter, so called because in the early Church those who had been baptized on Holy Saturday appeared for the last time on that day in their white baptismal robes.

Dominical or **Linteum Dominicale.**—The dominical was a linen cloth on which women formerly received the Blessed Eucharist, while the men received it in the bare hand. In the course of time the "Communion Cloth" was substituted for the dominical.

Dominical or **Sunday Letter.** — One of the seven letters, A, B, C, D, E, F, G, used in calendars to mark the Sundays throughout the year. The first seven days of the year being marked by the above letters in their order, the following seven, and all consecutive sets of seven days, to the end of the year, are similarly marked, except that in leap years the 24th and 25th of February receive the same letter; so that on whatever day the first Sunday of the year falls, the letter which marks it will mark all the other Sundays of the year, except in case of leap year, when, after February 24th, the dominical letter for the remainder of the year changes to the one preceding. (Many modern writers make the change of letter to occur after the end

of February, the 29th taking no letter.) After twenty-eight years the same letters return in their order. The use of the dominical letter is primarily to aid in determining the date of Easter; but it may be used, by calculation, for finding the day of the week on which a given date falls in any year, past or future.

Dominus Vobiscum. — These Latin words, signifying *the Lord be with you*, are found in several passages of the Old Testament and are the common salutation in the Mass and office. Booz said to the reapers: "The Lord be with you." And they answered him: "The Lord bless thee" (Ruth ii 4). Such, too, was the salutation of the angel Gabriel to the Blessed Virgin Mary (Luke i. 28). The response: "And with thy spirit," is furnished by the words of St. Paul to Timothy (II. Tim. iv. 22). In olden times when travelers met, they greeted thus one another in passing, a custom still kept up in some parts of Germany and Spain

Donation (*Pretended*) of Constantine. — A document, under the Pontificate of Sylvester (314–335), which purports to be the instrument of the donation, granted to the Bishop of Rome, besides certain marks and insignia of honor, such as the tiara, the lorum, and imperial robes, also the temporal sovereignty over Rome and the provinces, towns, and castles of all Italy. The document probably originated in France, in the ninth century, and was possibly intended for the Greeks, by whom the coronation of Charlemagne as emperor was ill received. The assertion that it was fabricated in the interest of the Papacy is without foundation. Up to the twelfth century, the document was never found to have been made use of in Rome, or referred to by the Popes, although its authenticity was then universally admitted. While the document is proved to be a forgery, yet, it is certain that Constantine bestowed large possessions on the bishops of Rome. The Roman See has never looked upon the apocryphal document as its strongest bulwark; the Popes place upon entirely different grounds the foundation of the papal prerogatives and the powers exercised by the Apostolic See.

Donatists. — Schismatics who spread the error of the Novatians on the invalidity of baptism administered by heretics, taught the invalidity of the sacraments conferred by unworthy priests, and maintained that the Church must reject the sinners from her communion. This schism, commenced in 311, and, combated by St. Augustine, disappeared in the first half of the fifth century.

Donus or **Domnus I.** (ST.). — Pope from 676 until 678. Born at Rome; obtained the revocation of the edict which declared the Archbishop of Ravenna independent of the jurisdiction of the Holy See. — *Donus* or *Domnus II.* Pope, some claim, from 974 to 975. But it is proved to-day that there never was a Pope Donus II.

Dor (*The Actual Tentura*). — Ancient city and harbor of Phenicia on the Mediterranean, about nine miles from Cæsarea (Jos. xii. 23), belonging to the Persians, Egyptians, Syrians, and Romans. A bishop of Dor assisted at the Council of Constantinople in 553.

Dositheus. — Head of a Samaritan sect spoken of by Origen, St. Epiphanius, St. Jerome, and other Fathers of the Church. His followers pushed the precept of keeping holy the Sabbath so far, as to remain in the place and posture in which this day surprised them. They also disapproved of second marriages.

Douay Bible. See BIBLE.

Dove. — In Christian art, the dove is employed as an emblem of the Holy Ghost, no doubt from the fact of this being the form in which the Spirit descended on our Lord at His baptism. The dove being used to symbolize purity, it is generally represented as white, with its beak and claws red, as they occur in nature. In the older pictures a golden nimbus surrounds the head, the nimbus being frequently divided by a cross, either red or black. In stained-glass windows we see the dove with seven stars, significative of the seven gifts of the Holy Spirit. Holding an olive branch, the dove is an emblem of peace. When seen issuing from the lips of dying saints and martyrs, it represents the human soul.

Doxology. — A Greek word which signifies an exclamation or prayer, in honor of the majesty of God, such as St. Paul uses at the close of his Epistles, and sometimes even in the middle of an argument (Rom. ix. 5). The "*Gloria in excelsis*" is called the great Doxology, and the "Glory be to the Father, and to the Son, and to the Holy Ghost," the small Doxology. See GLORIA IN EXCELSIS.

Dream. — Revery, idea, imagination of a sleeping person. The dream distinguishes itself from reveries, which leave nothing behind and appear to be a sort of whimsical imagination of the mind during the numbness of the senses. The dream, because it presents a whole, a co-ordained ensemble, approaches more the real. It is also often believed that the dream contains a truth and that it presents a prophetic meaning. We see in Holy Scripture, that on account of these circumstances which strike our mind, God did not disdain, in certain cases, to make use of the dream to make His will known to us. Jacob beheld in a dream the mysterious ladder rising unto heaven; in a dream God appeared to Moses and the prophets; the dream of the Pharao explained by Joseph, and that of Nabuchodonosor explained by Daniel are well known. However, if the dreams do not contain a divine element or a concealed truth, we are not permitted to attach any supernatural meaning to dreams.

Druids. — Ministers of religion among the Gauls. They were divided into three classes: the Priests, called *Ovates*, studied the phenomena of nature, healed the sick, foresaw the future, and inquired about the divine will by the flight of birds, the entrails and blood of victims; the Bardes, heroic and religious poets, depositaries of the national traditions, celebrated the memory of the brave fallen in battle, and distributed praise and blame; above these two corporations were the Druids properly speaking, the most elevated in genius.

Druses.—The name of a people of Syria, who dwelt on Libanon. It is claimed that they descended from the French, who followed Godfrey of Bouillion to the conquest of the Holy Land in 1099.

Drusilla.—Third daughter of Herod Agrippa (Acts xii.) and a woman of great personal beauty, who married the king of Emesa, but forsook him and married Felix, procurator of Judea, and was present at the hearing he gave to St. Paul at Cæsarea (Acts xxiv. 24). According to Josephus, she perished in the eruption of Vesuvius, in 79 A. D.

Du Bois (JOHN) (1764–1842). — American prelate; born in Paris, died in New York. Was ordained priest in 1787, and received his appointment of assistant at the great Church of St. Sulpice, Paris. The Revolution brought him to America, and he arrived at Norfolk, Virginia, in 1791. At Mount St. Mary's, Maryland, he opened a school, which soon developed into Mount St. Mary's College, of which he was long president. His college was also a theological seminary, where some of the greatest bishops and priests of the country were educated. He was appointed Bishop of New York in 1826, where he found but few churches and priests.

Duel (single combat). — Dueling is strictly forbidden by the Church; any one concerned in dueling becomes guilty of a grievous sin, and those playing the principal part become guilty of a double crime, by willingly exposing themselves to death, and by attempting to take the life of another. The duel is only considered permissible as preventing greater disaster, or as conducive to public welfare, as was the case when David fought Goliath (I. Ki. xvii. 50). The Church has forbidden dueling (also when the contest is not for life or death), and punishes with excommunication, not only the parties themselves, but also all accomplices, counselors, assistants, witnesses, and spectators, who by their presence approve and sanction it. He who perishes in a duel is likewise deprived of Christian burial.

Dulia. See WORSHIP.

Dungal. — Eminent Irish scholar, lived in the beginning of the ninth century. He was one of the most learned men of his time, was an excellent theologian, poet, and scholar. When Claudius, Bishop of Turin, openly attacked the use of holy images, Dungal came forward as a learned apologist in their behalf, in a work entitled *Responsa contra Perversas Claudii Sententias*, A. D. 827. His reply to Charlemagne on the two solar eclipses which happened in the year 810, proves the writer to have been well acquainted with all that the ancients had taught upon the subject. He was appointed chief teacher in the great school at Pavia by Lothaire II.

Dunkers. — Members of a sect of German-American Baptists, so named from their manner of baptism. Their proper name is "Brethren." Driven from Germany by persecution early in the eighteenth century, they took refuge in Pennsylvania, and thence extended their societies into neighboring states, and are especially found in Ohio. They condemn all war and litigation, acknowledge the authority of the

Bible, administer baptism by triple immersion, and only to adults, practice washing of feet before the Lord's Supper, use the kiss of peace, laying on of hands and anointing with oil, and observe a severe simplicity in dress and speech. They have bishops, elders, and teachers, and are commonly supposed to accept the doctrine of universal redemption.

Duns Scotus (JOHN) (1274–1308).— Scotch philosopher, the great light of the Franciscans. He was the glorious defender of the Immaculate Conception of the Blessed Virgin, a doctrine of which his Order was ever the champion. Although dying before his fortieth year, his works comprise twelve folio volumes. For his polemical acuteness, he was called the "Subtle Doctor" (*Doctor subtilis*). The "Scotists" regarded him as their leader in the disputations with the "Thomists."

Dunstan (ST.) (Archbishop of Canterbury).— Born in 924, in the county of Somerset, near the monastery of Glastonbury, where he was educated. He built a monastery of which he became the first abbot and founded five others in various places. Sent into exile by King Edwy, he was recalled by his successor Edgar, who named him Bishop of Worcester, and Archbishop of Canterbury in 961. F. May 19th.

Dupanloup (FELIX ANTOINE PHILIBERT).— Born at St. Felix, near Chambéry, France, Jan. 3d, 1802; died Oct. 11th, 1878. A French prelate. He was made Bishop of Orleans in 1849; was elected deputy to the National Assembly in 1871; and became a life senator in 1875. He was opposed to the dogma of the papal Infallibility, but finally accepted it.

Durandus of Saint-Pourçain.— French philosopher, born at Saint-Pourçain (Puy-de-Dôme), died in 1326. He entered at the Dominicans, and, after the year 1313, he lectured in Paris, where he was called the "Resolute Doctor" (*Doctor resolutissimus*), and subsequently became Bishop of Meaux. He died in 1333. Durandus acquired prominence by his advocacy of Nominalism. According to him, whatever has not determinate notes may indeed be an object of thought, but cannot be said to enjoy true being. In his principal work on the Sentences of the Lombard, he assails the extreme advocacy of the principles of Aristotle, then so universally accepted.

E

Eadmer or **Edmur.**— Benedictine monk and English writer of the twelfth century. Disciple, friend, then director, by order of Pope Urban II., of St. Anselm, Archbishop of Canterbury. Having been named Bishop of St. Andrew in Scotland, he soon renounced this dignity.

Easter (Hebr. *paschia*, *passage*).— Solemn feast celebrated every year by the Jews in memory of their going out of Egypt; it was the first of the five feasts of the Hebrews, and lasted seven days, beginning with the 14th of the month of Nisan. This feast was called *Pasch*, because, on the night which preceded the departure of the Hebrews from Egypt, the exterminating angel put to death the first born of the Egyptians, but passed and spared the houses of the Israelites, which were marked with the blood of the lamb immolated the evening before, and for this reason called *Paschal Lamb*. The manner in which this feast should be celebrated can be seen in Exodus (xii). As to the Christian Pasch, it was instituted by our Saviour Jesus Christ, when, at the Last Supper He held with His disciples, He gave to them, under the form of bread and wine, His Body to eat and His Blood to drink. This feast which ought to be celebrated in all sincerity, innocence, and truth (prefigured by the Jewish feast of the unleavened bread) has been kept every year with great solemnity. In the first centuries of the Church, there was great diversity of opinions and practices in the celebration of Easter; but the Council of Nice, held in 325, decided that Easter should be celebrated on the Sunday following the fourteenth day of the moon of March. Those who opposed this decree were looked upon as heretics and called *Quartodecimans*, that is, followers of the fourteenth day.

Easter (*Computation of*).—The Paschal feast was fixed, among the Jews, by a lunar calendar of which the twelve months did not quite reach the duration of a solar year; the intercalcation of a complemental month was to be made from time to time, rather according to the state of the season at the end of the twelfth month than according to well established astronomical rules. Easter fell in the full moon, called the 14th of Nisan. But when did the first month or month of Nisan commence? At the end of the twelfth month, or at the end of the thirteenth supplementary month? The Jews were in agreement in regulating this question; and, at the beginning, the Christians accepted their calculations. There were, however, many debates in regard to this subject, in the Church; first, because the Christians were divided about the question to-wit, until what point the new Easter should coincide, as rite and date, with the old one; then because they were not agreed about the manner to fix the month and the week when the feast should be celebrated. Of these conflicts, the following are the most famous: 1. The agitation which arose in the province of Asia, shortly after the middle of the second century, in regard to the subject of maintaining or abandoning the rite of the Paschal Lamb. 2. The conflict between the entire group of the Churches of Asia and those of the other parts of the Empire, as to the day of the week they should end the Paschal fast. The Asiatics ended it on the 14th of Nisan, the others on the Sunday after the 14th of Nisan. This divergence maintained itself until about the end of the second century, then it degenerated into a public quarrel, which ended in a defeat of the ancient Asiatic custom. The Asiatic Churches adopted the common custom, the dominical custom; the adherents of local custom, the *Quartodecimans*, organized themselves into a separate sect, which continued to exist until the fifth century. 3. The conflict between the computations of Antioch and of Alexandria, was solved by the Council of Nice in 325. At Antioch they celebrated the resurrection of Christ on the Sunday which followed the Jewish Pasch, without troubling themselves whether the Jews had correctly fixed the Pasch and the first month. At Alexandria, on the contrary, they reckoned the Paschal feast in a more direct manner and managed that it always fell after the equinox of spring time. The Alexandrians having gained their cause in the Council of Nice, the ancient custom of Antioch was no longer upheld except by small sects (*Audians*, *Protopaschites*), and all the Eastern Churches conformed themselves to the Paschal computations proposed by the Bishop of Alexandria. 4. The continually rising difficulties, in the fourth and fifth centuries, between the Alexandrian computation and that of Rome. These difficulties had their origin in certain diversities of calculation and custom. The calculation of the age of the moon, such as they practiced it at Rome, was founded upon imperfect cycles; it was often at variance with that of Alexandria, founded upon the cycle of nineteen years. On the other hand, the Romans did not admit that the Sunday of Easter could fall, in the lunar month, before the 16th of this month, whilst at Alexandria they could celebrate Easter since the 15th. Finally, they believed, at Rome, to possess a tradition according to which Easter could not be celebrated after the 21st of April. This limit was unknown at Alexandria, where they could celebrate Easter till the 25th of April. The conflicts raised as to these differences were mostly regulated in a friendly manner between the Pope and the Greek Church. They ended by disappearing when Rome adopted the Alexandrine computation under the form given by Dionysius the Small (525). 5. The divergence between the Paschal tables of Victorius of Aquitaine and Dionysius the Small. The first, drawn up at Rome in 457, was hardly ever used in this city; but it was adopted by the churches of Frankish Gaul, which upheld it until the Carolingian epoch. In difficult cases they found therein two solutions, two Paschal dates, that of the Alexandrians and that which resulted from the application of the ancient Roman rules. This duality caused many uncertainties. 6. The quarrel in regard to the British computation in the British Isles. The British Churches and, consequently, the Irish Churches, had preserved an old Paschal rule, in use at Rome about the beginning of the fourth century, according to which the Sunday of Easter could fall from the 14th to the 20th of Nisan. Rome having repeatedly modified her computation since the time when the Britains had borrowed it from them, the Roman missionaries of the seventh century found themselves at variance with

the native Churches as to the manner of reckoning the time of Easter. This difference gave rise to great quarrels. On both sides they claimed to follow apostolic traditions and the Celtic clergy did not refuse to make use of apocryphal books expressly composed to uphold their national custom.

Easter Communion.— The decisions of the Holy See, the provincial councils, the rituals, establish or suppose the obligation to communicate during Easter time, in the communicant's own parish, that is, parishes canonically erected. There are only a few such parishes in the United States. If a person belongs to such a parish, he cannot fully satisfy the precept of the Church, by communicating in a parish in which the recipient is a stranger, except he has the consent of the proper pastor, or of the bishop or of the sovereign Pontiff. However, although a parish may not be canonically erected, it is desirable that the Easter Communion should be received in the church of the parish to which we belong. The time appointed for the receiving of Easter communion, according to the general law of the Church, is from Palm Sunday to the first Sunday after Easter, inclusive. In the United States, however, the time appointed for Paschal communion, is the time between the first Sunday of Lent and Trinity Sunday.

Easter Confession.— All the Faithful who have attained a sufficient maturity to be capable of committing grievous sin are obliged to confess their sins at least once a year. According to custom, this precept is generally complied with during Easter time, as a preparation for holy communion, which is to be received within this space of time. The Fourth Council of the Lateran (1215) decreed as follows: "All the Faithful of both sexes shall, as soon as they have attained the years of discretion, sincerely confess all their sins in secret, at least once a year, to a duly authorized priest, and devoutly receive the sacrament of the Eucharist, at least during Easter time. Otherwise they shall be debarred from entering the Church during life, and from Christian burial after death." See CONFESSION.

Ebionites.— Heretics in the early Church. The teaching of the Ebionites was an odd mixture of Christianity and Judaism. They accepted only the "Gospel of the Hebrews," adhered to the Mosaic law, and condemned the Apostle St. Paul as an apostate from the Law. They, indeed, acknowledged Jesus Christ as the Messias, but denied His divinity. Concerning the birth of Christ they were divided. Some admitted His supernatural birth of a virgin; others held that Christ was only man and the son of Joseph and Mary.

Ecce Homo (*Behold the man*) — The Latin rendering in the Vulgate of the Greek words by which (John xix. 5) Pilate presented Jesus to the people, and which afterwards became the technical term applied to pictures of Christ as the suffering Saviour.

Ecclesiarch.— In the Greek Church, a Church officer who has charge of the church and its contents and summons the Faithful to divine service. This functionary lights the candles, and sees that all is done according to order. He corresponds somewhat to our sacristan.

Ecclesiastes (moral book of the Old Testament).— An exhortation of Solomon addressed to the whole Church (*Ekklesía*), and designed to demonstrate that in this world there is nothing abiding, true, or great, except to fear God and obey His commandments, so as to appear well before His judgment seat. Hence the oft-repeated exclamation: "Vanity of vanities and all is vanity. . . . Fear God and keep His commandments, for this is all man."

Ecclesiasticus (moral book of the Old Testament).— It was written by "Jesus, the son of Sirach," who was a citizen of Jerusalem, in the third century B. C., and in the time of Simon, the high-priest. The sacred author was remarkable for his piety. Wisdom is declared to consist in the fear of God, and in order to assist in the cultivation of this heavenly virtue, rules adapted to all conditions of life are set forth in the fullest and most impressive manner.

Eccleston (SAMUEL) (1801–1851).— American prelate; was born in Kent County, Maryland, of parents belonging to the Episcopal Church. Was ordained priest in 1825. President of St. Mary's College of Baltimore; and in 1834, coadjutor of Archbishop Whitfield of Baltimore, by whom he was consecrated on the 14th of

September. In little more than a month after the archbishop's death, Eccleston succeeded him as archbishop. When the revolutionary storms drove Pope Pius IX. from his sacred city, Archbishop Eccleston, in January, 1849, invited him to Baltimore to preside in the Seventh Provincial Council. It was the privilege of Archbishop Eccleston to preside in no less than five provincial councils as metropolitan of the Church in the United States.

Eck (JOHN) (1486–1543).— German theologian and controversialist, born at Eck, Suabia, professor and vice-chancellor at the University of Ingolstadt. Indefatigable adversary of Luther, as can be seen by his *Sermons*, his book *On the Primacy*, *Letters*, etc.

Eclectics.—A name given to certain ancient philosophers who selected from different systems what they saw fit and combined it into a system of their own. Their example was followed by the Neoplatonists of Alexandria, whose chief exponents were Plotinus, Porphyry, and Proclus.

Ecthesis.—The name given to a letter issued by the Emperor Heraclius in 638 to pacify the troubles occasioned by the Eutychian heresy; but as it did not meet with general favor and was condemned by Pope John IV., it was withdrawn by the Emperor Constans II.

Ecumenical. See COUNCILS.

Eden (Hebr. *a garden*).— The primitive home of our first parents (Gen. ii. 8), of uncertain or unknown locality; probably in the highlands of Armenia, or in the valley of the Euphrates. See PARADISE.

Edessa.—A very ancient city of Mesopotamia. Christianity was early introduced into it, and the city contained a large number of monasteries. It was the seat of Ephraem Syrus and his school. Here the famous portrait of Christ is said to have been painted by St. Luke and sent by the Saviour Himself, with a letter, to Abgar, king of Edessa. Was preserved at Edessa, they claim, till it was brought, in 944, to Constantinople, and thence to Rome. Neither the picture nor the letter appears to have any historical foundation.

Edmund (ST.).—English prelate; born at Abington, England; died in 1242. Professor in one of the colleges of Paris, and ordained priest; returned into England, preached the crusade by order of Pope Gregory IX., and was raised to the see of Canterbury. Edmund, of acknowledged piety and learning, manifested great zeal in remedying the many evils that were brooding over the Church in England. He urged King Henry III. to dismiss his foreign ministers, especially Peter des Roches. But the endeavors of the saint for reform met with much opposition. Finding his efforts without avail, he retired into France, where he died.

Edom. See ESAU.

Edrai (Hebr. *strong*). — 1. One of the two capitals of Basan, and afterwards in the limits of the lot of Manasses (Jos. xiii. 31). Its ruins cover a large space, and are now called Edhra. 2. A town of Nephtali, near Cades (Jos. xix. 37).

Education. — Process of developing the physical, intellectual, and moral faculties and the result of this process. Moral education, the most important of all, consists in training not only the sensibility, the heart (as we commonly express it), but also the will. Its object is to elevate the soul by imparting to it the consciousness of its dignity and beauty. For this end, education points out to the soul its resemblance to God, which has become the ideal of the Christian life. Instruction comes to the assistance of education. By instruction, the true, the good, the beautiful become better known and are more cherished; the more cherished, the more sought, and the soul elevates itself more and more toward this threefold form of the ideal, which finds its ineffable realization in God. But science is not virtue. The most learned man is not always the best educated. A simple knowledge of correct limit, which knows how to discern between good and evil, may be joined with an energetic will never to violate the moral law. The mere oral teaching of the Catholic catechism has endowed daily laborers with a strong morality, although very illiterate otherwise; while, on the contrary, the encyclopedic instruction, which pervades at present the schools of the smallest town, void of all moral education, only prepares the way for the return to barbarism. The Catholic Church is, according to a famous word, the "School of Respect," because it prolongs the education of the will by its general teaching,

which emanates each week from the pulpit, and by the intimate and constant direction which instructs each soul in the tribunal of Penance.

Edward the Confessor (1004–1066). — Anglo-Saxon king. To promote religion and the general welfare of his people was the principal care of this saintly monarch. His virtues and kingly qualities earned him popular respect, and long did the English cherish a grateful remembrance of his peaceful and happy reign. One of the last acts of Edward was the erection of Westminster Abbey. The surname of "Confessor" he obtained from Alexander III., by whom he was canonized in 1161. F. Oct. 13th.

Edward the Martyr (962–978). —King of the Anglo-Saxons. Succeeded in 975 to Edgar, his father, and was assassinated by order of Elfrida, his mother-in-law.

Eglon (Hebr. *calf*). — A king of Moab who held Israel in bondage eighteen years, having Jericho for his seat of government. He was slain by Aod, and his people west of the Jordan were destroyed (Judg. iii. 12–30).

Einsiedeln or **Maria Einsiedeln.** — City of Switzerland. Ancient Abbey of the Benedictines, founded in 946. Here is found a picture of the Blessed Virgin, which attracts every year, on September 14th, an immense number of pilgrims.

Ela (Hebr. *terebinth*). — 1. The valley in which David slew Goliath, now *Wady Sunt*, sixteen miles southwest from Jerusalem. 2. The son and successor of Baasa, king of Israel, 926 B. C., who, after a reign of two years, was assassinated by Zambri, one of his officers (III. Ki. xvi. 6–10).

Elam (Hebr. *highland*).—A region which took its name from a son of Sem, and corresponded to the Elymais of the Greek and Roman writers. It was a powerful monarchy in Abraham's day, and long retained its own princes, but finally became a province of Babylonia and afterwards of Persia.

Elath or **Ailath.** —An Edomite seaport, the modern Akiba, on the northern end of the Gulf of Akiba; an important place under Solomon (III. Ki. ix. 26–28); taken by the Assyrians (IV. Ki. xvi. 7–9).

Eleazar. — Name of several Old Testament personages: 1. Third son of Aaron, and his successor in the dignity of high-priest. He entered the Promised Land with Josue and was buried at Gabaat. 2. Son of Aminadab. Guard of the sacred ark when the latter was returned by the Philistines. 3. Brother of Judas the Machabee and surnamed *Abaron*, *Auran*, or *Avran*. Was crushed in a battle against Antiochus Eupator by the fall of an elephant which he had disemboweled believing it to be mounted by the king. 4. Old man of Jerusalem. Martyr under Antiochus Epiphanes. 5. High-priest, son of Onias I. and brother of Simon the Just. He sent to Ptolemy Philadelphus the seventy-two savants who made the version of the so-called Septuagint. 6. Son of the high-priest Ananias. Contributed towards the revolt which brought on the ruin of the Temple and of the Jewish nation.

Eleutheropolis. —An ancient city of Palestine, twenty miles east-northeast of Gaza, having very extensive ruins with massive vaults. It is identified with the village of Beit-Jibrin.

Eleutherus (St.). —Pope from 177 to 192. A Greek and deacon of Pope Anicetus. Under his Pontificate the sect of the Montanists arose. F. Oct. 9th.

Eleutherus (St.). — One of the companions of the apostolate of St. Dionysius the Areopagite and of his martyrdom. F. Oct. 9th.

Eleutherus (St.) (454–531). — Bishop of Tournai and martyr. Born at Tournai; disciple of St. Medard; was elevated to the episcopal see of his native city (486), which he regenerated almost entirely by the baptism of 11,000 pagans (Dec. 26th, 496). This beautiful day was consecrated by a solemn feast, which is still celebrated every year. F. Feb. 20th.

Elevation. —That part of the Mass, when the priest raises, successively, the consecrated host and chalice, in order that the Faithful may adore the body and blood of our Saviour. The elevation and adoration of the body and blood of Jesus Christ in the holy sacrifice of the Mass, are to be found in all the Oriental liturgies, whether Greek, Syriac, Egyptian, or Ethiopian, and are distinctly pointed out in the liturgies of St. James, St. Chrysostom, and St. Basil. Up to the eleventh century, the elevation did not take place until toward the end of the Canon of the Mass.

Eliachim or **Joachim.** — King of Juda (608–598 B. C.). Son of Josias, brother and successor of Joachaz. Placed on the throne by Nechao, King of Egypt, he gave himself up to impiety, and persecuted the prophet Jeremias. Dethroned by Nabuchodonosor, he was led away a prisoner to Babylon, and put to death three months afterwards.

Elias. — Prophet of great celebrity and holiness. Born at Thesbe about 900 B. C. He was carried to heaven in a fiery chariot, without having tasted death. His history, which is full of affecting incidents and very interesting, is contained in III. Ki. xvii.–xix. and IV. Ki. i. 2.

Eligius (ST.). —Apostle of the Frisians, inhabiting the northwestern coast of Germany (parts of Holland and Hanover). To their conversion and to the permanent establishment of Christianity, by the foundation of churches and monasteries, he devoted himself with unremitting energy till his death, in 568.

Elim (Hebr. *trees*). —The second station of Israel after crossing the Red Sea. It had twelve wells and seventy palm trees, and has been identified with Wady Charandel, forty miles southeast of Suez, where there are fountains, brooks, and palms.

Elipandus. —Archbishop of Toledo, schismatic, died in 799. He declared Jesus Christ to be only the adoptive son of God, whence the name of the sect *Adoptianism*, which did not survive its founder.

Eliseus. — A celebrated prophet, the successor, and after a manner, the pupil of Elias. His history, which is full of interest, is contained in I. Ki. ii.–ix. and xiii. 14–21.

Elishe (ELISÆUS). — Elishe, a disciple of St. Mesrop, was at one time secretary to St. Wardan, the commander of the Armenian army. Later on he retired into solitude, first to South Armenia, then to the shores of Lake Wan, in order to shun intercourse with men. Here he ended his days in 480. He wrote *The History of Wardan and the Armenian War*, in a patriotic and enthusiastic strain; also commentaries on Genesis, on the books of Josue and the Judges; an explanation of the *Pater Noster;* canons on the treatment of *energumens*, also *Words of Admonition to Hermits*, in which he depicts the sufferings and persecutions of the Church and ardently exhorts the Armenian monks to a virtuous life. The authenticity of the homilies ascribed to him is doubtful, in view of the great difference of style. Elishe's works are distinguished by the purity and elevation of his language, and, from a theological point of view, afford excellent testimony to the doctrines of the Trinity, Incarnation, duality of natures in Christ, the divine institution of the Church, the Primacy of Peter, the Eucharist, and similar dogmas.

Elizabeth (QUEEN) (1533–1603). — Daughter of Henry VIII. and Anne Boleyn, was, after the execution of her mother, declared illegitimate and incapable of reigning, but Henry in his will restored to her her rights. During the reign of Mary Tudor, her sister, she was implicated in the conspiracy of Thomas Wyat and condemned to close confinement in the Tower. She was twenty years old when the death of Mary called her to the throne. Being endowed with an energetic disposition for the management of affairs and great skill, she really possessed the qualifications of a ruler; but her character was otherwise cruel and tyrannical, her temper irritable, and she was possessed with an ambitious vanity and frivolous pretensions to beauty and talent. She surrounded herself with Protestant counselors and founded the Anglican Church by the Act of the Thirty-nine Articles (1562). She caused parliament to declare her queen by divine right, supreme governess of Church and State, and required, from the members of the clergy, an oath endorsing the spiritual supremacy of the crown. All the bishops, except the incumbent of Landaff, refused this oath; they were arrested and fourteen were replaced by Protestants. The inferior clergy was less courageous. When Mary Stuart crossed the Solway, Elizabeth led her to the Castle of Bolton, Yorkshire, pretending to arbitrate between the Scottish queen and her subjects. After a most unjust trial finally condemned her to death (1587). She completely outlawed the Catholics and exposed them to a continual risk of martyrdom. Communication with Rome, and obedience to the Papal authority, were declared high treason. "Recusancy," and attendance at Catholic worship were visited with the severest penalties. In 1584, laws proscribing the whole body of the Catholic clergy were rushed through parliament. All

Jesuits and priests were commanded, on pain of high treason, to leave the country within forty days; anyone harboring or concealing a priest was adjudged a felon and deserving of death. In 1593, laws were enacted which forbade Catholics to travel five miles from their homes; they were excluded from court parliament, and all offices of trust, and deprived of the right of franchise. Elizabeth, who had been the author of so much grief to others, was destined to close her life in sorrow and despair. She died March 23d, 1603.

Elizabeth (St.).—A Jewish woman, of the family of Aaron, wife of Zacharias, mother of St. John the Baptist, died about the year 3 A. D. She saluted the mother of the Redeemer by the words which form a part of the "*Hail Mary:*" "Thou art blessed among women and blessed is the fruit of thy womb." F. Nov. 5th.

Elizabeth (St.) (Queen of Hungary).—She was a daughter of a king of Hungary, and niece of St. Hedwige. Betrothed in infancy to Louis Landgrave of Thuringia, she was reared with the greatest care at her father's court. Not content with receiving numbers of the poor in her palace, and relieving all in distress, she built several hospitals, where she ministered to the sick, dressing the most repulsive sores with her own hands. Once, as she was carrying in the folds of her mantle some provisions for the poor, she met her husband returning from the chase. Astonished to see her bending under the weight of her burden, he opened the mantle which she kept folded closely together, and found in it nothing but beautiful red and white roses, although it was not the season for flowers. Bidding her pursue her way, he took one of the marvelous roses and kept it all his life. On her husband's death she was cruelly driven from her palace, and forced to wander through the streets with her little children, a victim of hunger and cold; but she welcomed all her sufferings, and continued to be the mother of the poor, converting many by her holy life. She died in 1231, at the age of twenty-four. F. Nov. 19th.

Elizabeth (St.) (1271–1326; Queen of Portugal).—She was a daughter of Pedro III. of Arragon, being named after her aunt, St. Elizabeth of Hungary. At twelve years of age she was given in marriage to Denis, king of Portugal, and from a holy child became a saintly wife. Her husband caused her much sorrow, both by his unfounded jealousy and by his infidelity to her. Her patience, and the wonderful charity with which she even cherished the children of her rivals, completely won the king from his evil ways, and he became a devoted husband and a truly Christian king. She built many charitable institutions and religious houses, among others a convent of Poor Clares. After her husband's death, she wished to enter this order; but being dissuaded by her people, she took the habit of the Third Order of St. Francis, and spent the rest of her life in redoubled austerities and almsgiving. F. July 8th.

Elkesaites.—The only Judaist-Gnostics, a branch of the Essenian Ebionites. A certain Elkai or Elkesai, who lived in the first century, is supposed to have been their founder. Their distinctive tenet was that the Spirit of God had become incarnate repeatedly—first in Adam, then successively in Enoch, Noe, Abraham, etc., and lately in Christ. They maintained the necessity of a second baptism and observed the ceremonial law of the Jews, but rejected all sacrifice, as also portions of the Old and New Testaments. Their vagaries are embodied in the Clementine Homilies, so called from having been attributed to Pope Clementine I., from whom the Elkesaites traced their pretended secret revelation.

Eloham.—Hebrew word which signifies any God, but mostly employed for the true God. The contents of the discourse makes its real meaning known in the different passages where it is used in the Bible.

Elohim (plural of the preceding word).—One of the names of God of frequent occurrence in the Hebrew text of the Old Testament. Biblical critics are not agreed as to the reason for the use of the plural form: some regard it as a covert suggestion of the Trinity; others as a plural of excellence; others as an indication of an earlier polytheistic belief; still others, as an embodiment of the Hebrew faith, that the powers represented by the gods of the heathen, were all included in one Divine Person.

Eloquence (*Sacred*).—Sacred eloquence comprises all the forms of preaching: the sermon, the homily, the conference, the funeral oration, the panegyric of saints,

and the religious conference. Sacred eloquence, which did not enter the functions of the pagan priesthood, arose with the Apostles. Generally, in the first centuries, only the bishops preached. Their discourses, ordinarily short, familiar allocutions like those of a father, aiming solely to explain the Scriptures to his children, are noble in their simplicity, apparently without art, division, or subtile reasoning, but always within the understanding of their audience. They have no verbosity, no exaggerated figures; but are always clear and full of affectionate regard. When the sacred orator touches the heart, or persuades the reason, it is especially by the grandeur of the truths he preaches, by the authority of his office and his pastoral holiness. The sermons of St. Augustine are the most simple of all his works, because he preached in a small city, to mariners and tradesmen. On the contrary, St. Ambrose, St. Cyprian, St. Leo,—preaching in larger cities,—spoke with more pomp and ornament. St. Gregory of Nazianzum and St. Chrysostom are, among the Fathers of the Church, those who carried the art and genius of eloquence to the highest degree. St. Chrysostom is a model for preachers. St. Leo preached with such an unction and elegance that sometimes he attained the eloquence of a Cicero. During the disintegration of the Roman empire, the Christian pulpit was without an imposing voice for a long time. In vain did Charlemagne recommend the translation and composition of homilies; uselessly did the Councils attempt to warm up the zeal of an ignorant clergy. In spite of all the efforts of Oddo of Cluny, of Odilon of Abdon, monk of St. Germain-des-Près, the art of oratory regained its supremacy only toward the end of the eleventh century. The renaissance was a rapid one; legions of preachers arose. Members of the secular clergy, religious, preachers of the Crusades, more or less inspired reformers and heresiarchs, impassioned the assemblies. Preaching had an astonishing influence on the ignorant, replete with faith and enthusiasm. Both the vernacular and Latin did good service to the preacher, accordingly as he spoke to the people, to laymen, clerics, monks, religious, or scholars. The most celebrated preachers of the twelfth century were: Mauritius of Sully, St. Bernard, Hugh of St. Victor, Raoul, Ardent, Isaac of Étoile, Adam of Perseigne; these men imbued preaching with as much elegance as authority. But their eloquence, generally embellished with rhetorical ornament, was deep and scholarly, and did not represent the popular preaching. In the thirteenth century, eloquence became more general. The sermons addressed to the Faithful were entirely delivered in the vernacular. The Latin was used only when clerics were addressed. But evidences of decay appear in the middle of that century. Popular orators became dialecticians; mechanical compositions that replaced the natural effusions of inspiration, or, through another abuse, the familiarity of the sermons became trivial. For his text, the preacher took some popular song, or the *Metamorphoses* of Ovid, and drew from them fantastic commentaries, or gave a rhythmic form to his discourse. There were, however, praiseworthy exceptions. The degradation of sacred eloquence became complete in the fourteenth century. Among the mass of manuscripts left to us, we find nothing that approached real eloquence. We have to wait for the storms of the fifteenth century to hear again the vibrant voice of the men of action. The political disasters of the reign of Charles VI. and the religious agitations in the West found an echo in the sermons of every preacher. The pulpit became a school of politics and controversy. Unfortunately, however, burlesque and triviality, which had invaded the province of oratory in the foregoing century, did not entirely disappear. The sermons of the preachers of the Middle Ages were also wanting in form, accuracy and precision. Most of the sermons of the sixteenth century, like those of the fifteenth, were replete with historical characterization, philosophical thoughts, poetic and fabulous quotations. The "great" Epaminondas, the "divine" Plato, the "ingenious" Homer, appear almost on every page. Mythological allusions are all-pervading. It was in the seventeenth century that Christian eloquence shone in its full glory. In that period, sacred eloquence attained its acme of perfection when the powerful voices of a Bossuet, Bourdaloue, Massillon, and Fléchier, were heard. The eighteenth century possessed no such orators. Our century has produced some great preachers; but we have no equals of Bossuet, Massillon, or Bourdaloue. See SERMON.

Emancipation (*Catholic*). See CATHOLIC.

Ember Days. — The ember days are the first Wednesday, Friday, and Saturday of each of the four seasons of the year, set apart as fast days by the Catholic Church. According to the testimony of Pope Leo, they originated in the time of the Apostles, who were inspired by the Holy Ghost to dedicate each season of the year to God by a few days of penance; or, as it were, to pay three days' interest, every three months, on the graces received from God. The Church always commanded the Faithful to fast at the beginning of each of the four seasons of the year, because it is at this time that she ordains the priests and other servants of the Church, which even the Apostles did with much prayer and fasting. Thus she desires that during the ember days Christians should fervently ask of God by prayer, fasting, and other good works, for worthy pastors and servants, on whom depends the welfare of the whole Christian flock; she also desires that in the spring ember days we should ask God's blessing for the fertility of the earth; in summer for the preservation of the fruits of the field; in autumn when the harvest is ripe, and in winter when it is sheltered, that we should offer to God, by fasting and prayer, a sacrifice of thanks, petitioning Him to assist us, that we may not use His gifts for our soul's detriment, but refer all praise to Him, the fountain of all good, and assist our neighbor according to our means.

Eminence. — A title given to cardinals by Urban VIII. Up to the period of his Pontificate, they had been styled most illustrious and most reverend.

Emmaus (Hebr. *Hot Springs*).—A village seven and one-half miles from Jerusalem, where our Lord revealed himself to two of His disciples on the afternoon of the day on which He rose from the dead. Its precise site is much disputed, but at present the most probable view puts it at Kubeibeh, a little town about seven miles northwest of Jerusalem.

Emmeran (ST.). — Apostle of Bavaria. He had been formerly a chorepiscopus of Poitiers. Having started from his home, in the year 652, with the purpose of preaching the Gospel to the Avari, the heathen inhabitants of Pannonia, he arrived, in the course of his journey, at Ratisbon, where the Duke Theodo was then residing. The duke besought the missionary, instead of proceeding further, to undertake the labor of instructing the inhabitants of Bavaria, some of whom had but lately embraced the faith, while others still refused to give up the errors of heathenism. After three years of unceasing toil, the holy bishop resolved upon making a pilgrimage to Rome; but before setting out, he made an effort to reclaim Ota, the daughter of the duke, from a life of shame. These kind offices brought upon himself the anger of her in whose behalf they were rendered. Ota represented to her brother, Landpert, that she had become pregnant by the bishop, and this information so incensed the young prince that he took a bloody vengeance upon the supposed author of his sister's shame. But, his innocence having been clearly established, his body was at once brought back to Ratisbon and placed in a monastery founded in his honor and bearing his name. F. Sept. 22d.

EMPERORS AND KINGS (Chronological Table of).

I. ROMAN EMPERORS.

First Century.

Augustus, died A. D.	14
Tiberius	14—37
Caligula	37—41
Claudius	41—54
Nero	54—68
Galba	68—69
Otho and Vitellius	69
Vespasian	69—79
Titus	79—81
Domitian	81—96
Nerva	96—98

Second Century.

Trajan	98—117
Hadrian	117—138
Antoninus Pius	138—161
Marcus Aurelius	161—180
Commodus	180—192
Pertinax	192—193

Third Century.

Septimius Severus	193—211
Caracalla	211—217
Macrinus	217—218
Heliogabalus	218—222
Alexander Severus	222—235
Maximin	235—238
Gordian	238—244
Philip	244—249
Decius	249—251

Gallus	251—253
Valerian	253—260
Gallienus	260—268
Claudius II	268—270
Aurelian	270—275
Tacitus	275—276
Probus	276—282
Carus	282—284

FOURTH CENTURY.

Diocletian	284—305
Maximian	285—305
Constantius Chlorus	305—306
Severus	305—307
Galerius	305—311
Maximin II	305—313
Constantine the Great	306—337
Maxentius	306—312
Licinius	307—324
Constantine II.	337—340
Constans	337—350
Constantius II.	337—361
Julian the Apostate	361—363
Jovian	363—364
Valentinian I	364—375
Valens	364—375
Gratian	375—383
Valentinian II.	375—392
Theodosius I. (the Great)	379—395

FIFTH CENTURY.

Honorius	395—423
Valentinian III.	423—455
Avitus	455—456
Majorian	457—461
Severus	461—467
Anthemius	467—472
Nepos	472—475
Romulus Augustulus (last Roman emperor)	475—476
Odoacer, King of Italy	476—493

SIXTH CENTURY.

Theodoric, the Ostrogoth, king of Italy	493—526
Dominion of the Ostrogoths in Italy under the successors of Theodoric	526—553
Italy, a province of the East-Roman Empire	553
Dominion of the Lombards in Italy	568—774

II. PRINCIPAL EMPERORS OF THE EAST-ROMAN EMPIRE.

Arcadius	395—408
Theodosius II.	408—450
Marcian	450—457
Leo I.	457—474
Zeno	474—491
Anastasius I	491—518
Justin I.	518—527
Justinian I.	527—565
Justin II.	565—578
Mauritius	582—602
Phocas	602—610
Heraclius	610—641
Constans II.	641—668
Constantine IV. (Pogonatus)	668—685
Justinian II.	685—711
Philipicus	711—713
Anastasius II.	713—716
Leo III. (the Isaurian)	718—741
Constantine V. (Copronymus)	741—775
Leo IV.	775—780
Constantine VI.	780—797
Empress Irene	797—802
Michael I.	811—813
Leo V. (the Armenian)	813—820
Michael II. (Balbus)	820—829
Theophilus	829—842
Basil I. (the Macedonian)	867—886
Leo VI. (the Philosopher)	886—911
Constantine VII. (Porphyrogenitus)	911—959
Isaac Comnenus	1057—1059
Baldwin of Flanders (first Latin emperor)	1204—1206
Michael VIII. (Palæologus. The Greek empire restored)	1261—1282
Constantine XI. (the last of the East-Roman emperors)	1448—1453

III. EMPERORS AND KINGS OF GERMANY.

NINTH CENTURY.

Charlemagne (Charles I. the Great)*	800—814
Louis I. (the Mild)	814—840
Lothaire I.	840—855
Louis II. (the German)	855—875
Charles II. (the Bald)	875—877
Charles III. (the Fat)	877—887
Arnulf	896—899

TENTH CENTURY.

Louis III. (the Child)	900—911
Conrad I.	911—918
Henry I.	919—936
Otho I. (the Great)	936—973
Otho II.	973—983

*The *Holy Roman Empire* under Charlemagne included all Germany and France, the greater part of Italy, and Northern Spain.

ELEVENTH CENTURY.

Otho III. ..... 983—1002
Henry II. (the Saint) ..... 1002—1024
Conrad II. ..... 1024—1039
Henry III. ..... 1039—1056
Henry IV. ..... 1056—1106

TWELFTH CENTURY.

Henry V. ..... 1106—1125
Lothaire II. ..... 1125—1137
Conrad III. ..... 1137—1152
Frederick I. (Barbarossa) ..... 1152—1190
Henry VI. ..... 1190—1197

THIRTEENTH CENTURY.

Philip of Swabia* ..... 1198—1208
Otho IV. ..... 1198—1215
Frederick II. ..... 1215—1250
Conrad IV. ..... 1250—1254
Interregnum ..... 1254—1273
Rudolph of Hapsburg ..... 1273—1291
Adolph of Nassau ..... 1292—1298
Albert I. ..... 1298—1308

FOURTEENTH CENTURY.

Henry VII. ..... 1308—1313
Louis of Bavaria ..... 1313—1347
Frederick of Austria ..... 1314—1330
Charles IV ..... 1347—1378
Wenceslaus ..... 1378—1400

FIFTEENTH CENTURY.

Rupert ..... 1400—1410
Sigismund ..... 1410—1437
Albert II. ..... 1438—1439
Frederick III. ..... 1439—1493
Maximilian I. ..... 1493—1519

SIXTEENTH CENTURY.

Charles V. ..... 1519—1556
Ferdinand I. ..... 1556—1564
Maximilian II. ..... 1564—1576
Rudolph II. ..... 1576—1612

SEVENTEENTH CENTURY.

Matthias ..... 1612—1619
Ferdinand II. ..... 1619—1637
Ferdinand III. ..... 1637—1657
Leopold I. ..... 1657—1705

EIGHTEENTH CENTURY.

Joseph I. ..... 1705—1711
Charles VI. ..... 1711—1740
Maria Theresa and her consort Francis I. ..... 1740—1780
Joseph II. ..... 1780—1790
Leopold II. ..... 1790—1792
Francis II. ..... 1792—1806

* Philip and Otho were elected by rival parties.

IV. EMPERORS OF AUSTRIA.

Francis (II) I. ..... 1806—1835
Ferdinand I. ..... 1835—1848
Francis Joseph I. 1848

V. KINGS OF PRUSSIA.†

Frederick I. ..... 1701—1713
Frederick William I. ..... 1713—1740
Frederick II. ..... 1740—1786
Frederick William II. ..... 1786—1797
Frederick William III. ..... 1797—1840
Frederick William IV. ..... 1840—1861
William I. ..... 1861—1888
Frederick III. 1888
William II. 1888

VI. KINGS OF FRANCE.

CARLOVINGIAN DYNASTY.

Charles II. (the Bald) ..... 843—877
Louis II. (the Stammerer) ..... 877—879
Louis III. ..... 879—882
Carloman ..... 879—884
Charles the Fat, of Germany ..... 884—887
Charles III. (the Simple) ..... 893—923
Louis IV. (d'Outre-mer) ..... 936—954
Lothaire ..... 954—986
Louis V. (the Idle) ..... 986—987

CAPETIAN DYNASTY.

Hugh Capet ..... 987— 996
Robert (the Pious) ..... 996—1031
Henry I. ..... 1031—1060
Philip I. ..... 1060—1108
Louis VI. (the Fat) ..... 1108—1137
Louis VII. ..... 1137—1180
Philip II. Augustus ..... 1180—1223
Louis VIII. ..... 1223—1226
Louis IX. (St. Louis) ..... 1226—1270
Philip III. (the Bold) ..... 1270—1285
Philip IV. (the Fair) ..... 1285—1314
Louis X. ..... 1314—1316
Philip V. (the Long) ..... 1316—1322
Charles IV. (the Fair) ..... 1322—1328

HOUSE OF VALOIS.

Philip VI. (of Valois) ..... 1328—1350
John II. (the Good) ..... 1350—1364

† Since 1871 hereditary emperors of the new German Empire.

Charles V. (the Wise).....1364—1380
Charles VI.....1380—1422
Charles VII. (the Victorius)...1422—1461
Louis XI.....1461—1483
Charles VIII.....1483—1498
Louis XII.....1498—1515
Francis I.....1515—1547
Henry II.....1547—1559
Francis II.....1559—1560
Charles IX.....1560—1574
Henry III.....1574—1589

HOUSE OF BOURBON.

Henry IV.....1589—1610
Louis XIII.....1610—1643
Louis XIV.....1643—1715
Louis XV.....1715—1774
Louis XVI.....1774—1792
First republic.....1792—1799
The Consular government.....1799—1804
First empire under Napoleon I.1804—1814
Louis XVII.....1814—1824
Charles X.....1824—1830
Louis Philip.....1830—1848
Second republic.....1848—1852
Second empire under Napoleon III.....1852—1870
Third republic.....1870

VII. KINGS AND QUEENS OF ENGLAND.

SAXONS AND DANES.

Egbert, 1st king of all England. 827— 836
Ethelwulf..... 837— 858
Ethelbald..... 858— 860
Ethelbert..... 860— 866
Ethelred I..... 866— 871
Alfred (the Great)..... 871— 901
Edward (the Elder)..... 901— 925
Athelstan..... 925— 940
Edmund (the Elder)..... 940— 946
Edred..... 946— 955
Edwy..... 955— 958
Edgar..... 958— 975
(St. Edward (the Martyr)..... 975— 979
Ethelred II..... 979—1016
Edmund Ironside.....1016
Canute.....1017—1035
Harold I.....1035—1040
Hardicanute.....1040—1042
(St. Edward (the Confessor)...1042—1066
Harold II.....1066

HOUSE OF NORMANDY.

William I. (the Conqueror)....1066—1087
William II. (the Red).....1087—1100
Henry I.....1100—1135
Stephen.....1135—1154

HOUSE OF PLANTAGENET.

Henry II.....1154—1189
Richard I.....1189—1199
John (Lackland).....1199—1216
Henry III.....1216—1272
Edward I.....1272—1307
Edward II.....1307—1327
Edward III.....1327—1377
Richard II.....1377—1399

HOUSE OF LANCASTER.

Henry IV. of Lancaster.....1399—1413
Henry V.....1413—1422
Henry VI.....1422—1461

HOUSE OF YORK.

Edward IV. of York.....1461—1483
Edward V.....1483
Richard III.....1483—1485

HOUSE OF TUDOR.

Henry VII., Tudor.....1485—1509
Henry VIII.....1509—1547
Edward VI.....1547—1553
Queen Mary.....1533—1558
Queen Elizabeth.....1558—1603

HOUSE OF STUART.

James I.....1603—1625
Charles I.....1625—1649
The Commonwealth under Cromwell and his son.....1649—1659
Charles II.....1660—1685
James II.*.....1685—1688
William III. of Orange.....1689—1702
Queen Anne.....1702—1714

HOUSE OF HANOVER.

George I. of Hanover.....1714—1727
George II.....1727—1760
George III.....1760—1820
George IV.....1820—1830
Willlam IV.....1830—1837
Queen Victoria.....1837

---

* *Stuart Family.* James II. was married twice.

His first wife, Anna Hyde, 1671 { Mary, wife of William III., 1674. Anne, afterwards queen of England, 1714.

His second wife, Mary of Modena. { James (III.) Edward, known as the Old Pretender, 1766. His wife Clementina, granddaughter of King John Sobieski of Poland.

James (III.) Edward, the Old Pretender and his wife Clementina of Poland. { Charles Edward, known as the Young Pretender, 1788. Henry IX. Duke of York, died a cardinal in 1807. With him the male line of the Stuarts became extinct.

VIII. PRINCIPAL RULERS OF SPAIN.

VISIGOTHS.

Foundation of the Visigothic Monarchy by Wallia	415—419
Theodorich	419—451
Eurich	466—484
Leovigild	569—586
Reccared I.	586—601
Roderich	709—711

MOORS.

Moorish dominion established	711
Caliphate of Cordova	756—1087

CHRISTIAN STATES.

1. Kingdom of Asturias, founded by Pelagius	725— 737
Alfonso I. the Catholic	739— 757
Alfonso II. the Chaste	791— 824
2. Marca Hispanica, conquered by Charlemagne	778
3. Kingdom of Navarre, founded about	860
4. Kingdom of Leon, founded about	910
5. Kingdom of Aragon, founded about	1035
6. Kingdom of Castile, founded about	1037
Castile and Aragon united	1479
Conquest of Granada	1492
Isabella of Castile died	1504
Ferdinand V., the Catholic of Aragon, died	1516

HOUSE OF HAPSBURG.

Charles I., of Hapsburg (Charles V. as emperor)	1516—1556
Philip II.	1556—1598
Philip III.	1598—1621
Philip IV.	1621—1665
Charles II.	1665—1700

HOUSE OF BOURBON.

Philip V. of Bourbon	1701—1746
Ferdinand VI.	1746—1759
Charles III.	1759—1788
Charles IV.	1788—1808
Joseph Bonaparte	1808—1813
Ferdinand VII.	1814—1833
Regent Christina	1833—1840
Regent Espartero	1841—1843
Isabella II.	1843—1868
Regent Serrano	1869—1870
Amadeus of Sardinia	1870—1873
Republic	1873—1874
Alfonso XII.	1874—1885
Regent Maria Christina of Austria	1885

Empire (*The Holy Roman*).—See CHARLEMAGNE.

Empiricism.—Philosophical doctrine which allows nothing to be true but what is given by experience, and rejects all *a priori* knowledge. It sprung out of the system of Heraclitus, which Plato refuted. Its modern founder was Locke, who made experience comprehend both sensation and reflection. Condillac and other French writers pushed this to the extreme, rejecting reflection. Hence has been developed what has justly been called the Sensualistic Philosophy, which is alike untrue and pernicious. See SENSUALISM.

Ems (*Congress of*).—A Congress held in August, 1786, between the representatives of the Archbishops Emmeric Joseph of Mentz, Clemens Wenceslaus of Treves, and Maximilian Frederick of Cologne, which produced the so-called Ems Punctuation, in which certain restrictions were laid upon the power of the Pope in the dioceses, and especially the abolition of nuncio in Germany was demanded. The Isidorian decretals also were declared a forgery.

Emser (JEROME) (1477–1527).—German Catholic theologian, born at Ulm. Emser, aulic chaplain and secretary to Duke George of Saxony, was an eminent scholar, well versed in the ancient and Oriental languages. He was present at the Leipzig discussion, between Eck and Luther, and from that time opposed, in union with Dr. Eck, the increasing influence of Luther, who on that account vilified him in his wonted vulgar style. In reply to Luther's abusive charges he published a series of pamphlets; he also translated the work of Henry VIII. of England, against the Wittenberg "Reformer." Also, to counteract Luther's translation of the Bible, Emser assisted in publishing a new German version of the Scriptures, and exposed the systematic corruption of the Scripture text by Luther, whose translation of the New Testament he proved to contain no less than 1,400 errors and forgeries. Luther retaliated with his usual coarse epithets, saying that "popish asses were not able to appre-

ciate his labors," and calling Emser "a wild ass, a blockhead, a basilisk, and pupil of Satan."

Encratites. — Heretics of the second century, who are said by Theodoret to have been followers of Tatian, a disciple of Justin Martyr. Called thus, because they abstained from wine and meats and used only water for the Holy Eucharist.

Encyclical. — A circular letter addressed by the Pope to all the bishops in communion with him, in which he condemns prevalent errors, and informs them of the attitude of the different peoples in their countries toward the Church. The letter also contains suggestions relating to educational matters, and explanations of the difficulties with which the Church has to contend in particular countries, as well as the means that should be employed by Catholics to aid the Church toward the fulfillment of her divine mission.

Encyclion. — An edict of the Emperor Basilicus (475–477), in which he denounced the Dogmatic Epistle of Pope Leo I. and the Council of Chalcedon (451).

Endor. — A city of Manasses, placed by Eusebius four miles south of Tabor, near Nain, on the way to Scythopolis. Here the pythoness lived whom Saul consulted (III. Ki. xxviii. 7, etc.).

Energumens. — Name given in the early Church to those who were held as being possessed. They were placed under the care of the Exorcist who, by the laying on of hands, had the power of expelling the evil spirit. See POSSESSIONS.

Engadi (Hebr. *spring of the goat*). — A place abounding in caverns, situated on the western shore of the Dead Sea, 26 miles southeast of Jerusalem: the modern Ain-Jidy. In the desert of Engadi David hid from Saul.

England (*Evangelization of*). — It cannot be ascertained, when or by whom Christianity was first preached in Britain. Some writers ascribe it to St. Peter, while Anglican writers (hoping to show that the introduction of Christianity into England was independent of the See of Rome!) claim that St. Paul, the Apostle, planted the Church in Britain. Both conjectures are totally unsupported by any proof. There is no evidence, whatsoever, to show that St. Paul ever preached in Britain. The testimonies of the early writers,—St. Clement, Eusebius, St. Jerome, and Theodoret,—who are quoted in support of the Anglican claim, are wholly ambiguous and unsatisfactory. It is certain, however, that there were Christians in Britain at a very early period. Tertullian and Origen refer to the early triumph of the Church among the tribes of Britain as a well-known fact. Of the Romans who, since the subjugation of the island under Claudius, came to Britain, and of the Britains who were induced to visit Rome, some, no doubt, were Christians or were made acquainted at Rome with the Christian religion. The two celebrated ladies who became Christians at Rome in the time of the Apostles,—Claudia, the wife of the senator Pudens, and Pomponia Græcina, the wife of Aulus Plautius, the first general who made any permanent conquest in the island,—are believed to have been Britains. We are assured by English historians that Helena, the saintly mother of Constantine the Great, was also a native of Britain. About the year 182, at the request of a British chieftain named Lucius, Pope Eleutherius sent Fugatius and Damianus to Britain, by whom Lucius and great numbers of the Britains were converted to the faith. A regular hierarchy had already been established in Britain before the close of the third century; for three British bishops, Eborius of York, Restitutus of London, and Adelphius of Lincoln, attended the Council of Arles, 314. The persecution of Diocletian also reached the faithful of remote Britain, and St. Alban, who suffered, A. D. 303, is called the protomartyr of England. When the heresy of Pelagius, himself a British monk, began to disturb the faithful of Britain, Pope Celestine I. (429), sent St. Germanus of Auxerre (died in 448), and St. Lupus of Troyes (died in 479), to Britain to silence the heretics. Their mission proved most successful in exterminating Pelagianism.

However, the honor of bringing the heathen Anglo-Saxons to the fold of Christ is due to Pope Gregory the Great, who, in 596, sent thirty-nine Benedictines under the guidance of the holy Abbot Augustine to undertake the conversion of the Anglo-Saxons in Britain. See AUGUSTINE.

England (JOHN) (1786–1842). — American prelate; was born in Cork, Ireland; died at Charleston. Dr. England was one

of the greatest of American bishops. Was ordained in 1808 and soon after he was placed at the head of the St. Mary's Theological Seminary at Cork. When the diocese of Charleston was established, Dr. England was selected for the mitre, and was consecrated on the 21st of September, 1820. The diocese committed to Dr. England's charge involved great exertion and labor, from which he never shrunk, but he was alive to the wants of the Church in the whole republic. He founded and conducted the "United States Catholic Miscellany." Dr. England's articles were read and copied in all parts of the country, producing incalculable good. The writings of Bishop England form six volumes and are highly prized in the libraries of the clergy. A selection of the most remarkable writings of Bishop England, edited by Hugh P. McElrone, was published at Baltimore in 1884.

England (*Protestantism in*). See ANGLICANISM, HENRY VIII., and ELIZABETH.

England (*Statistics of the Church in*) in 1897.

DIOCESES	Archbishops	Bishops	Religious Priests	Secular Priests	Total Clergy	Catholic Population
Westminster (archdiocese)	1	..	112	278	390	200,000
Birmingham	..	1	69	162	231	.....
Clifton	..	1	62	43	105	.....
Hexham and Newcastle	..	1	34	140	174	.....
Leeds	..	1	20	96	116	.....
Liverpool	..	1	107	257	364	.....
Middlesbrough	..	1	22	57	79	45,000
Newport and Menevia	..	1	23	37	60	41,400
Northampton	..	1	11	50	61	9,990
Nottingham	..	1	40	76	116	25,000
Plymouth	..	1	46	52	98	11,000
Portsmouth	..	1	47	59	106	.....
Salford	..	1	61	191	252	223,676
Shrewsbury	..	1	12	63	75	.....
Southwark	..	1	150	175	325	.....
Vicariate Apostolic of Wales	..	1	50	20	70	.....
TOTAL	1	15	866	1,756	2,622	.....

As can be seen from the above, the number of Catholics is not always given. Apparently the total Catholic population in England is about 3,000,000.

Ennodius (MAGNUS FELIX).—The descendant of a noble but impoverished family, was born in 473 at Arles (or, according to others at Milan). Died in 521. After the premature death of his parents, he was left to the care of his aunt at Milan, who provided for his education. He loved the study of rhetoric, but tried his talents especially in poetry, and the least success in that line enraptured him beyond measure. His aunt, who seems to have destined him for the ecclesiastical state, committed him to a certain Servilius for instruction in the ecclesiastical disciplines. But she died before Ennodius had reached his seventeenth year, and had it not been for an offer of marriage from a wealthy and pious lady, he would have been left in extreme poverty. His new fortune, however, led him on the dangerous path of pleasure and enjoyment, until a serious illness roused him from his worldly slumber. Having been restored to health by the intercession of St. Victor, he embraced the ecclesiastical state, and his devout wife assumed the religious veil. As a priest, he soon rose to high distinction. In the year 494, he accompanied Epiphanius, his bishop, to Burgundy. In

502, he was present with his successor, Maximus, at a synod in Rome, where he made such a splendid defense of the lawful Pope, Symmachus, against the accusations of the adherents of the antipope Laurentius, that the synod gave it its special approbation and ordered it to be preserved among its acts. After the death of Maximus, in 511, Ennodius became Bishop Pavia. He stood in high favor with Pope Hormisdas, who sent him twice to Emperor Anastasius at Constantinople to heal the rupture caused by the Monophysite troubles. Though his mission at the time proved unsuccessful, and only a source of humiliation for him, he yet lived long enough to see, under the Emperor Justin, the restoration of peace to the Church.

Enoch. — Son of Jared, the seventh patriarch after Adam. Father of Mathusala. He is represented in the Sacred Books as one of the precursors of Christ.

Eon or **Eudo de Stella.** — An uncouth rustic, who revolutionized Bretagne and Gascony, about the middle of the twelfth century. He also gave himself out as the Son of God, and as "he that should come to judge the quick and the dead." He assumed almost kingly power and was accompanied by great numbers of followers, who perpetrated great outrages, plundering churches and monasteries. He was finally seized and cast into prison, where he died shortly after.

Epaphras (St.). — Bishop and martyr at Colossæ, in Phrygia, in the first century. St. Paul calls him the companion of his fetters. His remains were deposited at Rome, in the Basilica of Sancta Maria Majore. F. July 22d.

Eparchy. — The Greek name for a province in the Roman empire, and transplanted over into the Church, it was the division ruled by a metropolitan.

Ephesians (*Epistle to the*). — It was during St. Paul's first imprisonment at Rome (62), that Epaphras, Bishop of Colossæ, came to comfort the Apostle in his chains. The holy prelate, in the course of his visit, mentioned that some designing Jews contrived to insinuate themselves among his flock, and attempted to weaken their faith by representing that it was necessary to observe the Mosaic ordinances, and that the great mystery of redemption had been effected not by Christ, but by angels. St. Paul suspected that the false teachers, who had done so much harm in Colossæ, were sure to make their way to Ephesus, and he immediately set about his Epistle to the Ephesians. The beginning or doctrinal part of his Letter is devoted chiefly to redemption, justification, predestination, and in the end or moral part, the Apostle dwells on the unity, charity, obedience, humility, and other virtues demanded by the profession of the Christian faith.

Ephesus. — A celebrated city of Asia Minor, situated near the mouth of the Gayster, about forty miles south of Smyrna. It was chiefly celebrated for the worship and Temple of Diana; the last named was accounted one of the seven wonders of the world. St. Paul visited Ephesus about the year 54 (Acts xviii. 19–21). The Apostle St. John passed the latter part of his life at Ephesus, and died there.

Ephesus (*Councils of*). — 1. The Third Ecumenical Council, called by Theodosius II., in connection with Valentinian III., held at Ephesus, under the direction of St. Cyril of Alexandria in 431. There were present over two hundred bishops. It condemned the heresy of Nestorius; defined "that Christ consists of one divine person, but of two distinct natures, one divine, the other human, not mixed and confounded, although intimately (hypostatically) united, so that He, true God and the Son of God by nature, was born according to the flesh of the Blessed Virgin, who consequently is truly the Mother of God (*Theotocos*)." 2. The so-called "Robber Council," convoked by Theodosius, held at Ephesus under the presidency of Dioscorus of Alexandria in 449. Everything in this Council was carried on with open violence. Dioscorus, supported by the imperial officers and a band of fanatical monks, exercised the most arbitrary despotism against the assembled prelates. Eutyches was absolved and restored; his accusers were excommunicated and deposed, and the doctrine of the two natures in Christ rejected.

Ephod. — A sort of tunic worn by the high priest of the Jews. This garment was of fine linen, of a heliotrope or purple color, and richly embroidered.

Ephraim. — 1. City of Palestine, in the tribe of Benjamin, anciently called Ophra or Ophera; now called Thayebeh, northeast of and adjacent to Bethel. 2. Tribe

of Israel, issue of the second son of Joseph, whom Jacob adopted in giving to him the same rank as to his own sons.

Ephrem (ST.).—Father of the Church. Surnamed "The Syrian," or also "The Edessenian," probably on account of his long sojourn in Edessa. Was born, according to his own account, of Christian parents, at Nisibis, about 306. As a youth, he appears to have been troubled by doubts and difficulties on divine Providence. He received his education from the learned Bishop Jacob of Nisibis, whom he accompanied, at a later period, to the Council of Nice, and who also appointed him to teach Syriac in the schools he had founded. When Nisibis was repeatedly besieged by the Persian King Sapor II., Ephrem stood by his fellow citizens, helping them by wise counsels. But when the city surrendered to the Persians (363), he withdrew and repaired to Edessa, where, uniting the contemplative to the active life, he labored most successfully in combating heresies, preaching the Gospel, assisting the poor, in the study of Scripture, and the composition of many able and excellent works. In 370 he visited Basil the Great at Cæsarea, and journeyed to the monks of Egypt. As he preached a panegyric on St. Basil, who died January 1st, 379, his own death must be placed at a later date. He was held in high esteem in the East on account of the holiness and austerity of his life, as well as because of his learning and good works, and was called "Pillar of the Church" and "*Syrorum Propheta.*" It is questionable whether he was a priest, because, in his last will, he calls himself a deacon. His numerous works, which fill six folios, may be divided into exegetical, dogmatical, moral, and ascetical, all written in Syriac, but, at an early date, translated into Armenian, Arabic, Ethiopian, Greek, and later, though much too freely, into Latin. F. July 9th.

Epicureans.—A school of philosophers in high repute in ancient times. They held that the atoms of nature existed from eternity and formed the world by chance, that the gods have no concern about the earth and there is no providence, that the soul dies with the body, and that man's chief good lies in pleasures properly regulated. Epicurus, their founder (341–270 B. C.), was a moral man, they say, but his disciples deteriorated and became very corrupt. Their opinions and their life made them bitterly opposed to all religion, and especially to the serious and humble doctrines of the Gospel (Acts xvii. 16–34).

Epiphanius (ST.) (310–403).—Archbishop of Salamis (Cyprus). Was born of Jewish parents, in a village of Palestine. After their death, owing to the influence of the monks, especially the Abbot Hilarion, he became a Christian, monk, priest, and abbot of a monastery founded by himself in his own native place. This he governed for the space of thirty years, universally venerated for his piety and learning. In 367 he was elevated to the Metropolitan See of Salamis in the island of Cyprus. In 382 he journeyed to Rome, for the purpose of putting an end to the schism at Antioch. His almost exaggerated zeal for the purity of the Christian doctrine, the extraordinary restlessness of his character, as well as a want of keen judgment and worldly experience, led him sometimes into injudicious actions. He was the most determined opponent of the errors of Origen, and it was he who, by his proceedings against Bishop John of Jerusalem, an admirer of Origen, was the real cause of the Origenistic controversy. Moreover, he listened to the intriguing Theophilus of Alexandria, and shared in his opposition against St. Chrysostom, a supposed favorer of Origenism, and was even ready to take part in a pretended council convened against him. Discovering however that he had been duped by Theophilus, he left Constantinople before the council assembled, and sailed for Cyprus, but was overtaken by death during the voyage. He left quite a number of works which can be found in Migne, Pat. *gr.* XLI.–XLIII. F. May 12th.

Epiphanius (ST.) (438–497).—Bishop of Pavia; born in this city and successor of St. Crispin, his teacher, in 466. During the troubled period which followed the fall of the Roman Empire of the West, Epiphanus became the political protector of his country. F. Jan. 21st.

Epiphanius.—Surnamed the "Scholastic." Ecclesiastical writer of the sixth century. Abbot of Viviers and friend of Cassiodorous.

Epiphany or **Apparition of the Lord.**—Festival celebrated on January 6th. This festival is set apart to solemnly commemorate the coming of the three wise men from the East, guided by a miraculous star which appeared to them, and directed them

to Bethlehem, where they found Christ in the stable; here they honored and adored Him and offered gifts to Him.

Episcopacy. See BISHOP.

Episcopals. See ANGLICANISM.

Epistle (lesson drawn from the Holy Scripture).—The Jews commenced the public service of their Sabbath by reading from Moses and the Prophets. The first Christians followed their example, and during divine worship on Sunday read passages from the Old or New Testament. But as these extracts were more generally made from the Letters of St. Paul, the Doctor of the Gentiles, the scriptural lecture received the appellation of "the Epistle." The Epistle of each Sunday is taken from the Letters of St. Paul, or of the other Apostles, and not without a spiritual meaning; for in causing the writings of God's envoys to be recited previous to the reading of the Gospel, the Church appears to imitate the example of Jesus Christ, who deputed some of His disciples to go before Him into those quarters which He was about to honor with a visit. It is thought that the present distribution of Epistles and Gospels of the Sunday throughout the year was arranged by St. Jerome at the desire of Pope Damasus about the year 376. The number of the Epistles are: 14 addressed by St. Paul to particular Churches and to his disciples; 7 *Catholic* Epistles, so called, because the majority of them are addressed to all Christianity or to aggregations of Churches. See CANON OF THE SCRIPTURES.

Era.—See CHRONOLOGY.

Erasmus (DESIDERIUS) (1464–1536).—A famous Dutch classical and philosophical scholar and satirist. He was the illegitimate son of Gerhard de Praet, and was left an orphan at the age of thirteen. He entered, in 1491, the service of the Bishop of Cambray, under whose patronage he was enabled to study at the University of Paris, and was ordained priest in 1492. Erasmus was one of the most polished writers of his age. At first he sided with Luther, expecting that his movement would bring about the reform of certain abuses in the Church. Having been drawn into the controversy, he directed against the "Reformer" his book *On Free Will*. Luther replied in his pamphlet "On the Slave Will," attacking Erasmus with so much violence that the latter complained, saying that "in his old age he was compelled to contend against a savage beast and a furious wild boar." On Luther's marriage he wrote: "It was thought that Luther was the hero of the tragedy, but, for my part, I regard him as playing the chief part in a comedy, that has ended, like all comedies, in a marriage."

Erasmus (ST.) (also called St. Elmus).—Bishop of Antioch and martyr in Campania, about 301, under Diocletian and Maximian. Patron saint of the mariners. F. June 2d.

Erastians.—Followers of Thomas Erastus, born probably at Baden, Switzerland, died at Basle (1524–1583). The sect of the Erastians, in England, denied that the Anglican Church had the power to excommunicate.

Erigena (JOHN SCOTUS).—Great Irish scholar of the ninth century. The fame of his talents and learning caused Emperor Charles the Bald to invite him to his court and place him at the head of the Palatine School. He is said to have been master of the Greek, Hebrew, and Arabic languages. He was perfectly familiar with the writings and systems of the Greek philosophers, and with the works of the Fathers of the Church, both Greek and Latin. He became involved in the predestinarian controversy against Gottschalk. His treatise on the Eucharist, now lost, excited much controversy in a later age; and his principal work, *De Divisione Naturæ* was condemned by Pope Leo IX. in 1050. The wild theories advanced by Erigena, in this and other works, justly exposed their author to the censures of the Church. At what date Erigena died is not clearly ascertained.

Esau (Hebr. *hairy*).—Twin brother of Jacob, to whom he sold his birthright for a dish of lentils. Father of the Idumeans.

Esdrælon.—Plain near Nazareth. See JEZRAEL.

Esdras (*Books of*).—Two canonical books of the Old Testament. In the first of these books it is related that Esdras, or Ezra, "the prince of the Synagogue," revised the Book of the Law and took care that its provisions should be observed. Mention is also made of King Cyrus breaking up the Babylonian captivity by permitting the expatriated Jews to return to Jeru-

salem and rebuild their temple. This edict of Cyrus was not, however, acted upon until 458 B. C., in the reign of Assuerus, when Esdras led the emancipated Jews back to the land from which they had been exiled. Nehemias succeeded to Esdras, and how he expounded as well as enforced the law is told in the Second Book of Esdras by Nehemias himself.

Essenes (a Jewish sect).—The Essenes were a society of piously disposed men, who had withdrawn themselves from the strife of theological and political parties to the western side of the Dead Sea, where they lived together, leading an ascetic life.

Esther.—The Persian name of the queen, from whom one of the Old Testament books takes its name. She is represented in the book as the daughter of Abigail, cousin and adopted daughter of Mardochai, of the tribe of Benjamin. She was made queen in the place of Vasthi, by King Assuerus (Xerxes, 480–465 B. C), and in this position was able to protect her people from the hostile contrivances of Aman, in memory of which deliverance the feast of Purim is still celebrated. The authorship of the Book of Esther is generally attributed to Mardochai, because in the ninth chapter it is stated that "Mardochai wrote all these things."

Ethelbert (that is, the *noble* and *valiant*) (545–615) —King of Kent. Had married Bertha, the daughter of Caribert, king of the Franks of Paris. This princess, being a Christian, had been affianced to Ethelbert only on condition that she should be permitted to observe the practices of her religion. She brought with her as spiritual adviser, from her native country, Luidhard, a Christian bishop, who practiced the offices of his religion in an old Catholic church of the Roman times, situated near Canterbury, which had escaped destruction at the hands of the Barbarians. King Ethelbert, having taken a few days to deliberate on the course to be pursued with regard to the missionaries, paid them a visit on the island where they had landed, and, having seated himself on an oak stump, listened to their address, and learned their intentions, informed them, that, as they were strangers to him, he could not at once give up the belief of his fathers and of his nation, but assured them that, since they evidently believed what they said, they should be hospitably entertained, and might go through his kingdom, preaching and converting whom they could. He also gave them the old Roman church at Dorovernum (Canterbury, *Kentwar-bury*, that is the borough of the men of Kent). This church was dedicated to St. Martin, and thither Augustine and his monks repaired to celebrate Mass, chant the divine office, and perform other offices of the ministry. King Ethelbert, charmed by the holiness of their lives, and won by the purity of their doctrine, asked and obtained permission to enter the Church, and was baptized by St. Augustine on the feast of Pentecost (A. D. 597). The example of the king had a very salutary effect upon his countrymen, and on the following Christmas (597) ten thousand of them were received into the Church. King Ethelbert built for Melitus, Bishop of London, the Cathedral of St. Paul, and authorized the erection of a second bishopric in his kingdom of Kent, at the Roman city of Rochester, twenty miles west of Canterbury.

Ethelwold (925–984).—Surnamed the "Father of Monks." Bishop of Winchester, and reformer of monastic orders in England. Was born at Winchester. Poet, grammarian, and theologian.

Ethiopia.—In ancient geography, a country south of Egypt, corresponding to the kingdom of Meroe, from the neighborhood of Khartoum northward to Egypt. In a more extended sense, it comprised Nubia, northern Abyssinia, Sennaar, and Kordofan. About the Christian era it was ruled by a female dynasty, the Candaces (Acts viii. 27).

Ethnarch.—A ruler who, though not independent, yet governed his people according to their national laws. The term was given to the Jewish ruler Simon (I. Mach. xiv. 47) and his son Hyrcanus. In II. Cor. xi. 32, the deputy of Aretas the king was called the "ethnarch,"—in the English version "governor."

Eucharist (one of the seven sacraments).—The sacrament of the holy Eucharist contains the true body, blood, and divinity of our Lord Jesus Christ, under the appearances of bread and wine. It is called the "Eucharist," because this word in the original Greek, means *thanksgiving*. It is called the sacred "Host," which word signifies *victim*, because in it our Saviour is really renewing the sacrifice of Himself for us day by day. It is called the "Blessed

Sacrament of the Altar," because the consecration and mystery of Transubstantiation take place nowhere lawfully but on the consecrated stone of the altar; also because the holy sacrament is kept in the tabernacle over the altar, that we may worship our Redeemer under the veil or outward appearance of bread, just as He was adored, when on earth, in the form of man, though His divinity was hidden under the veil or appearance of humanity. The holy Eucharist is the central mystery of Catholic worship, towards which all the ceremonial service of the Church converges. It contains the essential principle of Christianity and is the very soul of our religion.

Our Saviour instituted the blessed sacrament of the Eucharist as the great means of communicating grace to our souls in the closest union of Himself with us, through the miracle of Transubstantiation. On the eve of His passion, He "took bread, and blessed, and broke; and gave to His disciples and said: Take ye and eat: This is My Body. And taking the chalice, He gave thanks, and gave to them, saying: Drink ye all of this. For this is My Blood of the New Testament, which shall be shed for many unto remission of sins" (Matt. xxvi. 26–28). In establishing the sacrament of the Eucharist, our Lord commanded His Apostles to act in accordance with His words, and gave them power to do that which He Himself had done, by saying: "Do this for a commemoration of me" (Luke xxii. 19). Therefore, His meaning clearly was, that they, His Apostles and priests, were to give thanks, consecrate, break, eat, and distribute to others in the same manner as He had done. It is quite certain that our Lord, knowing the inmost thoughts of His disciples, would not have allowed them to rest under a misunderstanding of His words or the power given them by Him; and thus not only be misled themselves, but mislead all those who should follow their teaching. Both the belief of our Saviour's Apostles in His Real Presence, and their distinct grasp of the authority given them by Him are plainly demonstrated by St. Paul's words: "The chalice of benediction which we bless, is it not the communion of the blood of Christ? and the bread, which we break, is it not the partaking of the body of the Lord?" (I. Cor. x. 16). It is, consequently, an incontestable fact that this most holy sacrament contains the real Body and Blood of our Saviour, together with His soul and divinity, united inseparably to them. His words were absolute, and admit of no other interpretation than that given by His Apostles, which He sanctioned them to retain, and was made more obvious by the fact that, in the language used in the New Testament, the word "this," employed by our Saviour in saying: "This is My Body," is neuter, and therefore could not have referred to the bread as merely bread, which word, in those tongues, is of the masculine gender. There is, accordingly, no reason whatever for doubting that our Lord intended us to understand that the substance of bread and wine held in His sacred hands, on this memorable occasion was, by a miracle of His almighty power, really and truly changed into His precious Body and Blood. If the presence of our Saviour in the blessed sacrament were only figurative, and had been accepted only as such in the beginning, it is more than improbable that during so many ages, the true followers of Christ would have abandoned this simple belief for one so infinitely beyond our reasoning powers. It is, therefore, impossible that our Lord should have taught His Apostles to regard His presence in the holy Eucharist as merely typical. It is also impossible that in past ages, when the faculties of the mind were as keen as they are now, the members of His true Church should have adopted the belief in the Real Presence of Christ, had His teaching, and the teaching of His Apostles after Him, been of a presence figurative. Moreover, there has never been found any trace of a change in the belief of the Faithful, that He is really present in the sacrament of the most holy Eucharist; although it was, no doubt, easy for vast numbers, even with good intentions, to read and explain the Scriptures according to their own fancy, while authoritative and rightful teaching is rejected for private interpretation.

Before the institution of the holy Eucharist our Lord clearly announced its future establishment as a sacrament for the communication of grace, through His sacred body and blood by saying: "I am the bread of life. . . . I am the living bread which came down from heaven. If any man eat of this bread he shall live forever; and the bread that I will give is my flesh for the life of the world" (John vi. 48, 51, 52). He furthermore confirmed the true meaning of His words in the sense

already explained, by reiterating the reality of His presence in the sacrament of the holy Eucharist, in His answer to the Jews, who asked: "How can this man give us His flesh to eat? Then Jesus said to them: Amen, amen, I say unto you: except you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, hath everlasting life, and I will raise him up on the last day. For my flesh is meat indeed: and my blood is drink indeed" (John vi. 53–56). In all this, our Saviour's words were absolute in declaring His future real presence in the sacrament He was about to establish, and never once referred to the bread as a figurative representation of Himself, nor did He speak of it in the light of a spiritual presence, superinduced by faith alone. See TRANSUBSTANTIATION, MASS, SACRIFICE, and COMMUNION.

Eucherius (ST.). — Bishop of Lyons was descended from an illustrious Lyonese family, and on account of his education and learning, was raised to senatorial rank. He was married and lived happily with his noble and pious wife Galla, and their two sons and daughters. Forsaking, however, his high position, he traveled to the Thebaid, and, on his return, became, with his wife's consent, a monk at Lerins, where his two sons, Salonius and Veranius, had received their education. Simultaneously Galla and her daughters assumed the religious veil. After a short time, seeking still greater facility for a contemplative life, Eucherius went to the neighboring and more lonesome isle of Lero (Ste. Marguerite). But the fame of his virtue became so widely extended that, about 434, much against his will, he was chosen Bishop of Lyons. During his episcopate he built many churches, founded various institutions and greatly encouraged the monastic life. In 441, he attended as metropolitan the Synod of Orange, and continued to labor assiduously for the good of the Church until his death, about 449. He was a man well versed in sacred learning, mighty in eloquence, and rich in good works. F. Nov. 16th.

Euchites or **Euphemites.**—Heretics of the fourth century, so called from their habit of long prayer. Their chief characteristic was that they professed to give themselves entirely to prayer; refusing to do any work, they obtained their living by begging. Hence they were also known as Messalians (*praying people*), and Adelphians, from Adelphius their leader. Rejecting all external worship, they laid great stress on continual prayer as the only means of expelling the demon, which every man had, as they said, inherited through original sin. These deluded spiritualists spread over Syria, Palestine, and Mesopotamia.

Euchology.—A liturgical book containing the prayers and ceremonies of the Greek Church, and corresponding to the Catholic Ritual.

Eudists.—Members of a religious congregation founded in France in 1643, by Jean Eudes, a priest of the Oratory, for educational and missionary purposes. Its official name is "The Congregation of Jesus and Mary." The order was suppressed in 1792, and revived in 1826.

Eudo de Stella. See EON.

Eugenius (name of four Popes).— *Eugenius I.*— Pope from 654–657. Was elected with the consent of his predecessor, St. Martin, who had been exiled. *Eugenius II.* — Pope from 824 to 827, and successor of Paschal I. During the three years of his Pontificate, he had to exercise great prudence in the East where the Iconoclast heresy was being agitated, and to preserve from this error the West, especially France. *Eugenius III.*—Pope from 1145 to 1153. Cistercian monk, Bernard of Pisa, and Abbot of St. Athanasius at Romè. Owing to the disturbed state of Rome, Eugenius III. was consecrated in the Monastery of Farfa, and took up his temporary abode at Viterbo. He excommunicated the Patrician Jordanes, and finally succeeded in re-establishing his authority at Rome. This Pope commissioned St. Bernard to preach the second Crusade. *Eugenius IV.*—Pope from 1431 to 1447. He commenced his Pontificate by a difficult struggle with Colonna, nephew of his predecessor, Martin V., and he encouraged the continuation of the war against the Hussites. He confirmed the convocation of the Council of Basle, as well as the appointment of Cardinal Julian Cesarini, as papal Legate and president of the assembly. He also aroused Poland and Hungary against the Turks, in a war which ended with the disaster at Varna, in 1444.

Eulogiæ.— In the Greek Church, name given to the remainders of the Eucharistic bread and wine, which were distributed among the Faithful not yet admitted to communion.

Eunomians. See ANOMŒANS.

Eunuch.— A castrated male, usually employed to take charge of women's apartments. Sometimes it denotes merely a court officer, as the treasurer of Queen Candace (Acts viii. 27).

Eusebius (ST.).— Pope in 310. Native of Greece. He reconciled the heretics by the sole imposition of hands; but showed himself more severe toward the Lapsi (*fallen*) who had given up to State officers the Sacred Books and sacred vessels. This question divided the people and provoked revolts and bloodshed. Exiled, he died in Sicily in 311. F. Dec. 16th.

Eusebius of Cæsarea (265–340).—Writer and ecclesiastical historian. He was a disciple of the learned priest and martyr St. Pamphylus of Cæsarea. About the year 314, he was made Bishop of Cæsarea. He attended the Council of Nice, and, not without some hesitation, however, subscribed to the Nicene Creed. In the long Arian struggle, Eusebius sided with the opponents of the orthodox bishops, and on account of his equivocal attitude and views, with regard to the leading question of the day, the Divinity of Christ, he was justly suspected of heresy. However, his piety and zeal for the Church are highly praised. Eusebius is called "The Father of Ecclesiastical History," and was one of the most learned prelates of his age. His *Church History* is one of his most important works.

Eusebius of Nicomedia.— Greek heresiarch; died in 342. Bishop of Berytus, then of Nicomedia. He made the attempt to justify Arius in the Council of Nice. In a Council of Jerusalem he caused Arius to be received again into communion of the Church and was the declared adversary of St. Athanasius.

Eusebius of Vercelli (ST.) (315–370).— Born in Sardinia, Bishop of Vercelli. He zealously combated the heresy of Arius. F. Dec. 15th.

Eustathiens.— Heretics of the fourth century. Followers of Eustathius, Bishop of Sebaste. A hyper-ascetic sect, rejected matrimony, and ecclesiastical fasts, but fasted on Sundays and festivals. The Council of Gangres (between 360 and 380) passed twenty canons against them.

Eusthatius of Antioch.— Bishop of Antioch from 325. Distinguished himself, both during and after the Council of Nice, by his strenuous resistance against the Arian heresy, and had, on that account, incurred the hatred of the Arians. Constantine banished him into Illyria, where he died, in 337.

Eutyches and Eutychians.— Foremost among those who combated Nestorianism in Constantinople was one Eutyches, the head of a monastery in that city. Unfortunately, he had more zeal in opposing heresy than acuteness to appreciate the subtleties of the controversy; and the result was that he misunderstood some expressions used by St. Cyril of Alexandria, the guiding spirit of the Council of Ephesus. Eutyches maintained that he had the authority of this great Doctor for a view which in truth destroyed the reality of the Incarnation as thoroughly as did that to which it was opposed, for it represented the Human Nature as being so completely absorbed in the Divine Nature that it ceased to have a distinct existence. This heresy was condemned by the Fourth Ecumenical Council, held at Chalcedon in 451, but the sect maintained itself under the name of the "Monophysites." See this subject.

Eutychianus (ST.).— Etruscan by birth. Pope from 275 to 285. Suffered martyrdom under Numerian. F. Dec. 8th.

Evagrius (surnamed "The Scholastic") (536–600).—Greek historian; born in Syria. His *Ecclesiastical History* in six books contains the history of the Church from 431 to 594.

Evangeliarium.— Book which contains the Gospels read or sung at each Mass, and which is said to have been composed by St. Jerome.

Evangelical Alliance.—An association, founded in England in 1815, by High Churchmen and Dissenters, on the broad basis of their common principles of Christianity, in order to check the progress of the Catholic Church in the kingdom. The meetings of these associations, which were also attended by French, German,

and other Protestants, clearly attest the internal distractions that disturbed Protestantism, together with the sentiments of its adherents toward the Catholic Church.

Evangelical Association.—A Protestant denomination in the United States, commonly, though erroneously, known as German Methodists, and sometimes as Albrights. It was founded by Jacob Albright or Albrecht (1759–1808), a native of Pottstown, Pennsylvania, a tile-burner who, dissatisfied with the lax morality of the neighboring German churches, began to preach in 1790, and in 1800 established a church and was elected pastor or bishop of the various stations where he had made converts. The name Evangelical was adopted, and in 1816 the first annual conference was held. They accept the Bible as their only rule of faith, interpret it according to the teaching of Arminius, but deny the doctrine of original sin. Their church polity is similar to that of the Methodists, including itinerant preachers.

Evangelical Counsels, or Counsels of the Gospel, are three: Poverty, Chastity, and Obedience. They have been recommended by Christ in particular as means of perfection. By voluntary *poverty*, the right of possession and free disposal of property is renounced. Perfect *chastity*, which voluntarily renounces not only unlawful pleasures but even the married life, is recommended by our Lord in the following words: "There are eunuchs who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it" (Matt. xix. 12). Perfect *obedience* under a spiritual superior has for its object the perfect regulation of such actions as of themselves are not prescribed and regulated by any law. By such obedience our will is not only preserved from transgressions and forced to the performance of many acts of self-sacrifice, but also, by the fact of being subjected to the will of God's representative on earth, it is wholly conformed with the divine will.

Evangelical Church.—The abbreviated name of the German United Evangelical Church, founded in Prussia in 1817 by a union of Lutheran and Reformed Churches in Germany. It is the largest of the Protestant Churches in Germany; is Presbyterian in polity, and is partially supported by the government, which appoints the consistories or provincial boards.

Evangelist (*bringer of good tidings*).—Author of one of the four Gospels: St. Matthew, St. Mark, St. Luke, and St. John.

Eve. See ADAM.

Evil (*Origin of*).—The great question about the origin of evil depends on the principle of causality. God, says St. Thomas, moves all things, but not in the same manner. In the evil, as in all existing things, we must consider two things: the substance and the form. God concurs in regard to evil, only relatively to the substance and not to the form or *malitia mali*, which is the work of the finite will. The pagans had also stated the question, and the answer approached that of Christianity, in proportion to the development of the idea of a personal God. Zoroaster had admitted dualism,—*ormuzd*, the principle of the good, or thought; *ahriman*, principle of evil or matter. The Stoics based both good and evil on the will. In order to treat this question, we must discard, first, the two opposed systems: Optimism, which maintains that this world is the best possible, and Pessimism, which maintains that this world is the worst possible. Optimism has counted numerous defenders, from the time of Socrates and Plato to Leibnitz. The latter says that "the metaphysical evil, properly speaking, is no evil, but only a lesser good, an imperfection which disappears by itself if we raise ourselves to a more general view; only moral and physical evils are possible. Neither metaphysical nor physical evil can be imputed to God. As to the moral evil, God cannot concur to it; He cannot will it, but only permits it. Antecedently, God always wills the good, but consequently, He always wills the best." Although optimism is not opposed to Catholic doctrine, we cannot however admit it absolutely, on account of its consequences. Pessimism was unknown to the ancients; it was only in the nineteenth century that it appeared, first in Germany, then in France. Leopardi, Schopenhauer, and Hartmann are the chief representatives of this error, whose influence made itself felt in the poetries of Alfred de Vigny and in the philosophical dialogues of Renan. Leopardi places the metaphysical principle in the will, Schopenhauer in the consciousness; his fundamental axiom is: "To live is to wish and to wish is to suffer." The first opposes to evil only a Stoic resig-

nation: silence and despair. The second tells us that we should work for the deliverance of the world, by the total annihilation of the beings. The Nihilists pledge themselves to draw the logical consequences from this doctrine. Truth is found between both extremes. The relative perfection of the world ought not to exclude the existence of evil, existence which is an undeniable fact. But how can we explain this mystery? May we not say that in the plan of Providence, evil is, in regard to us, a trial, an expiation, a remedy?

Evil-Merodach (Chaldaic, *servant of the god Merodach*).—Son of Nabuchodonosor, king of Babylon, 561–559 B. C. He released the king of Juda, Joachim, from prison, after 37 years' confinement, and honored him above all the vassal kings and also protected the prophet Daniel. He was killed in a rebellion led by his sister's husband, Neriglissar (Nergalsharezer), who then seized the Babylonian crown. According to Berosus, he rendered himself odious by his arbitrary and unwise rule.

Evodius.—Latin theologian, born at Tagaste, Africa; died about 430. Intimate friend of St. Augustine, and Bishop of Uzalis, near Utica. Was a zealous adversary of the Donatists and Pelagians.

Evolution (*Theory of*).—The theory of evolution has been used as the designation for the doctrine of Charles Darwin (died 1882), which pretends to explain the origin of all beings by successive evolutions or transformations. If we speak only theoretically and reason on possibilities and not on facts, it is certain—if we except the spontaneous generation of the first being, which is impossible—that God could have created the world according to the evolutionary system, that is, He could have created only one being capable of developing itself gradually and of producing the different organisms of all actually existing beings. But this is not the question. We are not concerned with what *could have been*, but what *is* in reality. Now the fact contradicts the doctrine of Darwin. He is unable to give any direct proof of the evolution of species; he was obliged to acknowledge that there exist many breaks between the different species, and that the passage from one to another is by insensible degrees, a passage which grinds the system, but which has not been proved; he affirms, then, as real, that which is only possible, although "*a posse ad actum non valet consecutio.*" Not only does Darwinism affirm more than it can prove, but it is in plain contradiction with the best authenticated facts. It affirms the variability of the specific types; now history and geology, on the contrary, prove their stability. In the ruins of Herculaneum and Pompeii, buried more than 1,800 years ago under lava from Mount Vesuvius, there has been found, in the house of a painter, a collection of shells, and, in the store of a fruit dealer, vases full of chestnuts, of olives, and nuts, all in a perfect state of preservation. These shells and fruits are no wise different from the shells and fruits of to-day. Aristotle described, more than two thousand years ago, a great number of plants and animals. His descriptions answer exactly to the actual species, and show that, during the interval of time, these species have undergone neither variation nor change. During this century, there have been discovered in the tombs of ancient Egypt, the seeds of different plants, and many species of embalmed animals, that had lived long before the epoch of Aristotle, even as far back as the fourth dynasty. These seeds and animals are the same as those of to-day. Geology permits us to go much further back in the past, far beyond the limits which history can reach, and its testimony is the same. Darwin has been obliged to acknowledge that the skeletons of animals have not been changed since the glacial period. According to Agassiz, the southern extremity of Florida has been formed by the accumulation of the corals of the tropical seas, and, if his calculations are correct, the formation of those coral reefs required no less a period than two hundred thousand years. Now, if we compare the zoöphites which have formed the uppermost ledges of these reefs, with those which formed their lowest strata, we cannot verify any difference between them.

The comparison of the flora of the glacial period with that of our era, leads to the same results. There has been discovered near Hohenhausen, in the canton of Zurich, in the midst of a peat marsh, quite a collection of the flora of those ages. These *debris* are imbedded in peat whose formation, according to certain geologists, must have taken place between the two glacial epochs. The yew tree, the wild pine, the larch, the birch, the maple, the nut tree, in its two kinds, have been recog-

nized as having existed in an age certainly anterior to ours. They have been compared with the same species as they now grow, and no difference has been found to exist between them. In a word history and natural sciences have proved the stability and permanence of the species: Darwinists cannot cite one historical instance of the gradual transition of one species to another; their system is therefore in contradiction with facts. Nature is not "transformist," and Moses spoke the truth when he said that God had created plants and animals according to their kind.

The great flaw in Darwin's system is that he takes what is accidental or relative in a species for what is substantial or absolute. Environment, heredity, natural selection, struggle for life, these serve to give variations to the species, but do not change substantially the original constituent type of the same.

All known living beings, animal and vegetable are divided into definite groups by the two following characteristics: the *genetic* and *morphologic*. Within the groups themselves the fecundity is unlimited, but, as passing from one group to another, it is not or is limited to certain generations.

The members of each of these groups can undergo organic variations more or less considerable, but these modifications are as so many oscillations around a type in a state of stable equilibrium. These *morphologic* variations tend of themselves to disappear, when it is only circumstances that lead to their growth. Each of these groups, commonly called a *species* and the *morphologic* oscillations, more or less established by inheritance and by the constancy of the circumstances which produced them, constitute the different races of the same *species*. It has been calculated that there are more than five hundred thousand groups, distinguished by the characteristics of stability which we have just mentioned. This stability is absolute even in domestic species, the most plastic of all others. Now it has been always the same as far back in the past as our observations can reach in history, in prehistoric times, in the geological ages. *There are 500,000 facts in direct opposition to the change of species, the fundamental basis of the hypothesis of the transformists, while they have not one to cite in their belief.* See MAN.

Exaltation of the Cross. See CROSS.

Exarch. — An ecclesiastical dignitary in the early Church in the Orient. He presided over one of the dioceses, comprising several provinces, formed in imitation of those made by Constantine in the State. The exarchs took rank after the patriarchs, and had quasi-patriarchal jurisdiction over the metropolitans of their exarchates.

Ex Cathedra (Latin words, literally, from the chair; hence, with authority, authoritatively).—In the Acts of the Council of the Vatican, held in 1870 (Sess. iv., cap. 4), we find the following: "The Roman Pontiff when he speaks *ex cathedra*, that is, when in the exercise of his office of pastor and teacher of all Christians, he, in virtue of his supreme apostolic authority defines that a doctrine on faith and morals is to be held by the whole Church, by the assistance of God promised to him in the person of blessed Peter, has that infallibility with which it was the will of our divine Redeemer that His Church should be furnished in defining a doctrine on faith and morals, and that therefore these definitions of the Roman Pontiff, of themselves and not through the consent of the Church, are irreformable." See CATHEDRA.

Excommunication is a spiritual punishment sometimes inflicted by the Church on one guilty of grave crimes, for the good of his soul or the vindication of the law. This censure deprives the person who has incurred it of the use of the sacraments, of a share of public suffrages, and certain other spiritual privileges; and this deprivation endures until the censure is relaxed by competent authority. It may happen that it has been inflicted unjustly, for the human judge who deals with the case is no way guaranteed against error; or it may be that the censure was just, but the culprit has repented of his sin, and been restored to the favor of God before he has procured the relaxation of the censure; but even in these cases the censure produces its effects, as is declared in the Bull *Unigenitus* (Prop. 91); and the good providence of God can be trusted to hinder any real evil befalling him who incurs this undeserved loss. Writers differ as to whether one who is under excommunication can be said to belong to the body of the Church. Excommunication is an act of the external court of the Church, dealing directly, not

with sin, but with crime. The full discussion of its nature and varieties belongs to Canon Law. It is to be observed that though excommunication is not inflicted except in cases where grievous sin has been committed or is supposed to have been committed, yet it does not directly affect membership of the soul of the Church: nothing but real grievous sin takes away this privilege or destroys the hopes founded in it.

In our time, excommunication is called *major* or *minor* excommunication. According to the discipline of the Middle Ages, the Christians had to avoid all relation with the excommunicated, under pain of personally incurring minor excommunication; Pope Martin V. mitigated the law as to this point. Henceforth, Christians were obliged to avoid only those nominatively excommunicated and by public sentence of the judge. The Pope has the right of excommunication in the whole Church, and the bishop only in his diocese. The Bull *Apostolicæ sedis* of Pius IX. (Oct. 12th, 1869) contains the latest dispositions in regard to excommunication. Excommunication is necessary as the right to punish, without which there could be neither authority nor society. See CENSURE.

Exeat (Lat. *let him depart*). — It means the permission in writing which a bishop gives to an ecclesiastic, to leave his diocese, to go and exercise his priestly functions in some other diocese. Priests in the United States cannot obtain their exeat unless they are to be received into another diocese, or have sufficient means for an honest self-support.

Exegesis. See HERMENEUTIC.

Exile. See CAPTIVITY.

Exodus (Gr. *exodos*, a going out, a marching out; second canonical book of the Pentateuch). — The Book of Exodus is chiefly devoted to the departure of the Israelites from Egypt, about 143 years after the death of Joseph in that country. Its opening chapter is occupied with a detailed description of the heavy burden laid by their Egyptian taskmasters upon the Hebrews, in order to break down their spirit and diminish their number. Then follows an account of the birth of Moses, his education, and the events of his early life, marked by his fearless sympathy with his oppressed countrymen, whom, in the wonderful providence of God, he was raised up to deliver. This relief came when they had been in Egypt 215 years, for St. Paul says (Gal. iii. 17), that the solemn promulgation of the law happened 430 years after the covenant with Abraham, which took place about 215 years before Jacob and his sons went down into Egypt, so that the Israelites could have been in Egypt only 215 years. At the end of this period Moses and Aaron appeared for the last time before the Egyptian monarch with the Divine command to let "the children of Israel go out of his land." But Pharao again stubbornly refused, for "his heart was hardened," and God sent the tenth plague with all its terrible consequences. This awful calamity came at midnight, when the destroying angel went forth and "slew every first-born in the land of Egypt, from the first-born of Pharao, who sat on his throne, unto the first-born of the captive woman that was in prison, and all the first-born of cattle" (Ex. xii. 29). The groans of the dying in dead of night filled the living with horror and confusion: "And Pharao arose in the night, and all his servants, and all Egypt; and there arose a great cry in Egypt: for there was not a house wherein there lay not one dead. And Pharao calling Moses and Aaron in the night said: Arise, and go forth from among my people, you and the children of Israel" (Ex. xii. 30, 31). Accordingly the children of Israel went out from bondage, 600,000 "men on foot" with Moses at their head. To prevent His people from straying in the wilderness God placed before them a miraculous column of cloud, which at night became a pillar of fire to light up their encampment. The Egyptians pursuing the Israelites, the Lord directed them to march forward to the sea, when Moses waved his rod over the deep, and instantly the waters divided, leaving a dry road all the way across to the opposite shore. The Egyptians tried to follow; but Moses "stretched forth his hand over the sea," and the heaped up flood rolled down, burying in its depth the whole Egyptian army. The Israelites journeying through the wilderness for about a month, their provisions gave out. But God rained down manna from heaven, which, when ground like corn, and made into cakes, became to them "a staff of life" during their protracted wandering. At the foot of Mount Sinai, God gave

them the Ten Commandments. The Lord also dictated to Moses a regulated series of laws, for the guidance of His people. The tribe of Levi was set apart for the sacred ministry, and a portable temple or tabernacle was constructed according to a plan given to Moses on the mountain. All these important events make up the subject of the Book of Exodus.

Exorcism and **Exorcists.**—Exorcists are those clerics who have received the third minor order. They have the authority to exercise the power which Christ has given to the Church to cast out unclean spirits from persons that are possessed by the devil. Tertullian, the Council of Carthage in 255, and the most ancient monuments mention the exorcism employed in regard to the Catechumens. We need not be surprised that the Church grants power to her inferior ministers to cast out devils from the bodies of the possessed, who might disturb the quiet of her services. Simple laymen in the early days of the Church exercised that power. In our time, however, exorcisms are reserved to the priests, and even these cannot make use of their faculty, except by special permission of the bishop. The third minor order is conferred by the bishop in this manner: The bishop takes and presents to the candidate the book in which the exorcisms are written, which he touches with his right hand, while the bishop says: "Take this and commit it to memory and have power to impose hands on persons possessed, be they baptized or catechumens." See POSSESSIONS.

Extasy.—Rapturous transport of the spirit, suspension of the senses, caused by profound contemplation. Natural extasy is an alienation of the senses caused by catalepsy and consisting in the complete suspension of the sensations and voluntary movements, and in the faculty which the members have to preserve the position one gives to them. Supernatural extasy is an elevation of the soul towards God with a separation of the outward senses which is caused by the grandeur of this elevation. The rapturous transport of St. Paul into the third heaven was a supernatural extasy.

Extreme Unction is a sacrament instituted by our Lord Jesus Christ, for the spiritual comfort and bodily relief of the sick. This sacrament is called "Extreme Unction" because it is administered when persons are thought to be near the close of their existence in this world, that they may by it receive grace and strength for the conflict with death. This unction, made with olive oil, blessed by a bishop on Holy Thursday, is consecrated to the use of this sacrament, and is the outward *sign* productive of an inward and spiritual grace, thus constituting a true sacrament and ever held to be such by the Catholic Church (Mark vi. 12, 13; James v. 14, 15). For the due reception of the sacrament of Extreme Unction, we must be in the state of grace, and accept it with sentiments of contrition for sin, and resignation to the will of God. Extreme Unction effaces venial sin, part or all the temporal punishment due to sin, and mortal sin sometimes, according to the disposition of the person anointed. It alleviates bodily sufferings, and gives back health to those whom God wills should continue to live (James v. 15). It renews our spiritual forces in the most decisive moment of our existence, giving us strength to fight against the enemy of our salvation; fortifying us against the terror of death, and against temptations to impatience, despair, and distrust; soothing our troubles, and giving us courage to say with confidence and love, "Father, into Thy hands I commend My spirit."

Ezechias.—King of Juda, after the death of Achaz, his father, from 725 to 696 or from 728 to 699 B. C. He reopened the temple and restored the Mosaic worship. He made war against Sennacherib whom he forced to retreat. Healed by Isaias, he composed the chant of gratitude known under the name of *Canticle of Ezechias*.

Ezechiel.—Prophet; son of Busi; was carried captive to Babylon by Nabuchodonosor, with Joachim king of Juda. He began his prophetic ministry in the fifth year of his sojourn in Babylonia and continued it until the twenty-seventh. His book, which he appears to have drawn up or revised, during the latter years of his mission, comprises four parts. The first relates the consecration of the prophet. The second warns the Jews against foreign alliances and announces the ruin of Juda. The third contains threats against the Ammonites, Moabites, Edomites, Philistines, and Egyptians. In the fourth, Ezechiel foretells the events that will take place after the ruin of Jerusalem.

Eznik. — A disciple of St. Mesrop; was sent to Edessa in 425, to translate the works of the Syriac Fathers into Armenian. After a short sojourn in that city he went to Constantinople, where he continued to occupy himself with translations till after the Council of Ephesus, when he returned to his home, taking with him the decrees of that Council together with a long coveted manuscript of the Bible. Some think he became Bishop of Bagrevand. The year of his death, as also of his birth, is unknown.

F

Faber (FREDERICK WILLIAM) (1814–1863). — English Catholic theologian and writer; born at Galverley, Yorkshire, died at the Oratory, Brompton, London. He was educated at Oxford, where he became fellow of University College, 1837; in 1839 he was ordained minister of the Church of England; in 1842 accepted the rectory of Elton, Huntingdonshire; but three years later he formally adjured Protestantism in order to become a Roman Catholic — a course he had meditated for many years. He established at Birmingham the community properly named the "Brothers of the Will of God," but generally called the "Wilfridians," as he had taken the name of "Brother Wilfrid." In 1848, the entire community went over to the Oratory of St. Philip Neri, and from 1849 until his death he was at the head of the London branch. He was the author of many spiritual works of great merit.

Faber (JOHN), surnamed "Hammer of the Heretics" (1470–1541). — German Dominican, born at Leutkirch, Suabia. Vigorously combated the doctrines of Luther and Zwingli. Confessor to Emperor Ferdinand; bishop of Vienna.

Fabian (ST.). — Pope from 236 to 250. Was a contemporary of the Emperors Maximin, Gordian, Philip, and Decius. Under the latter's reign he suffered martyrdom. He confirmed the deposition of Privatus, an African bishop, who had been condemned by a synod of ninety bishops at Lambesa in Numidia for many grievous faults. He assigned the seven districts of Rome to seven deacons with as many subdeacons who were to assist the notaries in recording the acts of the martyrs. To Fabian, Origen addressed a letter in defense of his own orthodoxy. An ancient tradition ascribes to this Pope the founding of the seven Gallic Churches of Toulouse, Arles, Tours, Paris, Narbonne, Clermont, and Limoges, to which he is said to have sent respectively Saturninus, Trophimus, Gratianus, Dionysius, Paulus, Astremonius, and Martialis, as missionary bishops. F. Jan. 20th.

Facundus. — Heretic, died about 571. Bishop of Hermiane, in Africa; upheld with great zeal the so-called dispute of "The Three Chapters."

Faith. — A supernatural virtue by which we firmly believe all that God has revealed and all His Church proposes for our belief. Faith requires that we should believe in the existence of God as our Creator and Remunerator; also in all the truths He has revealed and teaches us by the infallible authority of His Church. "Without faith it is impossible to please God. For he that cometh to God, must believe that He is, and is a rewarder to them that seek Him" (Hebr. xi. 6). The precept of faith, being an affirmative one, we should from time to time, display our faith in God; but we are not called upon to show it continually, except when the occasion demands: As at the hour of death, and when it is necessary to manifest an exterior profession of faith in temptation, in the reception of a sacrament, and under all circumstances where silence would be interpreted as a denial (Matt. x. 32, 33).

Faith (*Rule of*). — The rule of faith is determined by that which faith itself requires. Neither Scripture nor tradition is the sole rule of faith. In order to be the sole rule of faith, the Scripture should of itself be fit to secure in the Church the perpetual and unchangeable *unity* of the true faith, to solve with certainty the most important questions regarding our salvation, as for instance, the necessity and lawfulness of the baptism of infants, the validity of baptism conferred by heretics. But under what conditions can the understanding of the Scriptures, and with it the truths of faith, remain unchanged, the

unity of faith be maintained, and the more important questions pertaining to salvation be solved from the Scriptures? Only in the case that the meaning of Scripture, at least in its most important points, is so obvious that it may be understood by all in the same way. For, as we learn from daily experience, the opinions of men in all that does not compel assent by its evidence soon diverge. It is hardly necessary to prove that Scripture does not possess such evidence; it is, on the contrary, very obscure, even in most important points of doctrine. In fact, heretics in every age have sought to prove their conflicting opinions from Scripture. Hence, it is impossible that Scripture alone should secure the perpetuity of the Christian religion, maintain unity of faith, and solve all the important problems of salvation. Therefore, it is impossible that it should be the sole rule of faith.

The same applies to the *tradition*. The monuments of tradition are: The Church's liturgical books; the acts of the martyrs; inscriptions on tombs and monuments; Church history; the works of the Fathers and of ecclesiastical writers. Although we find many truths more clearly expressed in the monuments of tradition than in the Scriptures, yet they cannot of themselves give a satisfactory solution to all questions that may arise. Consequently, they are not calculated to solve those difficulties which, if left unsolved, may undermine the truths of revelation, destroy the unity of faith, and endanger the salvation of many.

But *experience* furnishes the most evident proof of the insufficiency of Scripture alone as a rule of faith. Since Protestantism set up the Scriptures as the sole criterion in matters of faith we perceive an ever-growing disunion; the truths of faith have been abandoned one by one, while no means was left to check the evil-proof sufficient that unless we recognize some other rule of faith than Scripture alone, neither the preservation of the deposit of faith, nor the unity of the faith itself, nor the security of salvation is possible.

The necessary attributes of a rule of faith are to be found only in the teaching office of the Catholic Church. From what we have said it follows that there must be another *rule of faith* different from Scripture and tradition — an authority to direct us in the understanding of these sources of our faith. The attributes of a rule of faith must be determined by its object, which is chiefly the *preservation* of the deposit of faith and of the *unity* of the Church. The Church and the faith are in most intimate connection with the salvation of man; and, consequently, another object of the rule of faith is the securing of the salvation of the individual. 1. A rule of faith must be visible. Its object is to remove the difficulties which endanger the true faith and the Church's unity. But this is possible only in case, that, being consulted by doubting or contending parties, its voice may be heard. Besides, in every society, in addition to the written law, there is a living, visible authority which applies the law in given cases and dispenses justice between litigant parties. Now, if the Church is a visible society, it must naturally have a visible authority to settle doubts and disputes in matters of faith. 2. A rule of faith must, as the supreme authority, be such as to compel submission to its decision, for it must be the means of maintaining unity. This cannot be done unless its verdict decides all questions and removes all doubts. A final decision, that renders further opposition unavailing, can be given only by such supreme authority as commands the unqualified submission of all. 3. A rule of faith must be infallible. An infallible authority, alone, can in all cases decide in matters of faith in such a way as not to endanger the integrity of the deposit of faith; an infallible authority, alone, can maintain unity of faith; for the obligation to believe exists only when one is morally certain that what is proposed to his belief is really of divine revelation. Only an infallible authority can give this assurance. 4. A rule of faith must be of divine institution. In matters of religion, we must consult, not man's pleasure, but God's ordination.

From what we have said, it clearly shows that the *teaching authority of the Catholic Church possesses all these attributes.* Though in many cases it might remain uncertain what is the teaching of the Church dispersed throughout the world — what the Church proposes as revealed truth in its ordinary preaching: yet, there are more ways than one of interrogating this authority, and when the importance of the matter demands, the Church has diverse means of giving a public and final decision in all cases.

Faithful. — Those who have faith in Jesus Christ. This name, in the early

Church, was especially applied to the baptized laymen, distinguishing them from the Catechumens, who had not yet received this sacrament. See CHRISTIAN.

Faldstool. — A movable folding chair in a church or cathedral, used by the bishop or other prelate, when officiating in his own church at a distance from the throne, or in a church not under his jurisdiction.

False Decretals. See CANON LAW.

Familists. — Sectarians called the "Family of Love," founded in Holland and England in the sixteenth century by Hans Niklas, or Nicholas, who was a disciple of David Jores, who taught mystical doctrines based upon the theory that religion consists wholly in love independently of the form of faith. To them, Moses was the Prophet of hope, Christ the Prophet of faith, and Hans Nicholas the Prophet of love. The sect was prohibited by Queen Elizabeth in 1580, but existed till the middle of the next century.

Fast Days. — Fast days are those on which the Church commands us to mortify the body by abstaining from flesh meat, or by taking but one full meal in the day. Those days on which, besides abstinence from meat, but one full meal is allowed, are called Fast Days of Obligation; those days on which it is only required to abstain from flesh meat, are called Days of Abstinence. See ABSTINENCE. The Church can institute fast days, because the Church of Christ, as mother of the Faithful, has the power to make all useful and necessary regulations for the salvation of their souls. In doing so she only follows the example of our Lord, her Head, for He fasted, and of the Apostles, who, even ordered the Christians to abstain from blood and things strangled (Acts xv. 29), in order not to prevent the conversion of the Jews, who, on account of the Old Law, abhorred the blood and meat of strangled animals. This prohibition was removed when this danger no longer existed. "Fasting is no new invention, as many imagine," writes the Father of the Church, Basil the Great, "it is a precious treasure which our forefathers preserved long before our days, and have handed down to us." The Catholic Church, from the very beginning, has looked upon external fasting, only as a means of penance. Her object in instituting fast days, therefore, was and is, that by fasting the Faithful should mortify their flesh and their evil desires, seek to pacify God, render satisfaction for their sins, practice obedience to the Church, their mother, and by practicing these virtues become more zealous and fervent in the service of God. Innumerable texts of Scripture, as well as experience prove that fasting aids to this end. The Fathers of the Church praise very highly the usefulness of fasting, and our Lord predicted that the Church, His spouse, would fast, when He, her Bridegroom, should be taken from her (Matt. ix. 15). The most important fast days are: All the week days of Lent; the Fridays in Advent; Vigils of All-Saints, Christmas, Whitsunday, and the Assumption. If the festival, however, occurs on Monday, the vigil is kept on the Saturday before; as Sunday is never a fast day.

Fathers (*Apostolic*). See APOSTOLIC FATHERS.

Fathers of the Christian Doctrine. — Religious congregation. The aim of this congregation, and the spirit with which it was animated, were in close sympathy with the spirit and aim of the Ursulines. Founded by Cæsar de Bus, and approved by Clement VIII. in 1597, it subsequently coalesced with the Somaschans, thus forming an association of secular priests living under simple vows (1616). Owing, however, to disputes between the two branches, relative to the observance of their respective statutes (1647), Innocent X. commanded them to sever their connection with each other, and form distinct congregations; and Alexander VII., by decree, ordered both to establish novitiates, and to introduce the three monastic vows. The "Fathers of the Christian Doctrine" continued to dress as secular priests.

Fathers of the Church. — The Fathers of the Church are those Christian writers, who lived in the fourth and fifth centuries, and with learning and zeal expounded and defended the doctrines of Christianity. At no time was the literary activity of God's chosen servants more wonderful and productive, and never did they arise in greater numbers than during this period. The chief causes contributing to this advancement of Christian learning and the development of Christian doctrine, were: 1. The learned schools at Antioch, Alexandria, Cæsarea, Edessa, Nisibis, and

Rhinocorura, in Egypt. 2. The controversies with pagan writers who continued to assail Christianity. 3. The great heresies of Arius, Macedonius, Pelagius, Nestorius, and Eutyches and the various controversies arising from these heresies. 4. The numerous councils which met in order to define, under the special guidance of the Holy Ghost, what was to be believed, and what was to be rejected as contrary to Christian truth. Against each of the numerous heresies germinating during this period, a glorious array of the Fathers of the Church came forward and waged a victorious battle. It was they, who at the councils, defined the Catholic doctrine, condemned the false teaching of heretics, laying bare and demolishing their sophistries with the most penetrating acuteness. In their divinely inspired writings, they have bequeathed to all nations and ages a rich treasure of solid and profound learning, and most consoling doctrine, while at the same time the incomparable holiness of their lives has merited for them the honorable title of Fathers and Doctors of the Church. The most illustrious among the Fathers of the Church, that is to say, those who wrote most and whose doctrine is most generally authorized and followed, are four Greek and four Latin Fathers. To the first class belong: St. Athanasius, St. Bazil the Great, St. Gregory Nazianzen, and St. John Chrysostom; to the second: St. Ambrose, St. Jerome, St. Augustine, and St. Gregory the Great. To these are generally added: St. Leo the Great, St. Thomas Aquinas, St. Bonaventure, St. Hilary, St. Bernard, St. Alphonse Liguori, and St. Francis de Sales. See DOCTORS.

Faustinus. — Deacon, or priest of the fourth century. Wrote against the Arians and Macedonians, and upheld the antipope Urcinus against Pope Damasus.

Feasts of Fools and Asses was a ludicrous profanity of those relics of Pagan Saturnalia, celebrated, in the Middle Ages, at Christmas and New Years, before the beginning of Lent and at Easter, in which ecclesiastics participated, thus lending the encouragement of their presence to disgraceful parodies on the Holy Mysteries and the dignitaries of the Church. From the fact that in the "Feast of Fools" an inferior cleric was chosen bishop, it was sometimes called the "Subdeacon's Feast." The cleric thus chosen travestied the pontifical functions; but when incensed, instead of olibanum, an offensive and foul matter was used. The stalls of the canons were filled by others of the inferior clerics, who sang: "Deposuit potentes et exultavit humiles." At the close of these mock ceremonies, the choir was turned into a banqueting hall, and was the scene of unseemly antics and disgraceful performances of all sorts.

The "Feast of Asses" is supposed to have been originally intended to commemorate the Flight of Jesus into Egypt or His Entry into Jerusalem, and accordingly celebrated about Christmas or Easter. An ass was clad in a surplice, and, when conducted into the Church, his entry was greeted with the singing of a ludicrous canticle, the refrain of which was: "Hez, Sire Asnes." A remark of J. P. Richter is here apposite: "It was precisely in the most religious period that the Feasts of Fools and Asses, the representation of the mysteries and mock sermons on Easter Sunday, were most in favor. There was no apprehension of religion suffering any detriment, being too far above anything like a travesty. The same rule holds here as in the case of the Socrates of Xenophon and Aristophanes — the former was not injured by the travesty of the latter. The very fact of a travesty proves the existence of something higher travestied; a comedy presupposes a tragedy." (*Propedeutics of Æsthetics.*)

Feasts of the Church. — A commemoration of some mystery of religion or in honor of saints. The Church alone has the right to institute feasts. For to the Church, and to her alone, is intrusted all that bears upon the religious life, and, consequently, the celebration of religious festivals. From the earliest ages the Church made use of this right, as is manifest from the sermons of the Fathers on the various festivals. Nor could the Church lack that power, which, as Scripture testifies, the synagogue of the Jews possessed and exercised. The right of instituting feasts naturally implies also the right of abolishing existing ones. We distinguish two kinds of feasts: feasts of our Lord and feasts of the saints. By the institution of the feasts of our Lord, the Church intended, in the first place, to bring home to us the chief mysteries of our redemption, and so to instruct us on the chief contents of our religion; secondly, to awaken our gratitude

for the great benefit of the redemption; and, finally, by pointing to the virtues of our Lord, and to inspire the Faithful with a desire to imitate Him. The feasts of the saints were instituted, first, to honor God in His saints, by thanking Him for the graces conferred upon our glorious brethren; moreover, to incite us to the imitation of their virtues; and, finally, to invoke their intercession. The feasts of obligation are to be celebrated in the same manner as the Sundays; for the end of the festivals is the same as that of the Sundays: the honor of God and the benefit of our souls, and, consequently, it should be obtained by the same means, or manner of celebration. The same may be concluded from the custom of the Church, which at all times celebrated the feasts of obligation in the same manner as the Lord's day; for the custom of the Church is itself a law. The feasts of obligation in the United States are six in number: Immaculate Conception of the Blessed Virgin, Christmas, Circumcision, Ascension of our Lord, Assumption of the Blessed Virgin, and All Saints' day.

Feasts of the Jews. See LEVITICUS.

Febronianism.—System of John Nicholas von Hontheim, coadjutor-bishop of Treves. In 1763, writing under the name of Justinus Febronius, he published a book *On the State of the Church and the Legitimate Authority of the Roman Pontiff*, in which he endeavored to show the Germans by historical arguments that the Gallican Articles were defensible, and that the Pope had no right to interfere in the local discipline and Church government of individual dioceses, thus restricting the essential jurisdiction of the Holy See. He held that the Pope is in precisely the same relation to the bishops that the presiding officer is to the members of a parliament; that the true constitution of the Church is not monarchical; and that the Church and not Christ, invested the Bishop of Rome with the Primacy he enjoys. The Pope indeed has authority, but not jurisdiction, over the Universal Church. Clement XIII. condemned the book of Febronius, and ordered it suppressed by all the bishops of Germany. The author's archbishop besought him to retract the errors it contained, which he did in the year 1778.

Feehan (PATRICK A.).—An American Catholic prelate, born at Killenaul, County Tipperary, Ireland, Aug. 29th, 1829. Entering Castle Knock College at the age of 16 years, he studied there for two years and then entered Maynooth College, where he studied philosophy and theology for five years, and where, upon his graduation, he was offered a professorship. Emigrating to America in 1852 he entered the Ecclesiastical Seminary at Carôndelet, where he was ordained priest November 1st of that year He labored as priest and teacher for 12 years under Archbishop Kenrick of St. Louis, becoming professor of moral theology and Sacred Scripture in the Seminary of Carôndelet. He became bishop of Nashville in 1865, and found that diocese almost completely demoralized and deeply in debt as a result of the war. Despite the great yellow fever epidemic that swept over the diocese at the very beginning of his incumbency, he rehabilitated and wonderfully developed the see of Nashville, showing such remarkable ability as far surpassed even the expectations of those on whose recommendation he had been assigned to that diocese, and it was in recognition of this that he was appointed the first archbishop of Chicago, in 1880.

Felicissimus.—Deacon of the Church of Carthage. Ordained without the knowledge and against the will of St. Cyprian; placed himself at the head of those Christians that had apostatized during persecution and who wished to re-enter into community with the Church without penance (250). The schism which arose as a consequence of this pretension spread quite rapidly.

Felix.—Heretic; Bishop of Urgel, Spain, died in 815. He pretended that Jesus Christ, as man, was only the adoptive son of God. His heresy was condemned in the Council of Ratisbon (792); he abjured his errors, but soon fell back into them, was condemned anew in the Councils of Frankfort (794) and of Rome (799). Summoned by Charlemagne to Aix-la-Chapelle, he renounced his errors a second time, at least apparently and was committed to the custody of Bishop Leitrad of Lyons.

Felix I.—Pope from 269 to 247. Of the acts of this Pope nothing is known with any certainty, except the part he took in the deposition of Paul of Samosata, from the see of Antioch. Felix, who is said to have confirmed the custom of saying Mass on the tombs of the martyrs, suffered martyrdom under Aurelian. *Felix II.*—Raised

to the Papal Chair during the banishment of Liberius, by the Emperor Constantius who favored the Arians (355). After the re-establishment of Liberius he retired; several regard him as an antipope, others say that he became legitimate Pope at the death of Liberius (358) and that he suffered martyrdom. *Felix III.* or *II.*—Pope from 483 to 492. Under the Pontificate of this Pope began the Acacian schism, the author of which, Acacius, Patriarch of Constantinople, was excommunicated by this Pontiff at the Roman Synod of 484. *Felix IV.*—Pope from 526 to 530. To this Pope are ascribed the twenty-five canons adopted by the Council of Orange, in 529, against the Semi-Pelagians.

Felix of Valois (1127–1212).—Born in Valois, France, founded, together with St. John of Matha, the Order of the Trinitarians for the redemption of captives. See TRINITARIANS.

Fénelon (FRANÇOIS DE SALIGNAC DE LA MOTHE) (1651–1715).—French divine and author, born at Perigord, received holy orders in 1675. In 1685, after the revocation of the edict of Nantes, he was sent as missionary among the Protestants of Saintonge and Poitou. In 1689, he was appointed by Louis XIV. preceptor of the king's son, the young Duke of Burgundy, and in 1694 was rewarded with the Abbey of St. Valery, succeeding in 1695 to the Archbishopric of Cambrai. He took an active part in the Quietistic controversy. In the condemnation of the writings of Madame Guyon, Fénelon acquiesced; but as she made a formal submission to the Church, he vindicated her character. Moreover, in a work entitled *Maxims of the Saints*, Fénelon defended the Quietist idea of "holy indifference as to eternal bliss or woe," springing from a pure and disinterested love of God. Fénelon was answered by many doctors of the Sorbonne and refuted by Bossuet, and his book was condemned by Innocent XII. in 1699. Fénelon made a most edifying submission by publicly denouncing his own work.

Fenwick (BENEDICT JOSEPH).—An American Catholic prelate; born in St. Mary's County, Maryland, in September, 1782; educated at Georgetown College and in the Seminary of St. Sulpice, at Baltimore; ordained in 1808; stationed in New York city, where he founded the New York Literary Institute and began the erection of St. Patrick's Cathedral from plans prepared by himself. In 1816 he was made vicar-general. The following year he was appointed president of Georgetown College; in 1825 became bishop of Boston. In 1843 he founded the College of the Holy Cross at Worcester, Massachusetts, and placed it in charge of the Jesuits. His diocese extended over the whole of New England, and he left it with fifty churches, an orphan asylum, and many schools. He died at Boston, Aug. 11th, 1846.

Fenwick (EDWARD D.).—An American Catholic prelate; born in St. Mary's County, Maryland, in 1768; educated at the College of Bornheim, in Belgium, and after ordination became a professor in the college. He was driven from Belgium by the French Revolutionists, and returned to America. Having become a Dominican in Belgium, and being desirous of founding a province of the order, he went to Kentucky in 1806, where he bought a farm and built the convent of St. Rose of Lima. He resigned the office of provincial later, became a missionary in Ohio, and built the first church in Cincinnati in 1819. He was made bishop of Cincinnati in 1822. He died at Wooster, Ohio, Sept. 26th, 1832.

Feria.—A name applied to each day of the week with the exception of Saturday and Sunday. Monday is called 2d Feria, Tuesday 3d, Wednesday 4th, Thursday 5th, Friday 6th. The ordinary words are used for Sunday and Saturday. We distinguish the *Major Feriæ*, the Church's office of which prevails over any other, like Ash Wednesday, the three last days of Holy Week, the two days after Easter and Pentecost; the *Minor Feriæ*, which do not exclude the office of a saint, but of which we make commemoration; the *Simple Feriæ* which exclude nothing.

Ferrara (*Council of*). See FLORENCE.

Festus Portius.—Successor of Felix in the government of Judea, about 60–62. As Roman procurator in Palestine, he refused to put the Apostle St. Paul in the power of the Jews, and, after giving him a hearing in the presence of Herod Agrippa II., sent him to Rome in consequence of his appeal to Cæsar.

Fetishism (the practice of worshiping a fetish; that form of religious belief and

practice in which fetishes are the object of worship). —Fetishes are any material object regarded with awe, as having mysterious powers residing in it or as being the representative or habitation of a deity to which worship may be paid, and from which natural aid is to be expected. A fetish may be an animal, as a cock, a serpent, a bear, etc., or an inanimate object, as a tree, a river, a stone, a tooth, a shell, etc. The worship of fetishes belongs to a low and brutal stage or form of religion.

Feuillants. — Members of a religious order. Originally (1577) a branch of the Cistercians; since 1589 an independent monastic order. It derives its name from the Abbey Feuillant, eighteen miles from Toulouse, France. Its founder, Jean de la Barriere (1544–1600), became its first Abbot in 1574. The order came into favor on account of the strictness of its discipline. It still exists in France and Italy. There are also nuns of this order.

Final Perseverance. See PERSEVERANCE.

Finding of the Cross. — See CROSS.

Firmilian (ST.). — Bishop of Cæsarea, in Cappadocia, died at Tarsus in 269. Upheld, in the Council of Iconium (231), the invalidity of baptism administered by heretics. Presided at the Council of Antioch (264) against Paul of Samosata, and combated the schism of Novatian. F. Oct. 28th.

First Fruits. See ANNATES.

Fish. — The figure of a fish, as a Christian hieroglyphic, is of very frequent recurrence on the monuments of primitive antiquity. The Greek term of *Ichtus*, which signifies a fish, is composed of the initial letters of the sacred name and titles of our divine Redeemer, as written in the Greek language: *Iesous Xristos Teon Yios Zoter* — Jesus Christ the Son of God, the Saviour. It was on account of that spiritual regeneration which man received as being born, as it were, again by water, and initiated into the faith of Jesus, and from the conviction that if they did not continue in that vivifying belief they would be spiritually dead and must infallibly lose their salvation, that the first Christians delighted to employ this symbol, and designate themselves by the enigmatical appellation of *Pisciculi*, or *little fishes*.

Fisher (JOHN) (1459–1535). — Bishop of Rochester, England; was born at Beverley. Chancellor of the University at Cambridge, Bishop of Rochester, and preceptor of Henry VIII. Refused to acknowledge the king's marriage with Anne Boleyn as "good and lawful," and for this offense he had to feel the full weight of the royal vengeance. He was arrested for misprision of treason, in that he had heard a woman named Elizabeth Barton, better known as the Holy Maid of Kent, say that the king would survive his divorce from Catharine only seven months, and had failed to report the conversation. An oath was presented to him, affirming the legality of the king's marriage with Anne, which he declined to take, and was in consequence committed to the Tower, April 26th, 1534. He was now close to seventy years of age, but neither his gray hairs nor his past services could move the heart of the royal despot to mercy. He languished in prison for thirteen months, enduring privations the most severe, and cruelties of the most barbarous nature; and when he again came forth it was only to appear before a special commission appointed to try him at Westminster, on the charge of high treason, for having refused to take oath that the king was the "Supreme Head of the Church of England." After a hasty trial, he was declared guilty, and beheaded June 22d, 1535. In the preceding May he had been created cardinal by Pope Paul III., but, though he may have appreciated the kindness, he had now ceased to put any value on dignities, and declared that, "if the hat were at his feet, he would not stoop to take it up." His head was set up on London bridge, and his body, after lying naked all day at the place of execution, was carried away by the guards, and laid in the churchyard of All-Hollows, Barking.

Fitzgerald (EDWARD). — A Roman Catholic prelate; born in Limerick, in 1833. He emigrated to the United States in 1849, and was educated at the Catholic schools — the College of Barrens, Missouri, and Emmittsburg Mount St. Mary's College. Upon his ordination to the priesthood in 1857, he was stationed at Columbus, Ohio, where he made his influence so felt that in 1867 he was chosen bishop of Little Rock, Arkansas. There he was active in inducing emigration and establishing variousChurch orders.

Flagellants. — Fanatics of the thirteenth century. So called from the scourges (*flagella*), with which they lashed their naked shoulders. They first appeared at Perugia, in 1260, and thence spread with rapidity over the rest of Italy, and into France, Germany, and Poland. A company of a hundred and twenty Flagellants landed in London in the time of Edward III., but they found no sympathy among the English people. Large numbers of persons of every age, sex, and rank marched two by two in procession through the streets, and from city to city, publicly scourging themselves, or each other, till their naked backs streamed with blood — to appease, as they pretended, the divine wrath. They were wont to scourge themselves twice a day, for thirty-three days, in honor of the thirty-three years which Christ lived upon earth. The secular magistrates, finding that the Church did not sanction the movement, began to prohibit the Flagellant processions. After the black death, which ravaged all Europe in the middle of the fourteenth century, they again appeared. In 1349 Clement VI. condemned their practices. But they refused submission and gave way to many extravagances. As Gerson says, "contempt of the priesthood, rejection of sacraments, extortion, robbery, and all manner of vices marked their presence."

Flaget (BENEDICT JOSEPH). — A French American Catholic prelate; born in Contournat, France, Nov. 7th, 1763. He was ordained priest in 1788, and in 1792 came to the United States. He was at once sent as chaplain to Vincennes, Indiana, then a military post in the Northwest. From 1795 to 1798 he was a professor at Georgetown College, and for the next three years was in Havana, as a tutor to the sons of a wealthy Cuban. From 1801 to 1808 he was engaged in duties at Georgetown College and in missionary labors; in the latter year was appointed bishop of Bardstown, Kentucky, in charge of the district between the Missouri river and the Atlantic States, and the Great Lakes to the 35th parallel. During his life he erected numerous colleges and convents, some of which were built at his own expense. He was the recognized American counselor of the Pope, and was respected by all creeds and classes alike. He died in Nazareth, Kentucky, Feb. 11th, 1850.

Flavian (ST.) — Patriarch of Constantinople (447–449), who caused the condemnation of Eutyches. F. Feb. 18th.

Flavian (ST.) — Patriarch of Antioch. Obtained from Theodosius pardon for his people, who had thrown down, during a revolt, the statue of the Empress Priscilla. Died in 404. F. Feb. 21st.

Flavian (ST.) — Bishop of Antioch in 496. Died in exile at Patras (518) for having refused to condemn the Council of Chalcedon. F. July 4th.

Flavius Josephus. See JOSEPHUS.

Fleury (CLAUDE) (1640–1723). — French ecclesiastical writer, born at Paris. His most famous works are: *Mœurs des Israelites*, *Mœurs des Chretiens* and *Grand Catechisme Historique*.

Florence (*Council of*). — The desire to reform the Church induced Pope Eugene IV. to convoke a Council at Basle (see BASLE). To facilitate the negotiations between the Greek and Latin Churches, the Council was first transferred to Ferrara (1438). The plague breaking out at Ferrara, the Council was removed to Florence (1439). Some prelates remained at Basle and continued the Ecumenical Council. They renewed the decrees which asserted that the council is superior to the Pope, and they elected an antipope. Only seven bishops were present. The real Council at Florence did very little in the matter of reform, but succeeded in reuniting the Greeks with Rome (1439). The Greeks accepted the Primacy of the Roman See, and in conformity with the belief of the Roman Church, they especially acknowledged that the Holy Ghost proceeds from the Father and the Son. The decrees were signed by the Pope, the patriarchs, and the other Greek prelates, with the exception of the Bishop of Ephesus, who positively refused to add his signature. The successful termination of the Council spread universal joy throughout the Catholic Church, but this, unfortunately, was not of long duration. When the Emperor Paleologus, who also had been present at the Council, and the Greek Fathers returned to Constantinople, they found the clergy and people strongly prejudiced against the reunion. They loaded with insults those who had signed the decrees. Hereupon many prelates retracted what they had done, and the schism was thus

again revived in Constantinople. The Turks put an end to the controversy by taking the city (1453). The first sessions of the Council of Basle, in as far as they are recognized by the Pope and the Council of Florence, as the continuation of that of Basle, together, form the Seventeenth Ecumenical Council (1431–1439). See BASLE.

Flotte (PETER). — French politician of the thirteenth century. Chancellor of Philip the Fair. Killed in the battle of Courtray (1302). He was sent to Rome for the canonization of St. Louis (1292); took part in the controversy of the king and Pope Boniface VIII., drew up the act of accusation against Bernard Saisset, Papal delegate at the French court, carried to the Pope the insulting answer of Philip the Fair to the Bull *Ausculta fili*, and falsified this Bull in order to irritate France and to obtain the resolutions taken by the General States in 1302.

Flowers are used as an ornament for altars. The innocent and expressive custom to decorate Churches, especially altars, is derived from early Christianity. St. Augustine particularly mentions this custom as he notices the renunciation of Paganism for Christianity made by the expiring Martial, whose son-in-law, after praying with much fervor for his conversion at the foot of St. Stephen's altar, approached as he was going away, and carried off from it some of the flowers that were placed there (*de Civitate Dei, lib.* xxii. cap. 8), and conveyed them to the couch of his dying relative. St. Jerome particularly panegyrized his friend Nepotian for his devotional assiduity in adorning the walls of the church with a variety of flowers and the boughs of trees (Epist. lx. *ad Heliodorum*); and St. Paulinus of Nola refers to the same practice as he describes the manner of celebrating the annual festival of his patron saint, St. Felix, in the following verses: —

"Hymn praise to God, ye youths; discharge your vows:
Strew flowers around; the threshold wreathe with boughs: —
Let hoary winter sigh like purple spring,
And the young year his earliest garlands bring
Before their season; thus shall nature pay
A fitting homage to this hallow'd day." (*De S. Felice Natalitium, carmen* iii. v. 108, *et seq.*)

Font (*Baptismal*). — The vessel containing the water wherewith the sacrament of baptism is administered. It was, as we have seen (see BAPISTERY), placed in earlier churches in a separate building, but it was later transferred into the church. The Western Church usually used a stone font, but it might be of any convenient material, and it was to be used for the baptism alone. The font in the Eastern Church is movable, of wood or metal, and is seldom if ever possessed of any beauty. The shape of it in the West was generally octagonal, though a fanciful mysticism occasionally gave it the form of a sepulchre or of a cross. The font in the baptistery was surrounded by a low wall, entered by steps, usually seven, three without, three within, excluding the top step.

The blessing of the baptismal font takes place once a year, namely on the eve of Easter. On that day the water destined for baptism is blessed, and the ceremonies observed and all the prayers which the priest recites have reference to the ancient customs of the baptism of the Catechumens on that day. See BAPTISM.

Fontevrault (*Order of*). — This order was founded by Robert of Abrissel, in 1094. Robert was a professor of theology at Paris, and coadjutor to the Bishop of Rennes; but divesting himself of these employments, he retired into the forest of Craon and built a monastery at La Roe. Urban II. confirmed his institution and, appointing him apostolic missionary, ordered him to preach the First Crusade. In 1100, Robert founded at Fontevrault, on the Vienne, two monasteries — one for men, the other for women — and gave their inmates the Rule of St. Augustine for their guide. He dedicated his order to the glory and honor of the Blessed Virgin; and following the example of our Lord, who, when dying, committed St. John to the care of His Mother, he placed all his convents, including those of men, under the jurisdiction of the abbess of Fontevrault. The order was approved by Pope Paschal II. in 1113, and soon spread over the continent of Europe. It numbered several thousand monks and nuns at the death of the founder, in 1117.

Formosus. — Pope from 885 to 891. He crowned the Emperor Arnulf, king of Germany. The successor of Formosus; Stephen VII., anathematized his memory, but John IX. restored it in 898.

Forty Hours' Devotion. — A devotion in honor of the Real Presence of Jesus Christ

in the Holy Eucharist. The "Forty Hours' Prayer of Adoration," or more briefly, "the Forty Hours," is thus called, because, during eight-and-forty hours, the Blessed Sacrament is conspicuously exposed on the altar, that the Faithful may come and pray before it, and adore it. No pains are neglected to make this sacred rite as solemn and devout as possible. After a solemn Mass and procession, the Blessed Sacrament is enshrined and enthroned above the altar, and around it is arranged a firmament, as it were, of countless lights, radiating from it, symbolic of the ever wakeful host of heaven, the spirits of restless life and unfading brightness, that keep watch around the seat of glory above; and then the Faithful gather about the altar as about a throne, and adore in silence and in awe. During the time of Forty Hours, the eyes and hearts of those who enter the church should seek no object but the Blessed Sacrament, and for this reason the Mass on the second day should be said on an altar different from that of the exposition. For the same reason, the usual salutations are also omitted. It is proper to have a bench or kneeling desk placed near the railing in front of the altar, and to have one or more persons appointed to replace one another at the desk and remain there in adoration, as the representatives of the parish, while the sacrament is exposed.

The introduction of this devotion of Forty Hours is due, so far as can be ascertained, to Father Joseph, a capuchin of Miland (died 1556). In 1560, Pius VII. approved the Confraternity of Prayer to the Blessed Sacrament. In 1592, Clement VIII. introduced the public and perpetual adoration of the Blessed Sacrament into the churches of Rome, and soon the devotion spread over the Catholic world.

Fossarians were certain officers in the Eastern Church, who had charge of the burial of the dead. See BURIAL.

France (*Evangelization of*). See CLOVIS; BURGUNDIANS.

France (*Worship in*). — The Catholic religion is professed by the great majority of the French; but the State pays also a salary to Protestant and Jewish ministers. A minister of State is charged with the direction of the different worships, holds relations with the court of Rome, with the archbishops and bishops; he watches over the execution of the laws which assure liberty of conscience and protection to the different worships. Catholic France comprises 18 archbishoprics and 72 bishoprics. The Protestants count from 4 to 5,000,000 members, mostly belonging to the Lutheran and Calvinistic Churches. The Jews number about 75,000.

Frances of Chantal (ST.). See VISITATION (*Order of the*).

Francis Borgia (ST.), *Duke of Candia and Captain-General of Catalonia.*—Was one of the handsomest, richest, and most honored nobles in Spain, when, in 1539, there was laid upon him the sad duty of escorting the remains of his sovereign, Queen Isabella, to the royal burying place at Granada. The coffin had to be opened for him that he might verify the body before it was placed in the tomb, and so foul a sight met his eyes that he vowed never to serve a sovereign who could suffer so base a change. He entered the Society of Jesus and soon his order chose him to be its head. He died in Rome, Oct. 10th, 1572. F. Oct. 10th.

Francis (ST.) **of Assisi** (1182–1226).—Founder of the Order of the Franciscans, born at Assisi, Umbria. Ambitious for glory, he tried the profession of arms, then, touched by grace, he left his family, embraced absolute poverty, and founded in 1208, the Order of Mendicants. St. Francis was canonized by Pope Gregory IV. in 1228. F. Oct. 4th.

Francis of Paul (ST.). See MINIMS.

Francis of Sales (ST.) (1567–1622).—Bishop of Geneva and French writer, born in the Castle of Sales, near Annecy, France. Doctor in theology and law, lawyer at Chambery, he left the world in 1595, to enter sacred orders. His life was a model of virtue. In 1610, with the help of St. Frances of Chantal, he founded the order of the Visitation. His wonderful work, *Introduction to the Devout Life* passed through forty editions whilst the saint was still alive. Pope Pius IX., in 1877, declared St. Francis of Sales a "Doctor of the Church." F. Jan. 29th.

Francis-Xavier (ST.) (1506–1552).—Apostle of India and Japan. Was born of a noble family of Navarre, and was one of the first associates of St. Ignatius when founding his order. At the instance of

King John III., of Portugal, Pope Paul III. appointed him apostolic missionary and nuncio for India. Francis landed at Goa, the capital of the Portuguese Indies. After working some time in that city, where his preaching wrought a great change, he visited the tribe of the Parawians on the Fishery Coast. His preaching, supported by miracles, produced wonderful effects. He founded forty-five Churches along the coast. After a year's residence among the Parawians, Francis passed into other neighboring countries. In all of them he effected prodigious numbers of conversions. In the year 1548, he had converted more than 200,000 pagans of India. Xavier's next mission was Japan. He landed at Kangoxima, in 1549. His preaching again was attended with marvelous results. He converted several princes to Christianity and left the Church of Japan established on a firm footing. In 1552, St. Francis set out for China. But his apostolic course was run; he expired on the Island of Sancian, in the forty-sixth year of his age. He was canonized by Urban VIII. in 1623, with the glorious title of "The Apostle of India and Japan." F. Dec. 2d.

Franciscans (religious of the Order of St. Francis). — The mendicant order of the Franciscans was based on the principles of absolute poverty and charity, with the object of the evangelical preaching. The members received the name of Minorites (*Fratres minores*). Their habit was an ashen-gray tunic, a cord for cincture, and sandals for shoes. Their rule was approved in 1223 by Pope Honorius III.; it imposed the three vows of obedience, chastity, and poverty in the strict sense of the word, for they should possess nothing of their own. They rendered themselves very popular by their piety, austerity, and the vigor of their eloquence. The order spread rapidly. Since the founding of the order they count eight thousand houses in thirty-three countries and about two hundred thousand members. A general guardian directed all the provinces, and the order was placed under the supervision of a cardinal protector. Devoted to the study of the sciences and especially to philosophy, the Franciscans were bright lights in the universities, and became rivals of the Dominicans; the latter were Thomists, while the former were Scotists. Their order produced Alexander of Hales, and Roger Bacon, as well as the Popes Nicholas IV., Alexander V., Sixtus IV., Sixtus V., and Clement XIV.; a poet, Jacobonus of Todi, and St. Bonaventure. There were diverse branches under the names of Fathers of the Observance, Fathers of the Strict Observance, also called Jaccolanti, Observantines, Recollects, Discalced, Reformed Conventuals, Capuchins, and Cordeliers. A general division divided the Franciscans into Cismontanes who had seventy provinces, and Ultramontanes who had eighty-one provinces. Besides his order for men, St. Francis of Assisi founded one also for women, commonly called "Poor Clares," after St. Clara of Assisi, who was the first of her sex to embrace this manner of life. In 1224, St. Francis gave a written rule to St. Clara and her community, which was approved by Innocent IV. in 1246. Within a few years the order had spread in Italy, France, and Spain. In addition to these two orders, St. Francis founded the Third Order, for persons living in the world and desirous of sharing the privileges and graces of the religious state. St. Louis IX. of France, and St. Elizabeth of Hungary belonged to the Third Order. St. Francis, after receiving the sacred stigmata, or marks of our Lord's Passion, died in 1226.

There are many branches of the numerous family of the Franciscans in the United States. The "Recollects" who came to Cincinnati, Ohio, in the year 1844, seem to have been the first religious of that order that settled in this country, since the formation of the United States.

Frankfort (*Council of*). — The Council of Frankfort was convened by Charlemagne at Frankfort-on-the-Main, in 794. It was attended by more than 300 bishops and condemned the heresy of the Adoptionists.

Fratricelli. — The common designation of a body of reformed Franciscans authorized by Pope Celestine V. in 1294, under the name of Poor Hermits, who afterwards defied the authority of the Popes, rejected the sacraments, and held that Christian perfection consists in absolute poverty. In spite of persecution, they continued as a distinct sect until the fifteenth century.

Free Church of England. — A Protestant Episcopal organization, founded in 1844, and enrolled in chancery, in England, in 1863, "originated as a counteracting movement to the Oxford Tractarians." It is

free from State control, and therefore claims the liberty of entering a parish where ritualistic practices prevail and establishing a liturgical service, on the basis of the evangelical party in the national church, with which its ritual is practically identical. It is governed by convocation and bishops consecrated, in the line of the Canterbury succession, by the Rt. Rev. Bishop Cummins, who founded the Reformed Episcopal Church of America in 1873, when he resigned his connection with the Protestant Episcopal Church, while claiming, on its own grounds, the indelibility of his orders.

Freemasons. See SECRET SOCIETIES.

Freppel (CHARLES ÉMILE) (1827–1891). — A French theologian and prelate. Was born at Obernai, France; died in Paris. Entered the priesthood, and in 1870 became Bishop of Angers. He was returned to the chamber of deputies as a Legitimist in 1881 and re-elected in 1885. He wrote a criticism on Renan's *Vie de Jesus* and several other works.

Friday (*Good or Holy*). — Good Friday is the day of God's mercy, because it is the day on which Jesus Christ, by an excess of love, incomprehensible to every created mind, suffered the greatest torments, and expired ignominiously on the Cross, in order that we might be healed through His wounds, washed in His blood, and that in His death we might find the principle of our true life. We call this day *Holy* or *Good Friday;* it is also called *Parasceve*, which means a preparation, it being the day in which the Jews prepared for the celebration of the Sabbath. Our ancestors gave it the name of Adoration Friday, on account of the solemn worship of the Cross which takes place on that day. The Greeks call it the Pasch of Jesus Crucified, and the Sunday following it, they term the Pasch of Jesus Resurrected. In the office of Good Friday, everything inspires compunction, and all the ceremonies and prayers tend to penetrate the soul with the most profound and salutary affliction. The bells are silent on this mournful day, the candles are extinguished, the altars are stripped of their ornaments; over the main altar a simple cloth only is extended to symbolize the winding sheet which covered the dead body of the Saviour. At the commencement of the office the celebrant and his assistants prostrate themselves upon the floor, testifying by this posture the bitterness in which the heart is plunged at the thought of the ignominious death which Christ suffered in order to take away from us the yoke of the devil. On Good Friday the holy sacrifice of the Mass is not celebrated. Although it is a real living representation and continuation of the Sacrifice on the Cross, it can inspire us only with joy and fill us with consolation; but these sentiments are incompatible with the mourning of the Church on account of the death of Jesus Christ. Nevertheless the order and many ceremonies of the Mass are preserved therein; it is called the Mass of the Presanctified. This Mass was formerly observed on fast days by the Eastern Churches, during which the priest and faithful communicated by receiving the hosts which were consecrated the preceding day. The office of Good Friday commences with two lessons taken from Holy Scripture, which are followed by the reading or chanting of the Passion, according to St. John. After this the celebrant offers solemn prayers for all the states and conditions of life, for the just as well as for the unjust, and even for heretics, schismatics, Jews, and pagans, because Jesus Christ died for all men, and wishes all men to be saved. The foregoing solemn prayers are followed by the adoration of the Cross. The Cross, covered with a veil, to signify that the mystery of the Cross had been hidden for a long time, is now solemnly uncovered. After having uncovered the Cross, the celebrant raises it and shows it to the people, with these words: "*Ecce lignum crucis*" (*behold the wood of the cross*); the deacon and subdeacon sing with him: "*In quo salus mundi pependit*" (*upon which has rested the salvation of the world*), to which the choir replies: "*Venite adoremus*," (*Come let us adore*). Then the celebrant and ministers having taken off their vestments, prostrate themselves three times and adore the Cross. The people likewise do the same. After this the celebrant goes in procession, without singing, to the Repository to take to the altar the sacred Host which had lain in the Repository from the preceding day. Arriving at the main altar, the priest proceeds with the Mass of the Presanctified, so called, because he consumes the sacred Host which had been consecrated the preceding day. According to the present discipline of the Church, neither clergy nor people may communicate on Good Friday; an

exception to this rule is made in favor of those in danger of death. See HOLY WEEK.

Fridolin (ST.). — The first apostle of the Alemanni; was a native of Ireland or Scotland. Labored as a missionary in Gaul, where he restored the congregation of St. Hilary at Poitiers, which had been corrupted by Arianism, and in Germany, where he founded a monastery at Seckingen, an island in the Rhine, near Basel. St. Fridolin lived in the sixth century. F. March 6th.

Friends. See QUAKERS.

Frisians (*Conversion of the*). — See WILLIBRORD (St.).

Frumentius and **Aedesius.** See ABYSSINIA.

Fulbert of Chartres (950–1028). — French prelate, born in the province of Poitou. He founded a famous school at Chartres, and was elected bishop of that place in 1007. One of the most learned men of his century: his virtue was at the height of his science; the kings of France and England had recourse to his counsels. He built the actual cathedral of Chartres. His letters are of great interest and are found in in Migne, *Pat. Lat.* CXII.

Fulgentius (ST.). — Bishop of Ruspe, was born in 467 or 468, at Telepte, a town in North Africa, and carefully educated by his widowed mother Mariana. His noble character, as well as his knowledge and administrative talent earned for him, though still young, the high position of procurator of his native city. A change came over him after reading St. Augustine's exposition of the 36th Psalm. He now resolved to renounce his vast possessions, and, in spite of his mother's tears, retired to a monastery to lead an ascetic life. Being driven away from his monastery by the Arians, at whose hands he suffered inhuman treatment, he wandered about foreign countries, but in 500 returned once more to his native city, where he built a new monastery, entered the priesthood, and soon after, in 508, in spite of his reluctance, was consecrated Bishop of Ruspe. This step involved direct opposition to King Thrasamund, who had prohibited any further appointments to the Catholic bishoprics, and in consequence, Fulgentius and sixty other bishops were banished to Sardinia, where he founded a monastery under the rule of St. Augustine. Twelve years later Thrasamund recalled him to Carthage, but exiled him once more in 520, at the instigation of the Arian bishops. The death of Thrasamund and the accession to the throne of Hilderic opened the way for the return of the banished bishops to their sees. Amidst the joyful acclamations of the people, Fulgentius re-entered his episcopal city, and from that time forward lived peacefully, devoting himself with fidelity and zeal to the welfare of his flock. He died in 533. His writings, whose style is clear and concise, consists of treaties, letters, and sermons.

G

Gabaa. — Ancient Levitical town of Palestine in the tribe of Benjamin, six miles north of Jerusalem. Country of Saul; destroyed during the war with the Benjamites, to revenge the Levite Ephraim. In its neighborhood, David defeated the Philistines. Gabaa is identified with the modern *Gib.*

Gabaon. — In the old Testament, six miles northwest of Jerusalem. The Gabaonites succeeded by stratagem in making a treaty with the Israelites under Josue. The latter defeated them, together with five Chanaanite princes, who came to besiege them three days afterwards. It was in this battle, that Josue commanded the sun to stand still in order to extend the daylight on the combat (Jos. ix.).

Gabbatha signifies an *elevated place*, and was the name of a place in Pilate's palace, whence he pronounced sentence against our Saviour. In Greek it is called *the pavement.* It was properly a tribunal with a checkered marble pavement, or a pavement of mosaic work.

Gabriel. — Archangel sent to the Prophet Daniel to explain his visions and to communicate to him the prophecy of the sev-

enty weeks. Also to Zacharias, to announce to him the future birth of John the Baptist; six months afterwards, he was sent to Nazareth to announce to the Blessed Virgin Mary the birth of Jesus Christ.

Gabrielites. — Members of a sect of Anabaptists founded in Pomerania in 1530 by one Gabriel Scherling. They refused to bear arms and to take oaths, and preached perfect social and religious equality.

Gad. — 1. A son of the Patriarch Jacob, by Zelpha, servantmaid of Lia. 2. One of the twelve tribes of Israel, occupying the region east of the Jordan, north of Ruben and south of Manasse. 3. A Hebrew prophet and chronicler at the court of David.

Gadara. — In the Old Testament, a city of the Decapolis in Syria, situated about seven miles southeast of the Sea of Galilee, probably the capital of Peraea: the modern village of Um Keis. It was rebuilt by Pompey. Here are remains of a large Roman theatre, not excavated in a hill, but entirely built up of masonry on vaulted substructions and in good preservation; there is a smaller theatre on the same site.

Gage (THOMAS) (1597–1655). — Irish apostate; was born in Limerick, Ireland; died in Kingston, Jamaica. He was educated for the priesthood in the Order of the Dominicans in Spain. He went to Mexico with a party of friars, and was placed in charge of a wealthy parish, where he devoted himself to getting riches rather than to his ministry. When he had accumulated a large fortune, he deserted his people, and after a roundabout journey through Central America, sailed from Costa Rica for England. There he renounced Catholicity and wrote an account of his adventures in Mexico and a description of the Spanish possessions, under the title *English-American Description of the West Indies* (1648).

Gajus. See CAJUS.

Galaad or **Mount Galaad.** — In biblical geography, a part of Palestine, east of the Jordan, lying between the Hieromax on the north, and the Arnon on the south. In an extended sense, it included Basan. Its chief cities were: Jabes-Galaad and Ramoth-Galaad.

Galatia. — In ancient geography, a division of Asia Minor lying between Bithynia and Paphlagonia on the north, Pontus on the east, Cappadocia and Lycaonia on the south, and Phrygia on the west: formerly a part of Phrygia. It was conquered and settled by a confederation of Gallic tribes in the third century B. C., and was made a Roman province in 25 B. C. Theodosius subdivided it into Galatia Prima and Galatia Secunda. The Epistle to the Galatians, which was addressed to them from Ephesus by St. Paul, about the year 55, combats the pretension of Judeo-Christians who wished to add to Christianity circumcision, and the ceremonies of the Mosaic Law.

Galileans. — 1. Name which was given to the first Christians, because Christ and His parents came from Galilee. 2. Name of Jewish sectarians who, under the leadership of Judas of Galilee, arose against the Romans on account of a general census prescribed by Augustus in order to impose a tax upon all his subjects of the empire.

Galilee, in the Roman period, was the most northern division of Palestine. It was bounded by Phœnicia and Cœle-Syria on the north, the Jordan valley on the east, Samaria on the south, and the Mediterranean and Phœnicia on the west. It comprised Upper Galilee (in the north) and Lower Galilee (in the south), and corresponded to the ancient territories of Aser, Nephtali, Zabulon, and part of Issachar. It now belongs to Turkey.

Galileo (*Galilei*) (1564–1642). — Italian astronomer, mathematician, and scientist. It was during the Pontificate of Urban VIII. that the memorable and often falsely described trial of Galileo occurred, in the courts of the Inquisition. The enemies of the Church, forget only too often, that the system advocated by Galileo had been advanced, without censure, by the learned Cardinal of Cusa nearly two hundred years before; that it had been expressly maintained, with the encouragement of the Roman Pontiffs, by Copernicus, fully ninety years before the Congregation of the Index pronounced sentence against the Florentine astronomer. They forgot too, that Protestants were the first who vigorously opposed the Copernican system on the ground of Scripture. "Even such a great man as Bacon," says Macaulay, "rejected with scorn, the theory of Galileo." "Had," says Kenrick, "Galileo confined

himself, as he was repeatedly warned, to scientific demonstrations, without meddling with Scripture, and proposed his system as probable, rather than as indubitable, he would have excited no opposition." It is rather unfair and ridiculous to call the Church an enemy of science because she forbids writers to adduce the Scripture in support of their views. No corporal punishment was inflicted in the case of Galileo; and no dungeon was opened to receive him. On the contrary, his disobedience and contempt were visited only with a slight penance — to say once a week, for three years, the seven penitential psalms — and he was put under some restraint — not in a prison — first with the Archbishop of Siena, his personal friend, and afterwards in his own villa, near Florence. The decree of the *Index* against Galileo proves nothing against Papal Infallibility. In the case of Galileo, the Holy See condemned as heretical and opposed to Scripture, an astronomical doctrine which is now universally accepted. On this much debated question, it may safely be said, that no man can prove that the note of heresy was attached by the Pope himself to the physical doctrine. The proof of this would require it to be shown that the Pope acted personally, for the gift of Infallibility cannot be delegated to any other person; that he acted with the intention of exercising his supreme apostolic authority to teach the Church; and, lastly and most especially, that the purpose of the decree was to condemn the doctrine and not merely to prohibit the books containing it. A doctrinal utterance is not proved to be ex-cathedra by its occurrence among the motives for a disciplinary decree; and this appears to have been the case with the decree against Galileo, which therefore does not conflict with our doctrine. The action of the Holy See on this matter may be defended on higher ground than what is here taken; but what has been said suffices to show that nothing was done in the case that is inconsistent with the doctrine of Papal Infallibility.

Gall (ST.).—Disciple of St. Columban. Native of Ireland; was the chief assistant of St. Columban in his missionary labors; well educated and eloquent, and able to preach in the German as well as in the Latin language. He laid the foundations of the celebrated Monastery of St. Gall, in Switzerland. Refused the Bishopric of Constance, which the Duke Gunzo pressed upon his acceptance. He also refused the prayer of a deputation of Irish monks from Luxeuil, who, in the year 625, on the death of Eustace, requested him to become abbot of that great monastery; because, as he said, he was a stranger to them, and if he accepted their offer, he should be obliged to forsake the Alemanni, who were as yet pagans, or only partially converted. He continued to preach the Gospel to the inhabitants of the country about the monastery of St. Gall, and at the time of his death, which occurred at Arbon, Oct. 16th, 646, when he was in the ninety-fifth year of his age, the entire country of the Alemanni had become a Christian province. F. Oct. 16th.

Gallandius (ANDREW) (1709–1779).—Theologian and oratorian; born at Venice. He is justly famed for his *Bibliotheca veterum Patrum antiquorumque scriptorum ecclesiasticorum* (Venice, 1765–81, 14 vols. fol.), noted for the accuracy of its texts and the excellence of its dissertations.

Gallicanism.—One of the various forms of opposition to the Papacy was Gallicanism, which restricted the authority of the Holy See and infringed upon the rights of the Church. The so called Gallican Liberties authorized the king to convene French synods and confirm their decrees as well as to enforce the decrees of the Council of Constance which declared the superiority of the Council to the Pope; they affirmed that the use of the apostolic power is to be restricted by the canons; that, in matters of faith, the supreme Pontiff has the chief part to perform, but that his judgment is not irreversible ("*irreformabile*") unless the Church has formally ratified it by her consent. To further his arbitrary rule, Louis XIV. (1643–1715) made use of these anti-ecclesiastical tendencies in his controversy with the Pope and would have precipitated a schism, had not Bossuet opportunely intervened. The latter drew up the celebrated Declaration of the French clergy in the Four Articles, which in after years, Napoleon I. endeavored to enforce by law and which were finally condemned by the Ecumenical Council of the Vatican (1870).

Gallican Liberties. See GALLICANISM.

Gallitzin (DEMETRIUS).—Son of Prince Demetrius Gallitzin, was born at The

Hague Dec. 22d, 1770; died at Loretto, Pennsylvania, May 6th, 1840. At the age of twenty-two years, he came to America in order to instruct himself in his travels and to prepare himself to fulfill a brilliant charge in the world. Providence awaited him here to embrace quite a different career. He became a Catholic and resolved to embrace the ecclesiastical state. He was admitted into the Seminary of Baltimore and ordained priest March 10th, 1793. He was sent to exercise the sacred ministry to Conewago, from whence he visited a large district, and here he fixed his residence in 1799. At first there was in this place only a small number of Catholic families, but soon a number of congregations arose. The Abbé prince of Gallitzin devoted himself entirely to his flock. His charity, the simplicity of his zeal, his perseverance among great privations, gained for him the people's esteem and confidence. From Conewago, where there were many Germans, he went to exercise his ministry at Tancy Town. He left this place with a great number of his parishioners to form a settlement at Fort Cumberland, in another county. He became their adviser and guide for both their spiritual and temporal welfare, built a church and provided for the needs of his flock. A pension which he received from his family served to assist his colonists. Amidst these apostolic labors and after having even published some writings of controversy, he died near Loretto, Pennsylvania.

Gamala. — A city in Galilee, opposite Tiberias, on the eastern shore of the Sea of Galilee. It stood on a hill which was compared to the back of a camel, from which possibly its name is derived (Hebr. *gamal camel*). It was fortified and formed one of the centers of insurrection during the war of Judea with Rome. It is identified with the modern Qual'at el-Hocn.

Gamaliel. — There are several Gamaliels mentioned in the Talmud as descendants of Hillel, who held the dignity as president of the Sanhedrin and of patriarch (*nasi*) of the Jewish community in Palestine after the fall of Jerusalem. Gamaliel "the elder" was the grandson of Hillel. It is believed that he was a secret disciple of Jesus Christ. The laws emanating from him breathe a mild and liberal spirit. He dissuaded the Jews from taking strict measures against the Apostles (Acts v. 34), and is described as "a doctor of the law, respected by all the people." He was a teacher of the apostle St. Paul. Another Gamaliel, grandson of the preceding, president of the Sanhedrin (80–180 A. D.), was the first to assume the title of patriarch.

Gardiner (STEPHEN). — An English prelate and statesman. Born between 1483 and 1495, Gardiner became secretary of state under Henry VIII. In 1531, he was appointed Bishop of Winchester. In the case of Henry VIII.'s disastrous divorce from Queen Catharine, he warmly espoused his master's cause, and acted a prominent part, both as ambassador to the Holy See, and as the king's advocate in the legatine court before Cardinals Wolsey and Compeggio. He also accepted the royal supremacy, which he defended in his well-known treatise: *On True Obedience.* But on becoming fully aware of the evil he had so greatly aided, he devoted his whole energies to make atonement for his error. He offered the most determined resistance to Cranmer's innovations, for which he was deprived of his see and held in close confinement during the reign of Edward VI. In his memorable sermon, which he preached at St. Paul's Cross in the presence of King Philip and the notables of the realm, he lamented his former conduct, and exhorted all who had fallen with him, to return with him to the "one fold" of the "one shepherd." His death, which occurred in November, 1555, was a subject of deep regret to Queen Mary, who lost in him her most faithful minister.

Garizim. — In Scriptural geography, a mountain of Samaria, Palestine, 2,848 feet high, situated opposite Mount Hebal, 27 miles north of Jerusalem. The modern Naplouse. The Samaritans erected on its summit a temple, to oppose that of Jerusalem. Still to-day the inhabitants of Naplouse come, three times a year, to celebrate upon Garizim the feasts of the Pasch, Pentecost and Tabernacles. It is believed that the ruins on its summit are those of a church founded by the Emperor Zeno, and which Justinian had surrounded with a strong wall. M. de Saulcy considers them the ruins of the ancient Samaritan temple, founded by Sanaballat, under the reign of Alexander the Great, and dedicated later on, under Antiochus Epiphanes, to the Hellenic Jupiter.

Garnet (HENRY) (1555–1606). — Jesuit, born at Nottingham, professor of mathe-

matics and of Hebrew. Provincial of his society in England. Wrongfully accused of having knowledge of the *Gunpowder Plot*, he was hung and quartered.

Gaza. — A town and important trading place in Syria, situated near the Mediterranean. It was one of the five cities of the Philistines. It was taken by Josue and given to the tribe of Juda. An episcopal see was established quite early at Gaza, and Philemon passes for having been its first bishop.

Gedeon. — A celebrated judge and leader of Israel, who obtained a miraculous victory over the Madianites and freed his nation from their yoke. His history is contained in Judges (vi.–viii.).

Gehenna. — The valley of Hinnom, or of the children of Hinnom, situated south of Jerusalem; also, called Hill of the Tombs, of the Field of Blood, or of Evil Counsel. The name of the valley occurs first in the description of the boundaries of Juda and Benjamin (Jos. xviii. 16). In the times of Achaz and Manasses children were offered here to Moloch, in consequence of which the valley was called *Topheth* (*abomination*) and was polluted by Josias (IV. Ki. xxiii. 10). In later times it became the prototype of the place of punishment, and was considered as the mouth of hell. In this sense it is used in the Talmud and in the New Testament.

Gehon.— One of the four rivers in Eden (Gen. ii), variously identified with the Oxus, Araxes, an arm of the Euphrates, Tigris system, etc.

Gelasius (name of two Popes).— *Gelasius I.* Pope from 492 to 496. Was a man of rare piety and great experience. He held a Council of seventy bishops at Rome in 496 which determined: 1. The Canon of the Sacred Scriptures of both the Old and New Testaments. 2. The number of Ecumenical Councils, which was set at four — Nice, Ephesus, Constantinople, and Chalcedon; and 3. A list of the Fathers and their books which could be lawfully read, as also a catalogue of forbidden and apocryphal books. To abolish the lascivious feast of the Lupercalia, Gelasius introduced in its stead the festival of the Purification. He also revised the Canon of the Mass and enjoined communion under both kinds in opposition to the Manicheans, who condemned the use of wine in the holy sacrifice. The Sacramentary which bears his name is by some ascribed to Leo I. the Great. — *Gelasius II.* Pope from 1118 to 1119. He had to combat against an antipope, set up by Henry V.— the excommunicated Archbishop of Burdinus of Braga, as Gregory VIII. Gelasius excommunicated both the emperor and his antipope. Being unable to maintain himself in Rome, he sought refuge in France, where, after holding a synod at Vienne, he died in the monastery of Cluney.

Gelboe. — A mountain range in the territory of Issachar, 1,717 feet high, which bounds the lower plain of Galilee on the east, running from southeast to northwest. Here Saul and his three sons fell in a battle against the Philistines. The present name of the mountain is Jebel Faku'a, but its old name survives in the village Jelbon, on the southern part of the range.

General. — In the Catholic Church, the supreme head, under the Pope, of the aggregated communities throughout Christendom belonging to a religious order.

Generatianism. — Opinion according to which the soul transmits itself through generation. Tertullian, admitting the materiality of the soul, was the first who exposed this idea, which has been combated by all the Fathers of the Church. See CREATIONISM.

Genesareth (*Sea of*, also called *Lake* or *Sea of Tiberias*). — A lake in Palestine, traversed by the Jordan; the modern Bahr Tabariyeh. Its length is about 13 miles; its greatest breadth 6¾ miles; its surface 680 feet below that of the Mediterranean. Its shores were thickly peopled in the time of Christ, and are associated with many events in the New Testament history.

Genesis. — The opening book of the Pentateuch, derives its Greek name from the subject of which it treats. This is the creation (*Genesis*) of the world, and with it the history of man till the death of Joseph in Egypt. Into this narrative, extending over a period of 2,369 years, is woven an account of all that God did to keep alive in the hearts of men the revelation He communicated to Adam and the patriarchs.

Gennadius. — Priest of Marseilles, ecclesiastical writer about the end of the fifth

century. He seemed to have favored Semi-Pellagianism.

Gennadius (GEORGE SCHOLARIUS).—Patriarch of Constantinople, born in that city about 1400; died in 1464. First judge of the palace and secretary of John VII. He accompanied this emperor to the Councils of Ferrara and Florence (1439), where they occupied themselves with the reunion of the Greek and Roman Churches; was in turn adherent and adversary of a reconciliation, became patriarch after the taking of Constantinople by Mohammed II. (1453) and resigned in 1458.

Gentiles.—This name is derived from the Hebrew *Goim*, which signifies the nations that have received neither the faith nor the law of the Lord. Thus the Jews understood by Gentiles all those who were not of their religion. In St. Paul, ordinarily, the Gentiles are comprised under the name of Greeks; *Judæus et Græcus* mark the Jews and the Gentiles. St. Luke, in the Acts, expresses himself in the same manner.

Gentilis (VALENTINE) (1520–1566).—Heretic, born at Cosenza, Italy; died at Bern, Switzerland. Disciple of Socinus, expelled from his country, he led a vagabond life. After having with difficulty escaped the fiery death, destined for him by the Geneva Reformers, Gentilis was beheaded as an Antitrinitarian at Bern.

Genuflectentes.—In the early Church a class of Catechumens who were allowed to remain and join in prayers offered especially for them after the audiences were dismissed by the priest or bishop.

Genuflection.—Act of religious worship, which consists in bending the knee or knees. The custom of kneeling in prayer is very ancient among the Christians. They always prayed kneeling, except on Sunday and the time from Easter until Pentecost, they prayed erect, in order to honor the resurrection of our Saviour.

George (ST.) (280–303).—Born at Diospolis or Lydda of Palestine. Tribune in the guard of Diocletian, he suffered martyrdom at Nicomedia. His veneration is much spread in the Orient and in Russia. The saint is generally represented, clad in armor, and riding a white horse, charging the dragon (the devil) and transfixing him with his spear as he turns to flee. F. April 23d.

Gerah.—A Jewish coin worth about two cents.

Gerara.—An ancient town or place of the Philistines in the time of Abraham and Isaac. It lay not far from Gaza, in the south of Juda; but is not mentioned in later history (Gen. xx. 1; xxvi. 1, 6, 17).

Gerard (*Segarelli*). See APOSTOLIANS.

Gerasa.—A city of Decapolis, Palestine, 26 miles northeast of Jerusalem. It contains many antiquities, and is identified with the modern Djersash.

Gerbert. See SYLVESTER II.

German Catholics.—Sectarians in Germany, about the beginning of the present century, who were founded by John Ronge, an apostate priest. Nothwithstanding the thorough Protestant and radical principles they professed, they called themselves the "German Catholics," also the "Christian Catholic and Apostolic Church." Ronge, who was hailed by the Liberal and Protestant factions of Germany as another Luther, rejected all but two sacraments. The remnant of this sect, which was largely composed of Protestants, subsequently joined the national Protestant Church of Germany. Ronge died impenitent in 1887.

Germanus.—Patriarch of Constantinople (715). Deposed (730) on account of his resistance to the iconoclastic measures of the Emperor Leo. Died in 740.

Germanus (ST.).—Born at Autun in 406. Bishop of Paris in 555. A staunch defender of the Church against the Merovingian despots. F. May 28th.

Germanus (ST.) (380–448).—Governor of Auxerre, his native city, under Honorius. He became bishop in 418. Died at Ravenna whither he had gone to ask Valentinian II. to forgive the Amoricans who had rebelled against him. F. July 31st.

Germany (*Christianity in*). See BONIFACE (ST.).

Germany (*Worship in*).—The dominating religion in Germany is Protestantism (62.5 per cent.). The Catholics form 36 per cent. In Southern Germany, the number of Catholics is double that of Protestants; in the North, on the contrary, the proportion is 2½ Protestants to one Catholic. The sect of Old Catholics which

they represented for a time as having the importance of a new Church is of little importance (less than 50,000). It is more a political party than a religious sect. According to the statistics of 1875, the division made by the State of the different worships is as follows:—

STATES	Protestants	Catholics	Other Christians	Jews	Others
Prussia	16,712,700	8,625,840	59,400	339,790	4,674
Bavaria	1,392,120	3,573,142	4,889	51,335	904
Saxony	2,674,905	73,349	6,541	5,360	431
Wurtemberg	1,296,650	567,578	4,167	12,881	229
Baden	517,861	958,916	3,842	26,492	60
Hesse	602,850	251,172	3,889	25,652	655
Mecklemburg-Schwerin	548,741	2,258	.....	2,786	.....
Oldenburg	245,054	71,743	909	1,578	30
Anhalt	208,238	3,473	91	1,763	.....
Other States	2,234,375	39,675	4,968	22,650	8,942
Alsace-Lorraine	285,329	1,204,981	3,198	39,002	194
TOTAL	26,718,823	15,372,127	91,894	529,289	16,119
	62.5 %	36 %	0.2 %	1.2 %	0.1 %

Gessur. — A small district east of the Jordan, and northeast of Basan, allotted to Manasses. David married a daughter of its king (II. Ki. iii. 3), and thither Absalom fled after the murder of Amnon. It is supposed to be a part of the rocky region now known as El Lejah.

Gerson (JEAN CHARLIER DE) (1363–1429). — Born at Gerson, Ardennes; died at Lyons. A noted theologian. He was chancellor of the University of Paris, and was prominent in the Councils of Pisa and Constance, striving for the unity of the Church and for ecclesiastical reforms. In 1419, he went to Lyons where he died. A great number of critics attribute to him the *Imitation of Christ*.

Gertrude (ST.) (1264–1334). — Religious of the Order of St. Benedict, born at Eisleben, Saxony. Sister of St. Mechtilda. She wrote, in Latin, a book entitled: *Revelations*, in which she relates her communications with God.

Gervase or **Gervaise.** — Born about 1150; died early in the thirteenth century. An English monk and chronicler; he wrote a history of the archbishopric of Canterbury to the accession of Hubert; a chronicle of the reigns of Stephen, Henry II., and Richard I.; a *Mappa Mundi*, showing the episcopal sees, monasteries, etc., in each county of England, etc.

Gervasius and **Protasius** (STS.). — Born very probably at Ravenna. Were martyred under Nero. Twin sons of St. Vitalius, consular personage, and of St. Valeria.

Geth. — City of ancient Palestine, in the tribe of Dan, on the Mediterranean sea, conquered by David. Country of Goliath.

Gethsemani (Hebr. *oil press*). — In New Testament history, a garden or orchard, east of Jerusalem, near the brook Cedron.

Ghost (*Gifts of the Holy*). — The Holy Ghost is in a peculiar manner the Giver of Grace, and the work of sanctification of men is appropriated to him. But besides habitual grace, and the virtues, there are certain supernatural habits, which are called "Gifts of the Holy Ghost," and which are given to man to dispose him to receive influence from God, leading him on to his salvation. These are commonly reckoned as being the seven gifts enumerated by Isaias (x. 2, 3) of which wisdom, understanding, counsel, and knowledge belong the intellect, while fortitude, piety, and the fear of God belong to the will of man.

Ghost (*Holy*). See TRINITY.

Gibbons (JAMES). — Born at Baltimore, Maryland, July 23d, 1834. An American Catholic prelate. He was ordained priest at St. Mary's Seminary, Baltimore, in 1861, became assistant priest at St. Patrick's Church, Baltimore, Maryland. A few months later he became pastor of St. Bridget's Church, and then was transferred

to the cathedral, and appointed chancellor of the archdiocese. In 1868 he was made vicar apostolic of North Carolina, with the rank and title of bishop, and in 1872 was assigned to the see of Richmond, Virginia. In 1877 he became Archbishop of Baltimore and cardinal in 1886, being the second American to receive this dignity. He was present at the Vatican Council (1870–71), and presided as apostolic legate over the Council of Baltimore (1884). He wrote *Faith of our Fathers* (New York, 1874 — enormous sale); *Our Christian Heritage* (Baltimore, Maryland, 1889); *The Ambassador of Christ* (*Ibid.* 1897).

Gihon. See GEHON.

Gilbert. — Bishop of Limerick in the twelfth century. At the recommendation of St. Anselm, he was appointed papal legate for Ireland. With the consent of Pope Paschal II., Gilbert, in 1111, convened a national synod at Aengus-Grove, which was attended by Moelmurry, Archbishop of Cashel, fifty bishops, three hundred priests, and about three thousand persons of the clerical and religious orders. By this council, wise rules were framed regulating the life and manners of the clergy and people, and abolishing certain abuses regarding matrimony.

Gilbert de la Porée (1070–1154). — Scholastic theologian and philosopher, born at Poitiers. Bishop of that city. Gilbert was an extreme Realist, fell into the error of Tritheism, asserting a real distinction between the Divine Essence, or Being, and God, and the three Divine Persons, whom he considered as numerically distinct *units*. This error was censured, at the instance of St. Bernard, in a synod held at Rheims, in 1148, at which Pope Eugenius III. was present in person. Gilbert submitted to the judgment of the Church, and was allowed to return to his diocese.

Gilbertines. — Religious, so called from their founder, St. Gilbert, parish priest of Springham, England. They embraced canons-regular and nuns, the former following the Rule of St. Augustine, the latter that of St. Benedict. The order, which spread rapidly through England, was approved by Pope Eugenius III.

Gilmour (RICHARD) (1824–1891). — American prelate; was born in Glasgow, Scotland; died in Florida. His parents were stanch Covenanters. When he was only four years of age his parents emigrated to Canada, and finally settled in Pennsylvania. When young Gilmour was about nineteen he, one Sunday, entered a Catholic church some five miles from his home, and was so struck by the sermon and by the devotion of the people that he began to read, and, corresponding to the grace of God, became a Catholic. Entered Mount St. Mary's Seminary, and was ordained priest for the Diocese of Cincinnati, August 30th, 1852. He was first appointed to missions in southern Ohio, laboring for five years to give every mission a church and a school. No one took a more active part toward advancing Catholic education. Besides his labors in building schools, he compiled *School Recreations*, a collection of songs and hymns, a *Bible History*, and a series of *Readers*. On the resignation of Bishop Rappe, he was elected to the see of Cleveland, and was consecrated on the 14th of April, 1872. From his entrance into his diocese, Bishop Gilmour advanced Catholic interests with all the activity and energy of his nature. Catholic education was made paramount, and, to defend the interests and principles of the Church, he founded *The Catholic Universe*. Died on the 13th of April, 1891.

Gioberti (VINCENZO) (1802–1852). — Statesman, philosopher, and writer, born at Turin. Received holy orders. Taught theology at the University of Turin. Was banished in 1833 on account of his republican opinions; called back in 1848, he became minister of foreign affairs, then ambassador to Paris. Catholic and Guelph, he dreamed about uniting philosophy with religion, and making Italy one State, of which the Pope should be the head, and the king of Sardinia the Pope's protector. His dangerous writings (condemned by the *Index*) have contributed a good deal to the present deplorable situation of the Holy See.

Girdle. — A cord passed around the waist with which the priest or other cleric binds his alb. In more modern times the girdle has been generally made like a cord with tassels at the end; anciently, it was flat; and, whilst it had the appearance, was indiscriminately denominated by the terms of belt or zone, as well as girdle. It was formerly made of various colored silks, not unfrequently interwoven with gold and decorated with embroidery, and sometimes studded with precious stones. In several

passages of Holy Scripture mention is made of the girdle (Is. xi. 5; Ephes. vi. 14; Luke xii. 35). The girdle, therefore, is very appropriately made a portion of the ceremonial attire belonging to the sanctuary, and is eloquently emblematical of that chastity and unsullied purity with which both priest and people should anxiously endeavor to array themselves before they dare to pass the threshold of a temple sacred to the Lord of spotless holiness. The zone or girdle with which the priest girds himself around the waist, over the alb, is noticed in all the Greek and Oriental liturgies.

Gloria in Excelsis (Latin words: "Glory be to God in the highest").—This has been denominated the Angelic hymn, because it commences with words chanted by angelic voices in the midnight air, at the birth of our Divine Redeemer, which was announced to the shepherds by an angel zoned in light, with whom "there was a multitude of the heavenly army, praising God, and saying: "Glory be to God in the highest, and on earth peace to men of good will" (Luke xvii. 13). This canticle, as the Fathers of the Fourth Council of Toledo (633) observed, consists of the strain sung by the multitude of the heavenly army, and of pious aspirations composed by the pastors of the Church. The Greeks call it the greater Doxology. Its author is unknown, but it is found nearly, though not quite, in its present form in the Apostolic Constitutions. It was introduced into the Mass by the Roman Church, first of all on Christmas day, when it was sung at the first Mass in Greek, and at the second in Latin. Afterwards, the bishops said it on Sundays and festivals, priests only on Easter Sunday; this restricted use was maintained until the tenth century. The "*Gloria in Excelcis*" is now said in all Masses except those of the Sunday in Advent and from Septuagesima to Palm Sunday inclusive, and of all the feriae not including the Paschal time. It is not said in votive Masses, except in those of the Angels, and of the Blessed Virgin on Saturday. Being a canticle of gladness, it is also omitted in Masses for the dead.

Gloria Patri (Latin words: "Glory be to the Father").—The minor doxology, or short hymn of Glory. The first part of it: "Glory be to the Father, and to the Son, and to the Holy Ghost," is presumed to have been framed by the Apostles. The second portion: "As it was in the beginning, is now, and ever shall be, world without end. Amen," is ascribed to the Council of Nice (325), and was appended by the Nicene Fathers as a contradiction to the doctrines of Arius, who maintained that the Son was not in the beginning, nor equal to the Father.

Gnosticism (from *gnosis, superior knowledge*).—The name Gnostics was given to a variety of sects in the early days of the Church, each claiming a superior knowledge of Christianity and things divine. In their attempt to reconcile Christian dogma with human reason, the Gnostics blended with the faith of Christ many obscure and fantastic theories derived from pagan philosophies and the various religious systems of the Orient. Hence, Gnosticism is viewed as a fusion of Christian ideas with Hellenic philosophy, chiefly that of Plato and Philo, and of Oriental theosophy. Moehler traces its origin to an intense and exaggerated Christian zeal, seeking some practical solutions of the problem of sin and evil. The underlying principles of all Gnostic systems were "Dualism," or the theory which accepts two original principles, the one good, the other evil; and the "Emanation" theory, or development of the two principles into a series of beings of their nature and kind. The questions which Gnosticism undertook to answer regarded the origin of the visible world, of matter and evil; the union of the spiritual and material, or mind and matter; the relations between Christianity, Judaism, and paganism. The chief Gnostic ideas may be summed up as follows: They taught that eternal matter is the origin and seat of evil, and necessarily antagonistic to God; that a spirit, called Demiurge created the world out of matter; the "Æon Christ," who had no material body, redeemed man by communicating to him a more perfect knowledge. These innovators distorted passages of Holy Scripture upon which they based their doctrines; they also claimed to have received private revelations. Gnosticism was a return to paganism. In its practical bearings it revealed a false asceticism. While some of its followers were given to repulsive asceticism, others practiced every manner of debauchery. There existed more than thirty systems of Gnosticism, chief amongst them being those of Simon Magus, Valen-

tinus, Saturninus, Basilides, Marcion, and Carpocrates. St. John in his Gospel and St. Irenæus in his work against heresies, were the principal adversaries of the Gnostics.

Goch (JOHN VAN). — Heretic. A native of the Netherlands of the fifteenth century. He asserted that Christianity had been adulterated by error, a defect which it was his mission to correct. He rejected tradition and religious vows, and was the first to advance the erroneous doctrine of justification by faith alone. He died in 1475.

God (name given to the Creator of heaven and earth). — We know by the Sacred Scriptures that God manifested himself to Adam and Eve, to Moses and the Prophets, as recounted, with other historical proofs, in many books of the Old Testament. These writings were not only recognized as authentic by the Evangelists, who continually quoted them, but by our Lord Himself. His references are repeated by the Apostles, and His birth, life, and death were predicted therein. Faith in God is inherent in humanity, springing from nature and reason. It makes us feel the necessity of believing that there must be a Divinity, — who has formed the heavens, the world, and all therein contained; for the effect cannot exist without the cause, and it is demonstrable that the world has not always existed. The harmony, order, and wonders of nature, and of the human race, refute any theory of spontaneous generation, and proclaim the existence of a primary and omnipotent Being, who, as the necessary and independent cause of all things, possesses infinite power and perfection, and is therefore God. He, by His own might and Divinity, is, and was, and ever will be, God through all eternity, and from Him emanates all that is good, and beautiful, and true. God is a spirit, pure, immutable, and entirely distinct from anything material, "and they that adore Him, must adore Him in spirit and in truth" (John iv. 24). We have faith in God through our own conscience, giving us the moral sense to realize duty and guilt, — to distinguish right from wrong, and to acknowledge the just recompense or chastisement our actions deserve. It is a natural law, engraven in our hearts by the hand of God, — coming as a whisper from the soul, — leading mankind to admit that there is a sensible difference between vice and virtue, wrong and right. The soul of man, spiritual and immortal as it is, has the faculty of spiritual intelligence as well as of feeling, elevating the whole being above all other living creatures, whose principle of life does not lift them so high. And as we can conceive it, so do we possess an unconquerable desire for perpetual happiness, that we cannot find in this transitory life, — a desire that teaches us there is a God from whom every blessing flows, and toward whom our most holy aspirations tend. Faith in God is manifest in all nations and in all ages, for no country is without religion. "Cast your eyes over the face of the earth, you may there find cities without ramparts, without education, without magistrature; people without fixed habitation, without property, without money; but you will nowhere find a city where the knowledge of God does not exist." (Plutarchus.) For ATTRIBUTES OF GOD, see TRINITY.

Godfrey of Bouillion. See CRUSADES.

Godparents are those persons who, according to the practice of the Church, assist at the solemn administration of baptism to make profession of the Christian faith in the name of the baptized. They are also called "sponsors," and are in no way ministers of the sacrament. They are mentioned by the Fathers under the various names of *sponsores*, *fideijussores*, *susceptores*, or *offerentes*. Concerning these, St. Thomas observes that, just as in carnal birth the nurse receives the child and takes care of it, and later on a teacher has charge of it, so in baptism, which is a spiritual birth, the service of similar persons are required for the newly made Christian. See BAPTISM.

Goethe (JOHN WOLFGANG) (1749–1832). — German poet, born at Frankfort-on-the Main, died at Weimar. The writings of Goethe, who labored to cultivate among his contemporaries a taste for pagan literature and a love of the classic creations of the Greek mind, contributed powerfully to extinguish the spirit of reviving faith. All the faculties of his splendid genius were concentrated on the one task of putting nature in the place of God. He detested both religion and politics, because, he said, their influence was fatal to art.

Gog. See MAGOG.

Golden Bull. — A Bull so called from the gold case in which the seal attached to it was inclosed. The imperial edict, known

in German history under this title, was issued by Emperor Charles IV., mainly for the purpose of settling the law of imperial elections. In Hungarian history, there is a constitutional edict called by the same name.

Golden Calf. — An image of a bullock cast in gold by the Israelites at the foot of Mount Sinai; destroyed by Moses, but similar ones were set up in later times by King Jeroboam at Bethel and Dan, where they became favorite objects of worship. Calf worship was frequently rebuked by Osee (viii. 5, 6; x. 5; xii. 2).

Golden Number for any year, is the number of that year in the Metomic Cycle; and as this cycle embraces nineteen years, the Golden Numbers range from one to nineteen. Since the introduction of the Gregorian calendar, the point from which the Golden Numbers are reckoned is 1 B. C., as in that year the new moon fell on the first of January; and as by Meton's law the new moon falls on the same day (first of January) every nineteenth year from that time, we obtain the following rule for finding the Golden Number for any particular year: Add one to the number of years and divide by nineteen; the quotient gives the number of cycles, and the remainder gives the Golden Number for that year; and if there be no remainder, then nineteen is the Golden Number, and that year is the last of the cycle. The Golden Number is used for determining the epact, and the time for holding Easter.

Golden Rose. — An ornament blessed by the Pope every year on the fourth Sunday of Lent, and sent occasionally to Catholic sovereigns, celebrated Churches, great generals, and illustrious Catholic cities or republics.

Golgotha. — See CALVARY.

Goliath. — In Biblical history a giant of Gath, the champion of the Philistines, slain in single combat by David (I. Kings xvii).

Gomarists. — See ARMINIANS.

Good Friday. — See FRIDAY.

Gorden (GEORGE) (1751–1793). — Born at London. An English agitator, third duke of Gorden. He entered parliament in 1774. In 1779 he became president of the "Protestant Association," formed for the purpose of securing the repeal of the Bill of Toleration, passed in 1778, removing the Catholic disabilities. In June, 1780, he headed a large and excited mob, and dreadful riots ensued, in the course of which many Catholic chapels and private dwellings were destroyed.

Gortonians or **Nothingarians.** — Protestant sect, the founder of which was a certain Samuel Gorton; born at Gorton, England, about 1600; died in Rhode Island, 1677. He was for a time employed by a linen draper of London, but in 1636 sought religious freedom in Boston, Massachusetts. Becoming involved in disputes, he removed to Plymouth; was accused of heresy and expelled from the colony; went with a few followers to Aquidneck (now Newport), Rhode Island, and was there publicly whipped for treating magistrates with contempt. He then settled at Pawtuxet, Rhode Island, but again became involved in disputes with the colonists, and in 1642 removed to Shawomet (now Warwick), Rhode Island, where he purchased land of the Indians. His claim to the property was contested; he and his ten followers were taken to Boston, tried as heretics, and sentenced to imprisonment and hard labor; but the sentence was afterwards commuted to banishment. Gorton then went to England, procured an order giving him possession of the lands of Shawomet, returned there, and subsequently became a preacher and magistrate of much consideration. His sect survived him for nearly one hundred years. They were known as "Gortonians," and termed "Nothingarians," because they refused all set forms in religious worship and had no ministry.

Gospel. — The word gospel (Anglo-Saxon, *god*, *good*, and *spell*, *history*, or *tidings*) answers to the Greek word *evangelion*, *good tidings*, whence comes the Latin *evangelium*, with the derived words in use among us, as *evangelist*, *evangelical*, etc. It properly signifies the *good message itself*, and it is only by a secondary usage that it is applied to the *written histories* of the Saviour's life, as being the embodiment of this message. The titles prefixed to these Gospels from the beginning: "The Gospel according to St. Matthew," "The Gospel according to St. Mark," etc., indicate that the written record is not itself the Gospel, but rather an account of the Gospel according to these different writers.

Christ Himself is the author of the Gospel. It existed and was received by many thousands before a line of it was put upon record on the written page.

A first proof in favor of the authenticity of the Gospels is furnished by the titles or inscriptions which they carry: Gospel according to St. Matthew, according to St. Mark, according to St. Luke, according to St. John. Since the middle of the second century, Tertullian, Irenæus, and Clement of Alexandria, give them these titles, and it is proven that this formula: *according*, followed by the proper noun, serves for the designation of the author, according to the Greek custom. Besides, a whole series of direct testimonies, going back to the most remote antiquity, and comprising the apostolic Fathers, attest to the same authenticity. St. Ignatius, disciple of St. John, declares Christ really present in the Gospel; he makes mention of the prophetic, evangelic, and apostolic Scriptures; he makes a comparison between the law of Moses and the Gospels, etc. St. Polycarp, another disciple of the well-beloved Apostle, exhorts us not to judge others, if we do not wish to be judged, to pardon, in order to obtain pardon; he makes use of the words of the Sermon on the Mount; he tells us to watch and to pray, to escape temptation, and he borrows words from the history of the Passion. Whence it follows, that if the authenticity of the authors is established, the authenticity of the facts and of the words is this by so much the more. Tatian, a disciple of Justin, wrote a *Harmony of the Four Gospels*. St. Theophilus of Antioch, composed a *Commentary on the Four Gospels*. St. Irenæus, disciple of St. Polycarp, who was a friend of St. John, names the authors of the four Gospels and expresses himself at length on the composition of these sacred books. Origen, who scrutinized, read, criticised all that had relation to the Gospels, the versions, and the manuscripts, explains their chronology, genesis, and form. The first heretics and pagans have acknowledged that our Gospels are due to the authors whose name they carry. Also the Gnostics, Valentinus, Basilides, and Heracleon name the Evangelists, in combating them.

Besides the four Gospels received unanimously by all the Churches, there appeared a great number of others, which never enjoyed a legal and canonical authority. However, it is certain, because they agree in their great outlines with the evangelical accounts, that they confirm and quite presuppose the four canonical Gospels. The apocryphal gospels had the following titles: gospels according to the Hebrews; according to the Nazarenes; according to the twelve Apostles; according to the Egyptians, which appears to have been composed by the Christians living in Egypt, before St. Luke had written his own; gospel of the birth of the Blessed Virgin, in Greek and in Latin, attributed to St. James the Less; gospel of the childhood of the Saviour, or of St. Thomas, written in Arabic, etc.

St. Matthew, surnamed Levi, is the author of the first Gospel, which, according to Eusebius, he drew up for the Jews, when, having preached for a long time in Palestine, he was ready to go and announce the good news in other countries, probably in Arabia. According to St. Jerome, this Gospel was especially destined for the Jews converted to Christianity. It was written in the vulgar language of Palestine. The translator of the Hebrew original is unknown. The occasion of the Gospel of St. Mark, colaborer of St. Peter, was drawn up according to the request which the Faithful made to him in order to put down in writing the teachings which the Apostle had given them at Rome. Also, the account of the Evangelist appears to be a summary. It was written in Greek, and composed at Rome for the Christians living in Rome. St. Luke wrote the third Gospel and the Acts of the Apostles. Determined through other attempts of the same kind, he conceived the idea of relating the history of our Lord, with the view to give a worthy warranty of faith to what had been accomplished by Jesus as well as by His Apostles. With this intention, he collected information from eyewitnesses, and from the preachers of the Gospel themselves, and he reported what he learned from the beginning to the day he wrote. The entire work was probably completed between the years 59 and 69, and in Rome he finished it. The language is Greek. The three first Gospels are called synoptics; they agree in the choice of facts which they relate, but leave aside a vast field, from which St. John could draw abundantly, almost without touching the synoptic authorship. St. John wrote his Gospel at Ephesus. He must have known the other Gospels, which he completed,

but at the same time he was faithful to his mission in combating the heresies which multiplied around him. He describes the public life of Jesus in Judea, principally at Jerusalem during the festival period, whilst the synoptics relate, with preference, what took place in Galilee, by adding to their account the history of the Passion. In his accounts, the fourth Evangelist did not loose sight of the end which he had in view to present an abridgment of the dogmas on the person of Christ.

Gospel (*The*) **in Liturgy.** — The reading of a passage of the Gospel during Mass certainly goes back to the first ages of Christianity. The readers were charged with this; to-day the deacons do it. In the time of Sozomenus, in certain Churches, only the priest or the bishop made this solemn reading to the people. The deacon asks the blessing from the celebrant before he sings the Gospel, and incenses the Book. The Faithful trace the sign of the cross on the forehead, mouth, and breast. The celebrant kisses the Gospel after having read it or after the deacon has sung it, and in the latter case he is also incensed.

Goths. — The Goths, whose ancient home seems to have been Scandinavia, about the beginning of the third century, settled on the shores of the Black sea and in the vicinity of the Danube. They were divided into Ostrogoths and Visigoths, or Eastern and Western Goths. In the latter half of the third century, they began to invade the neighboring provinces, extending their incursions over Illyria, Greece, Thracia, and beyond the Hellespont into Asia Minor. The Goths were the first of the Germanic nations who received the light of faith, probably from Christian captives. A Gothic bishop, named Theophilus, attended the Council of Nice. St. Cyril of Jerusalem, in 347, mentions the Goths among the Christians who had bishops, priests, monks, and holy virgins. Driven from their new homes on the Euxine by the Huns in 376, the Goths received from Emperor Valens, ample territories in Thracia and Mœsia, where they were induced, mainly by the efforts of their bishop, Ulfilas, to become Arians. They continued to remain Arians until after their victory over Valens at Adrianople, in 378. Most of them, however, were Semi-Arians, as was also Ulfilas, who was consecrated bishop of his nation at Constantinople, between the years 341 and 348. Ulfilas rendered himself famous by inventing the Gothic characters of the alphabet, and by translating the Bible into the Gothic language, the greater part of this work being still extant. He died an Arian, in 388. The Visigoths, under Alaric, invaded Italy and sacked Rome in 410; but unable to maintain themselves in Italy, they founded a new kingdom, which subsequently extended over the greater part of Gaul and Spain. With few exceptions, the Visigoths were tolerant of the faith of others.

Gottschalk. See LUCIDUS.

Grace. — Grace, in general, is a gift which God grants to man through divine beneficence, whether we consider it in connection with this life or the life to come. To merit this gift of God, man can do nothing. The nature of grace, which is the principle of justification, the manner it operates on the soul, its relations with free will are to us so many mysteries. "It is so difficult," says St. Augustine, "to discern the truth where there is question of man's freedom and God's grace; that, when we defend grace, it seems that we deny free will."

As certain schools of theology were not sufficiently careful in avoiding this obstacle, they fell into grievous errors. For instance, the Pelagians, the Semi-Pelagians, and the Socinians, under pretext of defending man's free will, denied the necessity of grace; while the Predestinarians of the fifth and ninth centuries, whose errors were renewed in a more or less complete manner by Wycliffe, Luther, Calvin, Bajus, Jansenius, and Quesnel, in wishing to exalt the operations and power of grace, have denied man's liberty. In order to avoid these two extremes, we must follow in everything the teaching of the Church, which is guided by Scripture and tradition.

Grace comes to us from God only, but since the fall of Adam, it is granted to man only on account of the merits, actual or foreseen, of Jesus Christ, who offered Himself to God the Father as a victim of propitiation for all mankind.

Habitual grace is distinguished from actual grace. The first, also called sanctifying grace, is a quality which, residing in our soul in a fixed and permanent manner, purifies it from sin, renders it pleasing to God, and worthy of the happiness of heaven. This grace remains in the soul

until it is lost by mortal sin. Actual grace is both exterior and interior. Exterior actual grace consists in the preaching of the Gospel, in exhortations, counsels, and examples which influence us for good. Interior grace, in so far as it is actual, is the act itself by which God interiorly enlightens our understanding and strengthens our will in order to do good or avoid evil, in view of our eternal salvation. This grace is called grace of the understanding or grace of the will, according as it enlightens our mind with a supernatural light, or gives to our will the power to do good. This same grace is also called prevenient, concomitant, or subsequent grace, according to the manner in which it influences us to know the good and desire it, or accompanies or assists us in order that we may continue to wish for the good and effect it. Finally, actual grace is divided into sufficient and efficacious grace. It is called sufficient grace because it gives sufficient strength to perform the good or avoid the evil, although the actual result may not be forthcoming. Efficacious grace is that which is followed by its effects, that is, it effects what God requires from us. Hence the difference between these two forms of grace as to their effects, consists in this, that one may resist the first, while the second indicates non-resistance, although it certainly can be resisted.

It is of faith that without interior grace we can do absolutely nothing to effect our salvation. Grace is absolutely necessary for the beginning as for the fulfilling of our salvation. Grace is also essentially gratuitous, otherwise it would be no grace. However, when we say grace is essentially gratuitous, we do not mean to assert that grace is never the reward for a proper use of grace previously granted. Hence the maxim that God does not refuse grace to the one who does what he can, can only signify that God does not refuse a second grace to the one who has done all that was required of him with the help of the first grace. It is also of faith that all the actions which precede justification are not evil actions. Not only are the good actions of the sinner not criminal in the eyes of God, not only can they be naturally good, but can be good supernaturally. Faith, the fear of divine justice, hope in the mercy of God, abhorrence of sin, the desire of baptism, are certainly dispositions of a supernatural goodness, because they are the effect of grace; however, they precede sanctifying grace and perfect charity. They only prepare us for justification, and hence we can perform acts of a supernatural order without sanctifying grace. However, these acts are not meritorious, properly speaking, for salvation. Negative infidelity, which never was enlightened by evangelical revelation, is not criminal. It would indeed be of the heresy of Pelagius, to assert that a pagan can, without the help of grace, observe the natural law in a supernatural manner and useful for salvation; such is far from Catholic belief. The Catholic Church, with St. Paul, does not exclude Gentiles from grace. The saint makes use of the word grace only in opposition to the law which was unknown to the Gentiles. Man could, even without actual grace, do some good in the moral and natural order. He could of his own strength, resist certain temptations and love God as the author of nature, with a weak and imperfect love. He may even go further. Provided one acknowledges that our intellect, although obscured by the sin of Adam, is not extinguished, and that our free will has been weakened by the same sin, without being lost or annihilated, it matters little to know what man can do of himself and of his own strength in the purely moral and natural order, because this order does not exist and because we distinguish it in thought only from the supernatural order or state in which man had been originally placed by his Creator and since restored thereto by Jesus Christ. The Gentiles, also, had, in virtue of the merits of the Redeemer, the necessary graces for salvation.

With ordinary grace, the just can avoid all mortal sin, although final perseverance is a special gift of God. The just can also with the aid of special and powerful grace, yet not having the nature of a special privilege, preserve themselves from all deliberate venial sins, at least for a time, but to so continue to the end of his life, would require a special privilege or gift.

The Predestinarians admit efficacious grace, but deny that man is free under its influence; and entirely reject sufficient grace. It is of faith that the free will of man was not destroyed by the sin of Adam; that it exists and subsists even under the influence of sufficient grace, that in the present state man is really free, that he has liberty of choice; free, exempt, not only from all restraint and coercion, but from all simple, absolute or

relative necessity, from all propension, impulse, determination, and invincible delectation; and that he can, at will, obey or resist grace, give or refuse his co-operation. It is of faith that there is in the present state, which is called the state of fallen nature, a really sufficient grace, that is, grace with which we can do good, even under circumstances where we are obliged to fulfill a precept, overcome a temptation, avoid this or that sin, although we do not the good. Sufficient grace is not useless, for it is a gift of God; it is one of the supernatural helps with which we are enabled to do good. When one does evil it is not to grace or its author that we can affix the responsibility of the act, but to the will which abused God's gifts, by refusing to co-operate with grace. Grace is the total, efficient or co-operating cause of all that is done to obtain salvation. Grace precedes us without us, that is, without our doings. But although it operates in us, it does not, however, operate without us; it operates with us, with our will, which it precedes by its movements, and being thus assisted by grace, gives itself freely to its action. Every time we do a good work, say the Fathers of the Second Council of Orange, God operates in us and with us in order that we may operate ourselves. Man is free to correspond or to resist grace; and this liberty is a true liberty, a liberty of choice, which does not consist solely in the exemption of constraint or coercion, but in the freedom from all necessity, absolute or relative. There are efficacious graces which enable the invariable performance of good, although done quite freely, and on the other hand, there are graces which are not followed by their effects, not being co-operated with.

God wills the salvation of all men, with a true, real, and sincere will; therefore, He gives to all the necessary means for salvation. God commands all men to observe His law, therefore, all men can observe it, and this they do only by the aid of His grace; therefore, He grants His grace to all men. The observation of God's commandments is possible to the just and the grace necessary and sufficient to observe them will never be wanting to them. Grace is granted not only to the just, but also to the faithful in general, even to those who have committed the most grievous crimes and who lived in sin for many years. The Jews had, under the Old Law, sufficient graces to observe the commandments of God. So also does God grant to the pagans and heretics the graces necessary for salvation, because He wishes that all men should be saved and arrive at the knowledge of truth.

Gradual. — After the Epistle at Mass, in order to unite prayer with instruction, part of one of the Psalms is recited; this is called the Responsory, because it answers to the Epistle, or more commonly the Gradual, from the custom which anciently prevailed chanting it whilst the deacon descended the steps (Latin *gradus*) of the ambo, in which the Gospel used to be read. The versicles composing the Gradual were chanted alternately and by many voices, which responded one to another. The Gradual is always used at Mass, except in Paschal time, from Low Sunday to the octave of Pentecost.

Gradual Psalms are called the fifteen Psalms (119–133), which were chanted by the Jews on the steps of the Temple. The Church chants them, especially during the time of Lent.

Grammont (*Order of*).—The Order of Grammont, so called from Grand Mont, near Limoge, in France, whence it took its origin, was founded by St. Stephen of Tigerno, in Auvergne. It received the approbation of Pope Gregory VII. Stephen, who died in 1124, adopted for his order the Benedictine Rule; he enjoined moreover the absolute observance of poverty, forbidding the community to receive or hold any estates or possessions whatever. Stephen of Lisiac, the fourth prior, framed for the order a new rule, which was approved by Clement III., in 1188. In 1317, Pope John XXII. reformed the rule and raised Grammont to the rank of an abbey, which then had under it thirty-nine priories.

Gratian. — Canonist. Lived from the eleventh to the twelfth century. Born at Chiusi, Italy. Benedictine monk and professor of Canon Law at Bologna. In 1151, he published his famous Manual, entitled *Concordantia discordantium Canonum*, but which is commonly known as the *Decretum Gratiani*. The work is divided into three parts, treating respectively of ecclesiastical persons, ecclesiastical judicature, and the Liturgy of the Church. Gratian's collection, though never receiving the formal approbation of the Holy

See, acquired great authority in the Schools, and superseded all other collections in the West. It lacked, however, what was required in the progress of ecclesiastical judicature.

Greece (*The Church in*) and **The Ionian Islands.**—In Greece, the State's religion is the Greek-Schismatic Christianity. Until 1852, the government acknowledged the supremacy of the Patriarch of Constantinople. A strong religious agitation, directed by a monk under the name Christophoros Papoulaki, decided the government to adopt a law fixing the organization and attributions of a holy synod, instituted Aug. 9th, 1852, sitting at Athens and directing the Greek archbishops and bishops. There are twelve archbishoprics and thirteen bishoprics. There are also in Greece two Roman Catholic archbishoprics and seven bishoprics. Population: Orthodox Greeks 1,902,800; Roman Catholics 14,677; Israelites 5,722; Mohammedans 24,165. *Census* of 1890.

Greek Schism. See SCHISM.

Greenland (*Discovery and Evangelization of*). See ICELAND.

Gregorian and Ambrosian Chants (the name given to certain choral melodies).—St. Ambrose and St. Gregory rendered great service to Church music by the introduction of what are known as the Ambrosian and Gregorian Chants. The latter, composed of notes of equal duration (*cantus firmus*, *Romanus*), is, in many respects, very similar to our present choral chant. The Ambrosian chant, with notes of unequal duration, has more the character of a *recitative*. The Gregorian chant, so dignified and solemn, was taught and brought to perfection in a school founded by the excellent Pope from whom it derives its name, whence it gradually spread throughout the whole Church. The ecclesiastical chant departed in some instances from the simple majesty of its original character, became more artistic, and on this account, less heavenly and more profane; and the Fathers of the Church were not slow to censure this corruption of the old and honored Church song. Finally, the organ, which seemed an earthly echo of the angelic choirs in heaven, added its full, rich, and inspiring notes to the beautiful simplicity of the Gregorian chant. See MUSIC.

Gregorian Calendar. — See CALENDAR.

Gregory (name of sixteen Popes.) — 1. *Gregory I.* (ST.) — surnamed the *Great*. Born at Rome in 540. The Pontificate of this Pope (590–604) presents one of the most imposing features in the history of the Church. He adopted the title "*servus servorum*," which his successors have retained. Though a member of a wealthy family, Gregory, following the call of God, exchanged his costly vesture for the habit of St. Benedict, and relinquished his palace for a cloister, in which he lived with some monks, until Pope Pelagius sent him as Apocrisiarius to Constantinople, — a position he occupied for six years, after which he became abbot of his monastery, from which the voice of the clergy and of the people, alike, called him forth to occupy the Chair of St. Peter. As Pope, he was incessantly active in promoting the conversion of the heathen and the welfare of the oppressed people of Italy. He labored for the strict observance of the laws of the Church, for the celebration of religious services in a worthy manner; and, notwithstanding the delicacy of his health and his manifold occupations, he found time to conduct personally the instruction in choral chant, of which he is the author, and to leave to posterity valuable writings, in which the classic literature, the profoundly religious sensitiveness, the learning and the practical sense of their author is beautifully depicted. The principal work of Gregory is his *Expositio in Job*, or *Libri 35 Moralium*, a moral theology. *Gregory II.* — Successor of the foregoing (715–731). He was a man of rare virtue and equally renowned for learning and administrative ability. The endeavors of the Iconoclast Leo III. were resisted by Gregory with all the force of his apostolic authority. He rebuilt the ruined walls of Rome and restored the Monastery of Monte Cassino, which, one hundred and forty years before, had been destroyed by the Lombards. *Gregory III.* — Pope from 731 to 741. With equal vigor, like his predecessor, he defended the Catholic faith against the heresy of the Iconoclasts, which heresy he solemnly condemned in a Roman Council (732). Under his Pontificate occurred the great victory of Charles Martel over the Saracens, near Poitiers, in the year 732. *Gregory IV.* — Pope from 827 to 844. He attempted to adjust the quarrel between the three rebellious sons of

Louis le Debonnaire of France and their father, with the result that he offended both parties, and also the French bishops. *Gregory V.* — Pope from 996 to 999. He was the first German Pope. By him, Otho III. was crowned emperor. He was expelled in 997, by the Roman senator, Crescentius, who procured the elevation of the antipope, John XVI. He was restored the next year on the appearance of Otho, in Italy, with an army. Pope Gregory labored zealously for the reformation of ecclesiastical life; but his work of usefulness was cut short by premature death. *Gregory VI.* — Gratian, a distinguished and respected archpriest. Pope from 1044 to 1046. He had as rival claimants to the Papal dignity Benedict IX. and Sylvester III. In order to restore peace, Gregory, in the Council of Sutri (1046), disclaiming most solemnly all selfish motives in assuming the Pontificate, abdicated of his own free will. Accompanied by his disciple, Hildebrand, he went into exile to Germany, where he died in 1048. *Gregory VII.* (St.)—Pope from 1073 to 1085. The condition of the Church at the time of Gregory's election to the Papacy was most deplorable. The bishops, by reason of the fiefs obtained from the emperors, became the emperors' strongest allies against the kings. For this reason, the latter sought to fill the vacant bishoprics with men, on whose political fidelity they could depend, rather than select men whose vocation and capacity would enable them to govern the Church in the spirit of Christianity. At first, the temporal princes exercised an undue influence upon the election of a bishop; later, they made arbitrary appointments; still later, they bestowed upon the prelates the insignia of their office, the ring and the crosier. This was called the *Right of Investiture*. Thus unworthy men, stained with simony and concubinage, were forced upon the Church. As long as this arbitrary rule was exercised, no hope for reform could be entertained. Hence Gregory commenced his great work with the restoration of the liberties of the Church and the reformation of the clergy. Gregory, as Cardinal Hildebrand, had held responsible positions under five Popes. After the death of Alexander II. he was, by the unanimous voice of the clergy and people, called to the Papal throne. No one knew better than he, what a gigantic struggle he would be obliged to undertake to free the Church from the evils that beset her. He had as early as 1073 addressed a letter of remonstrance to Henry IV. (1056–1106), the dissolute king of Germany, advising him to amend his life. At the first Lenten Synod (1074), Gregory restored the ancient laws of the Church, forbidding the clergy to hold benefices, to practice simony or to live in concubinage. He forbade the people to assist at the services of such clerics, thereby making the people the executors of ecclesiastical law. The guilty clergy offered the most determined opposition. Bishops, who undertook to force the decrees were assaulted and threatened with death. Gregory excommunicated the counselors of the King, who had been guilty of simony, and he also forbade investiture by laymen. These measures were necessary to put an end to the crying abuses of ecclesiastical discipline. The majority of the bishops appointed by Henry had been associates in his shameful deeds. Bishoprics were sold to the highest bidders, and the buyers sold the lower offices. By reason of his victories over the Saxons, Henry grew arrogant and refused to listen to the representations of the Pope. He treated the laws of the Church with contempt, deposed bishops and bestowed upon his concubines the precious stones stolen from the churches. He assembled the venial bishops at Worms for the purpose of deposing the Pope. The sentence of deposition was announced to the Pope by Henry, in a letter addressed to "The False Monk Hildebrand." Gregory now resolved upon severe measures. At the Lenten Synod (1076), sentence of excommunication was pronounced upon the king. By this decision the king was deposed, but according to the Germanic law, declared incompetent to govern. Even the friends of Henry abandoned him now. Gregory solicitous for the temporal and spiritual welfare of the king made efforts to effect a reconciliation. He prevailed upon the princes, then assembled at Tribur (1076), not to elect a new king. Seeing that he could conciliate the Pope more readily than the princes, Henry, clad in a penitential garb, went in winter to Canossa (1077), where the Pope was then staying and prayed to be absolved from the ban of excommunication. After a three days' penance, absolution was given him. The scene at Canossa has often been represented as an act of cruel severity. It is

true, the winter was exceptionally cold. Henry and his companions stood in the open air for three days, but during the night they retired into the inn, where food and drink were given them; they were attired in the garb of penitents worn over other clothing. There is no dishonor in doing penance by one's own free will. Henry was not then emperor, and was not forced by the Pope, but he prevailed upon the Pope to reinstate him and thus prevented the princes from electing another emperor. That the Pope ordered Henry, as an ordeal, to receive the Holy Eucharist, is a fable. Soon after Henry disregarded his promises and united with the enemies of the Pope. Thereupon, the princes declared him deposed and elected Rudolph, Duke of Suabia. The Pope again excommunicated him, but Henry disregarded the act of the Pope, appointed an antipope, besieged Rome five times, and amongst other depredations set fire to St. Peter's. Gregory, having been freed, went with Robert Guiscard, Duke of Normandy, to Salermo, where he died 1085. His last words were: "I loved justice and hated iniquity; therefore I die in exile." Gregory's character was truly great. He was noble and magnanimous and gentle, though inflexible when bent on doing good. John von Mueller says of him: "Gregory had the courage of a hero, the prudence of a senator, the zeal of a prophet." Henry IV. died in 1106 without having been reconciled to the Church. *Gregory VIII.*—(*Albert of Mora*). Born at Benevento; successor of Urban III. Pope from Oct. 21st to Dec. 16th, 1187. *Gregory IX.*—Pope from 1227 to 1241. After vainly urging the German sovereign, Frederick II. to start on his long delayed crusade, finally pronounced sentence of excommunication against him, in 1227. As Frederick persisted in his obstinacy, and committed new crimes, Gregory, in a synod held at Rome, renewed his excommunication, and laid the places, at which he sojourned, under interdict. Frederick, while yet under excommunication, at last entered upon the Sixth Crusade. In 1230, peace was concluded at San Germano between the emperor and the Pope. But the perfidious prince broke his agreement; he incited the Romans to rebellion against the Pope, illtreated and banished faithful bishops, hindered appointments for vacant sees, and allowed, and even employed, Saracens to destroy Christian churches. These violations, as well as his many cruelties against the Lombards, in 1239 drew upon Frederick, who was, besides, accused of heresy and unbelief, a new sentence of excommunication. Now the animosity of Frederick against the Pope knew no bounds. In the hope of obtaining peace, Gregory summoned a General Council to meet at Rome, in 1241. But Frederick, by a gross outrage, hindered its assembling. He had the Genoise fleet, conveying the prelates to Rome, intercepted through his son Enzio, and in defiance of all international law, condemned three cardinals, and more than a hundred bishops and delegates to imprisonment. Gregory did not long survive the news of this terrible outrage; he died of a broken heart, at the age of one hundred years. *Gregory X.*(St.) —Pope from 1272 to 1276. No sooner had he ascended the Apostolic Chair than he summoned the Fourteenth Ecumenical Council, which met at Lyons, in 1274. The declared objects of the Council were: succor to the Holy Land, the reconciliation of the Greek Church, and reformation of morals. The Council opened with great solemnity, the Pope himself officiating. For the succor of the Holy Land, a tenth of all ecclesiastical revenues was voted for six years. In the fourth session, the reunion of the Greek Church with the Latin was solemnized; and the Council, besides, passed thirty-two canons regulating the discipline of the Church, and providing for the reformation of morals. Also a new constitution providing for the speedy and concordant election of a Roman Pontiff received the approbation of the Council. *Gregory XI.*—Pope from 1370 to 1378. To him belongs the merit of having put an end to the "Babylonian Captivity" of the Popedom in Avignon. To avert, in the event of his death, the danger of an interregnum or schism, Gregory, by a special Bull, empowered the sixteen cardinals, who had accompanied him to Rome, to elect at once a successor by simple majority, without holding a conclave, or awaiting the arrival of the cardinals then at Avignon. *Gregory XII.*—Pope from 1406 to 1415. Was a man of sterling virtue, and sincerely desirous of peace. His first act was a letter to the antipope Benedict XIII., in which he expressed his willingness to resign, if the Avignon claimant would do the same. The Council of Pisa, in 1409, pretending to be the lawful representative of the Universal Church, with

power to judge and depose the rival Popes, it declared that all Christians ought to renounce all obedience to both claimants. It proceeded to depose them as contumacious and schismatical, and declared the Holy See to be vacant; lastly, it ordained the holding of a conclave, from which came forth Cardinal Philargi as Alexander V. Now the Church, to her great dismay, instead of two, had three claimants to the Papacy. Alexander, with only a Pontificate of ten months, was succeeded by Cardinal Balthasar Cossa, as John XXIII. In the Council of Constance, in 1414, as a means of restoring the union of the Church, Cardinal Filastre proposed the simultaneous abdication of the three claimants, and the election of a universally acknowledged Pope. Being the only rightful Pope, Gregory, in the fourteenth session of the Council of Constance, proffered his unreserved resignation of the Papacy; and by doing so, he put an end to the schism. To reward his magnanimity, the synod appointed him to the bishopric of Porto and Legate Apostolic of Ancona. He died in the odor of sanctity, in 1417. See COUNCIL OF CONSTANCE. *Gregory XIII.* — Pope from 1572 to 1585. He directed his attention chiefly to the promotion of ecclesiastical science. He published a new edition of Canon Law and corrected the Julian Calendar. His love for Catholic education prompted him to found six colleges at Rome, among them being the Irish and German colleges, and the college for the youth of Rome, usually called the Roman College. He also established nunciatures at Luzern, Vienna, and Cologne. *Gregory XIV.* — Pope in 1590. Reigned only a few months. *Gregory XV.* — Pope from 1621 to 1623. This Pope founded the famous "*De Propaganda Fide.*" He also gave to papal elections the rules and forms — by "Scrutiny," "Compromise, and Quasi-Inspiration" — which have ever since been in force. *Gregory XVI.* — Pope from 1831 to 1846. A member of the Order of the Camaldolites. Ascended the Papal throne at a most critical time. With undaunted courage and confidence he combated, during his whole Pontificate, the revolutionary ideas and tendencies that were widespread throughout the States of the Church. Gregory introduced judicial reforms as well as reforms in the administration, taxation, etc. He held the revolutionary elements in restraint by severity, rather than by concessions. His efforts in behalf of the Church were unceasing; science and art found in him an ardent promoter. He warned the faithful against the errors contained in the system of Hermes, Bautain, and Abbé De Lamennais. He protested against the violation of the rights of the bishops, by the king of Prussia; protected Clement Augustus, the venerable Archbishop of Cologne; and Dunin, Archbishop of Gnesen and Posen, who had been violently thrust from their sees by the Prussian government (1838). Gregory also condemned in severe terms the slave trade (1839). He erected new bishoprics and extended the influence of the Propaganda. With apostolic zeal, he reproached the Emperor Nicholas I., of Russia, for the tyrannical persecution of the Catholics. In the midst of the approach of a revolutionary storm Gregory died, beloved by all Catholics, hated and despised by the Revolutionists.

Gregory Nazianzen (ST.). — Bishop of Nazianzum, in Cappadocia. Was born at Nazianzum, about the year 329. His father, Gregory, who before his conversion, had belonged to the Hypistarians (a mongrel sect, partly Jew and partly pagan), became Bishop of Nazianzum, and, with his mother, Nonna, is honored by the Church as a saint. On his return from Athens to Nazianzum, Gregory was baptized, and for some years lived in seclusion as a hermit, in company with St. Basil. He was ordained priest in 361, though, in his extreme humility, he was quite reluctant to accept that dignity; and he henceforth assisted in the government of his father's diocese. About the year 372, he was consecrated by St. Basil, Bishop of Sasima, but he was never able to occupy that see. In 381, Gregory was chosen Bishop of Constantinople by the Second General Council, yet, on account of the opposition against him, he resigned this see and retired to Nazianzum, where he died about the year 389. His writings contain: 1. Forty-five orations which, properly speaking, are dogmatical treatises on the Holy Trinity. Of these, the most famous are his five theological orations on the Divinity of the Son and the Holy Ghost against the Eunomians and Macedonians, which acquired for their author the name of "Theologian." 2. Two hundred and forty-two letters, which are highly interesting, and are distinguished

for their clearness and brevity. F. May 9th.

Gregory of Nyssa (St.). — Father of the Greek Church, a younger brother of St. Basil, was born at Sebaste in 331. He was married, but, after the death of his wife, was induced by Basil, and their common friend, Gregory Nazianzen, to dedicate his talents to the sacred ministry. In 371, Gregory was made Bishop of Nyssa in Cappadocia. He was deposed by the Arians and exiled under Valens, but upon the death of that emperor he was restored to his see by the Emperor Gratian. He was deputed in 379, by the Council of Antioch, to visit the churches of Jerusalem and Arabia. In the Second Ecumenical Council of Constantinople, Gregory held an important place, and the high reputation of his learning procured for him the title of "*Pater Patrum.*" He died about the year 395. His works, which are very numerous, contain the most complete exposition of Christian dogma given by any of the Greek Fathers. See MIGNE, *Pat. gr.* XLIV.–XLVI. F. March 9th.

Gregory of Tours (St.) — Bishop and historian. Was born of a noble family at Clermont, in the Province of Auvergne, in 539. Members of his father's and mother's families had held high offices in both Church and State. His education was directed by his uncle, St. Gall, Bishop of Clermont, and by Avitus, at first archdeacon, afterwards Bishop of Auvergne. In 573, he was chosen Bishop of Tours, and as such, he displayed great zeal and courage in vindicating the rights of the Church and the oppressed, against the Merovingian kings. He died on Nov. 17th in the year 594. Has left several valuable historical writings. His principal work, the *Ecclesiastical History of the Franks*, procured him the name of "Father of French History." His other works are four books *On the Miracles of St. Martin*, two books *On the Glory of Martyrs*, and one book *On the Glory of Confessors.*

Gregory Thaumaturgus (St.) — Father of the Church; from his extraordinary miracles surnamed Thaumaturgus (*wonder-worker*). He was born in Neo-Cæsarea in Pontus about 270, and was educated as a pagan until he came to Cæsarea, Palestine, where he and his brother Athenodorus were converted to the faith by Origen. He passed five years in the school of Origen and three at Alexandria, during the persecution of Maximian. By Phædimus, the Metropolitan of Pontus, Gregory was made bishop of his native city, which then numbered only seventeen Christians; but at his death, in 270, only seventeen pagans remained. The works of Gregory contain *A Panegyrical Oration on Origen*, a *Symbolum* or *Exposition of the Faith*, especially on the doctrine of the Holy Trinity, a paraphrase on the Book of Ecclesiastes and a Canonical Epistle, containing the penances to be enjoined on penitents. F. Nov. 17th.

Gregory the Illuminator (St.). — Apostle of the Armenians. Was born about 257 at Valarshabad, in the province of Ararat, Armenia; was educated at Cæsarea, Cappadocia. In 302, he baptized King Tiridates, and, with the aid of Greek priests, propagated the faith throughout the whole country of Armenia. Having been consecrated bishop by Leontius, Archbishop of Cæsarea, in Cappadocia, and constituted Metropolitan of Armenia, he ordained a great number of bishops (it is said about 400) for the converted nation. He left the Church of Armenia in a flourishing condition when he died, in 332. F. Oct. 1st.

Grey Nuns. See SISTERS OF CHARITY.

Grosseteste (ROBERT). — Died in 1253. Bishop of Lincoln, England, in 1235. With unremitting zeal he made exertions for a general renovation of his vast diocese. He fearlessly condemned every abuse, and manfully resisted every interference of the nobility and the Crown, in ecclesiastical affairs. The visitation of the churches and monasteries of his see, though hampered by the opposition of the clergy and the monks, and by the disfavor shown to him at court, he resolutely and canonically performed. Grosseteste was a voluminous writer, and long exerted a great influence upon English thought and literature.

Grotius (HUGO) (1583–1645). — Born at Delft, Netherlands; died at Rostock, Germany. A celebrated Dutch jurist, theologian, statesman, and poet, the founder of science of international law. He was made pensionary of Rotterdam in 1613; as a Remonstrant leader was condemned to life imprisonment at Loevestein in 1619; escaped in 1621; and was Swedish ambassador to France (1635–1645). He published *De jure belli et pacis; De veritate re-*

ligionis Christianæ ; annotations on the Old and the New Testament, etc.

Gualbert (JOHN). See VALOMBROSA.

Guardian Angel. See ANGEL.

Gunpowder Plot. — Under the reign of James I., of England (1603–1625), the great body of the English Catholics, though sadly dashed in their hopes, submitted without opposition to the new inflictions, after so many others they had endured, and patiently awaited the designs of providence. But a few reckless and misguided men, driven to desperation by the tyrannous treatment of their Catholic brethren and the treacherous conduct of James, formed the wicked plot of destroying, by one blow, the authors of the persecution. They conceived the atrocious design called "Gunpowder Plot," the execution of which they fixed on the opening of parliament, in November, 1605. The conspirators acted entirely on their own blinded judgment, and their attempts to obtain ecclesiastical approval of the mad scheme had utterly failed. Nor did they receive any encouragement from the Catholic party; indeed, Lord Monteagle, a Catholic peer, to whom the plot was revealed, at once forwarded the information to the king. The conspirators were apprehended and executed. Among those who were executed, wrongfully accused of the gunpowder treason, were several Jesuits, who had no knowledge whatever of its existence, or like Father Garnet, who refused to violate the seal of confession.

Güntherianism. — Doctrine of Anthony Günther, German Catholic philosopher and theologian born at Lindenau, Bohemia (1783–1863). Ordained priest in 1820, he lived at Vienna, occupying himself with sciences and belles-lettres, then became vice-director of the Faculty of Philosophy of Vienna. His writings were condemned by Pope Pius IX., June 15th, 1860. Among other errors, Günther maintained that the soul is not the real and immediate form of the body.

Gustavus Vasa (1496–1560). — King of Sweden. He favored Protestantism from political and mercenary motives. First by artifice and misrepresentation, and afterwards by open violence the wily monarch succeeded in procuring the triumph of Lutheranism over Catholicism. Those of the clergy who offered resistance were made to feel the wrath of the tyrant. The Dominicans were banished from the country, while Archbishop Knut of Upsala and Bishop Jacobson of Westeroes were put to death, in 1527. Intimidated by the royal despot, the Diet of Westeroes, in 1527, enacted that the pure word of God, as taught by Luther, should be preached in all the churches of the kingdom, and sanctioned the confiscation of the property of monasteries. The king was made supreme in matters ecclesiastical, and the nobles were authorized to take back all the property which their ancestors, as far back as the year 1453, had bestowed on the Church. Sweden was thus severed from Catholic unity and the king acted henceforth as head of the Swedish Church.

Guyon (JEANNE MARIE BOUVIER DE LA MOTTE) (1648–1717).—A French woman of extraordinary piety and purity of life. Her Quietist ideas she gave to the world in a number of mystical treatises, of which the following are the principal ones: "A Short and Easy Method of Prayer," "Spiritual Torrents," and "Mystical Sense of the Canticles." Her writings, giving great offense, were examined and condemned by a commission of bishops which met at Issy, in 1695, and of which the celebrated Fénelon and Bossuet were members. The commission drew up thirty-four articles concerning the sound maxims of a spiritual life — *Articles of Issy* — which Madame Guyon humbly subscribed. She died a very edifying death. In the condemnation of the writings of Madame Guyon, Fénelon had acquiesced; but as she made a formal submission to the Church, he vindicated her character. See FÉNELON.

Gyrovagi. — Vagabond monks who roamed about from monastery to monastery, in black robes and with unshorn hair, stopping at each place as long as they could enjoy hospitality, but rather leaving the monastery than conform to its rules. They caused at one time considerable scandal and not a little trouble, and were condemned by the Synod of Trullo (691), when regulating monastic discipline.

H

Habacuk. — The eight of the twelve minor prophets; lived in the sixth century B. C. He foretold the captivity of the Jews and the fall of the Assyrian empire.

Hadrian. See ADRIAN.

Hail Mary. See AVE MARIA.

Hales (*Alexander of*). See ALEXANDER.

Halo. See AUREOLA.

Haman. See AMAN.

Hamilton (PATRICK) (1504–1528). — Protestant protomartyr. A Scottish reformer, son of Sir Patrick Hamilton. In 1525, the Scottish parliament enacted laws prohibiting the preaching of new doctrines and the importation of heretical books. Hamilton having adopted and advocated the doctrines of the Reformation, was the first that suffered death for heresy under these laws.

Haran. — A city in Mesopotamia, situated on the Belias (Belich ancient Bilichus), a small affluent of the Euphrates, 30 miles southeast from Edessa. In the Old Testament it is mentioned in connection with the patriarch Abraham, who dwelt there with his father Thare, and Ezechiel (xxvii. 23) speaks of it as a considerable trading center. It is often mentioned in the cuneiform inscriptions. In the fourth century, it was the seat of a bishop. At present it is a small village inhabited by a few Arab families.

Hardouin (JEAN) (1646–1729). — Jesuit; classical scholar, numismatist, and chronologist; was born at Quimper, France; died at Paris. In spite of his vast knowledge, he fell into strange errors. He maintained in the "*Prolegomena ad censuram veterum Scriptorum*," the paradox that, with a few exceptions, all the works ascribed to classical antiquity had been forged by monks of the thirteenth century, under the direction of a certain Severus Archontius. He also attacked the genuineness of ancient coins and of all Church Councils before that of Trent. He also wrote *Chronologia Veteris Testamenti*, etc.

Harmonies of the Gospels. — Numerous attempts have been made to construct Harmonies of the four Gospels. One plan is to form out of the whole, in what is supposed to be the true chronological order, a continuous narrative embracing all the matter of the four, but without repetitions of the same or similar works. Another plan is to exhibit in chronological order, the entire text of the four Gospels arranged in parallel columns, so far as two or more of them cover the same ground. The idea is very imposing, but the realization of it is beset with formidable, if not insurmountable difficulties. It is certain that the Evangelists do not always follow the exact order of time, and it is sometimes impossible to decide between the different arrangements of events in their records. In the four narratives of the events connected with the resurrection, for instance, all Harmonists find themselves baffled. Experience shows that the most profitable way of studying the evangelical narrative is to take each Gospel as a whole, but with continual reference to the parallel parts of the other Gospels, so far as they can be ascertained.

Harmonists. — Members of a religious community, of communistic character, organized by George Rapp (1770–1847), a German of Würtemberg. Disturbed by the authorities, they removed in 1803 to Butler county, Pennsylvania, and formed a settlement which they called Harmony. In 1815 they removed to New Harmony, Indiana, but returned to Pennsylvania ten years later, and formed the township of Economy, a few miles from Pittsburg, where they own thirty-five hundred acres of land and carry on important manufactures. They hold all property in common, do not marry, lead blameless lives, and believe in an early second coming of Christ. They make hardly any proselytes and the community is not more than two hundred and fifty strong (1890). Their very valuable estate will finally become the property of the last survivor.

Haydn (FRANCIS JOSEPH) (1732–1809). — Austrian composer, born at Rohrau, died at Vienna. Son of a wheelwright who was, at the same time, sacristan and organist; he showed from his childhood remarkable dispositions for music. At the age of thirteen years, he wrote a Mass

which he showed to his teacher, Reuter. The latter laughed at him, and told him to learn first to write before composing. Sent away on account of his "frolics," Haydn found an asylum at a poor wigmaker named Keller, gave some lessons, played the violin in churches, and finally, through the protection of Metastate, entered as a domestic of a certain Porpora. After many other vicissitudes, he represented a comic opera, entitled *The Lame Devil* (1756). Having become chapelmaster of Count Murtzin, he wrote (1759) his first symphony, whose hearing charmed Count Esterhazy in such a manner that he took Haydn in his service, where he lived until sixty-two years old, then retired into a suburb of Vienna, Gumpendorf, and here he peacefully ended his days. Through gratitude he had married the daughter of Keller. In 1791 and in 1793, Haydn went to London, where they overwhelmed him with honors. His works comprise four oratorios: *Tobias* (1782); *The Seven Words of Christ* (1785); *The Creation* (1798); *The Seasons* (1801); 163 pieces for the string barytone; 24 operas; 125 symphonies, etc; in all about 800 compositions.

Heart (*Feast of the Sacred*). — After many devout souls had venerated the Sacred Heart of Jesus, with sincere devotion, in the solitude of quiet life, our divine Saviour willed that His heart's infinite love should be recognized by all men, and be enkindled in cold hearts by a new fire of love. For this end He made use of a feeble, obscure instrument, that all the world might know, that the devotion of His loving heart, previously almost entirely unknown, was His own work. This instrument, disregarded by the world, was one who shone before God in all the radiance of the most sublime virtues, the nun Margaret Alacoque, of the Order of the Visitation of Mary, at Paray, in Burgundy. In the year 1675, whilst she was one day in prayer before the Blessed Sacrament, our Lord appeared to her, and pointing to His heart which He showed to her, surrounded with flames, surmounted by the Cross, enriched with a crown of thorns, and pierced with a gaping wound, He said to her: "Behold this heart which has loved mankind so much, and which receives only ingratitude and coldness in return for its love. My desire is that you should make reparation to My heart for this ingratitude, and induce others also to make reparation." Our Lord then designated the Friday after the Octave of Corpus Christi as the special day for this duty. In several subsequent apparitions our divine Lord repeated this injunction, and made the most unbounded promises in favor of all who would apply themselves to this office of reparation of His Sacred Heart. Margaret obeyed, but found everywhere the greatest opposition, even from her sisters in religion, until finally she succeeded in inflaming them with the same love of His Sacred Heart. This devotion soon spread from the convent throughout the adjoining dioceses, where confraternities in honor of the Sacred Heart of Jesus arose, and Pope Clement XIII., after causing the strictest investigation to be made, commanded the Festival of the Sacred Heart of Jesus to be observed throughout the Catholic Church, on the first Friday after the Octave of Corpus Christi. See HEART OF MARY.

Heart of Mary (*Immaculate*). — Title of a church festival and of several confraternities. This devotion rests upon the same principles as those which are the foundation of the Catholic devotion to the Sacred Heart of Jesus. Catholics worship the Sacred Heart of Jesus because it is united to the Person of the Word, just as they venerate and honor the heart of Mary because united to the person of the Blessed Virgin. The physical heart of each symbolizes charity and the inner life, while the charity and virtues of Mary are infinitely inferior to those of her divine Son. The devotion to the Immaculate Heart was first propagated by John Eudes, founder of a congregation of priests which was named after him. They were called Eudists. Pius IX. extended the feast in 1855, and it is celebrated on the Sunday after the Octave of the Assumption.

Heaven is the kingdom far "above all heavens" (Ephes. iv. 10), where our happiness is complete and eternal, in the contemplation of God by the beatific vision, the ever enduring union with our Saviour, and the joy which results therefrom: thus completing our heavenly happiness in this triple recompense of the three theological virtues, of which the one that is everlasting in heaven is charity. Faith, which we possess on earth, is the steadfast belief of beholding God, cannot have place in paradise, when there we see what we have here believed without seeing. Likewise the hope we experience in this world,

that causes us to await with patience and confidence the realization of our Redeemer's promises, disappears, when we possess that for which we have hoped. Charity alone remains, to become more and more perfect, and more like the charity of Him who is ever merciful, and ever great in His love for all mankind. See VISION (*Beatific*).

Heber. — Grandson of Sem. In Gen. xiv. 13, the name *Hebrew* is applied to Abraham. The same name is repeatedly given to the people of Israel (Gen. xliii. 32; Exod. i. 15; I. Ki. xiii. 3, 7, etc.). The opinion which derives this appellation from Heber, grandson of Sem, has been contested without good reasons. We know that the name Israel was imposed upon Jacob by the angel with whom he had been wrestling; the descendants of Abraham and Jacob also received this name, whilst keeping that of Hebrew. Later on, after the schism of the ten tribes, the name Jew was given to the members of the kingdom of Juda.

Hebrews (*Epistle to the*). — In his letter to the Hebrews, St. Paul, making use of the authority of the Old Testament, describes under the most sublime traits the divinity of Jesus Christ, His quality as Mediator and Redeemer, His eternal priesthood, the superiority of the New Covenant over the Old, and the intimate relation of both.

Hebron. — A city in Palestine, situated on a hill among the mountains of Juda, about twenty miles south of Jerusalem. It is one of the oldest existing Biblical towns. According to Num. xiii. 22, it was built seven years before Zoan (*i. e.*, Tanis, the capital of Lower Egypt), and Josephus says that in his day it was 2,300 years old. Its former name was Cariath Arbe (Jos. xiv. 15). It was the burial place of Abraham and of Sara, his wife, of Isaac and of Rebecca, of Jacob and of Lia. Afterwards it became an important city in the territory of Juda. David resided here the first seven years of his reign. Later it was taken possession of by the Idumeans, from whom Judas Machabeus captured it (I. Mach. v. 65). At present it has about 10,000 inhabitants, of whom 500 are Jews, the rest are Mohammedans. As the city of Abraham it is called by Mohammedans Al-Halil ("City of the Friend of God"). Upon the traditional site of the burial place of the patriarchs, Machpelah, a magnificent mosque is erected, accessible only to Mohammedans. Dean Stanley and Major Conder have examined the mosque, and described the supposed cave of Abraham's burial place.

Hecker (ISAAC THOMAS). — An American clergyman, founder of the Paulists; born in New York City, Dec. 18th, 1819. In 1843, he joined the Brook Farm Community, near Boston, where for nine months he baked the bread eaten by the members. In 1845 he became a Roman Catholic; went to Germany to study for the priesthood, joined the Redemptorist Fathers in Belgium in 1847, and was ordained priest in London in 1849 by Cardinal Wiseman. After being released from connection with the Redemptorists, he founded, in 1858, the new congregation of the missionary priests of St. Paul (The Paulist Fathers) in New York City. Its members take no vows, and any priest can leave the order when he chooses. Hecker established *The Catholic World*, a monthly periodical, in 1865; wrote the *Questions of the Soul; Aspirations of Nature*, and a pamphlet on *Martin Luther* (1883). Died in New York City, Dec. 22d, 1888. Father Elliot, a member of the Paulists, wrote Hecker's biography, which was much criticized, and even censured by the Holy See in 1898.

Hefele (KARL JOSEPH VON) (1809–1893). — German Catholic prelate; Bishop of Rottenburg in 1869, and Church historian. He was appointed to the chair of ecclesiastical history and Christian archæology at Tübingen in 1840. His chief work is, *History of Church Councils* (1855–1874).

Hegesippus. — A Jew converted to Christianity; died in Rome about 181. He is called the first Church historian. Desirous of learning the doctrines handed down by the Apostles, he made a journey from Jerusalem to Rome, visiting many Churches on the way. The result of his inquiries and collections was his *Five Books of Ecclesiastical Events*, of which nothing remains but the paragraphs quoted by Eusebius.

Heiss (MICHAEL) (1818–1890). — American prelate; born at Phahldorf, Bavaria, died at Milwaukee. He went through a theological course in the University of Munich, entered the ecclesiastical seminary at Eichstadt, and was ordained in 1840. Came

to the United States in 1843, and was appointed to the church of the Mother of God in Covington, Kentucky. On the appointment of Dr. Henni as bishop of Milwaukee, Rev. M. Heiss accompanied him as acting secretary, and did mission work as far as fifty miles north of the city. Bishop of La Crosse, Wisconsin, in 1868; coadjutor to Archbishop Henni in 1880. As theologian Dr. Heiss took an active part in the councils of St. Louis and the Second Plenary Council of Baltimore. He attended the Vatican Council in 1869–70, and was appointed by Pope Pius IX. a member of one of the four great commissions. On the death (1881) of Archbishop Henni he became second archbishop of Milwaukee. Among his published works are the *Four Gospels*, and a Latin treatise on matrimony.

Helena (ST.). — The mother of Constantine the Great. She was, according to some authorities, the daughter of an innkeeper at Drepanum, Bithynia; according to others, a British or Caledonian princess. She became the wife of Constantius Chlorus, who, on his elevation to the dignity of Cæsar in 292, divorced her in order to marry Theodora, the stepdaughter of the Augustus Maximianus Hercules. Subsequently on the elevation to the purple, Constantine, her son by Constantius, she received the title of Augusta, and was treated with marked distinction. About 325 she made a pilgrimage to Jerusalem, where she built the Church of the Holy Sepulchre, and that of the Nativity, at Bethlehem. Died about 330. F. Aug. 18th.

Heli. — A Hebrew judge and high-priest. He failed to punish the sins of his two sons, Ophni and Phinees, and the destruction of his house ensued. At the news of the defeat of the Israelites by the Philistines, in which his sons were killed and the Ark of the Covenant taken, he fell backward from his seat and broke his neck. He judged Israel forty years and was ninety-eight years old when he died.

Hell is a place of anguish and torment, where those who have voluntarily and finally defied God suffer the everlasting punishment of their sins, proportioned in its violence to their deserts. It consists of absolute and eternal separation from God, enchained in darkness, as "the angels who kept not their principality" (Jude i. 6); where the fire of remorse for having voluntarily merited damnation, and of despair for this incomparable and unending anguish, is unextinguishable; "where the worm dieth not, and the fire is not quenched" (Mark ix. 47). If sinners die with determined will for evil, they freely place themselves beyond recall of good, and in ceaseless degradation and torture. See REPROBATION and DEVIL.

Hellenists. — Jews who had lost their exclusive spirit by constant intercourse with the Gentiles, and who habitually spoke Greek and read the Scriptures in Greek. They are not to be confounded with the Hellenes, who were native Greeks alike in religion and language.

Helvidius. — Heresiarch of the fourth century, disciple of Auxentius, Bishop of Milan. He pretended that Mary had, after the birth of Jesus Christ, several children with St. Joseph, and declared that the state of marriage is as meritorious as that of virginity. St. Jerome refuted him.

Hemerobaptists. — Members of an old Jewish sect which used daily ceremonial ablutions, or of an early Christian sect which believed in daily baptism; little is known of either.

Henni (JOHN MARTIN) (1805–1881). — American prelate; was born in Obersaxen, in the Swiss canton of the Grissons; died at Milwaukee, Wisconsin. After studying at St. Gall and Luzern he proceeded to Rome to complete his theological studies. Moved by the appeal of Bishop Fenwick, Bishop of Cincinnati, he came to America in 1829. He took charge of the Germans in Cincinnati, and also taught philosophy in the Athenaeum. His next field of labor was in Northern Ohio, extending from Canton to Lake Erie. Returning to Cincinnati, he established in 1837 the "*Wahrheits Freund*," the first German Catholic paper in the United States. Was appointed bishop of Milwaukee in 1844. In the very year of his arrival to Milwaukee he opened a little theological seminary under the direction of Rev. Mr. Heiss, gradually preparing to place it on a solid basis. In 1855, he laid the corner stone of the Salesianum. In 1875, the Holy See created him an archbishop.

Henoch. See ENOCH.

Henoticon. — An edict which Zeno, Emperor of the East, published in 482, in

order to restore unity of belief in the Church and to reunite the Catholics with the Eutychians.

Henricians. — Sectarians of the twelfth century; followers of a certain Henry the Deacon, an apostate monk of Cluny. The Henricians rejected all kinds of worship and did not even suffer singing in their Churches. For more particulars see PETROBUSIANS.

Henry IV. See GREGORY VII.

Henry VIII. — King of England (1509–1547). Having defended the Catholic doctrine against Luther, he received from the Pope the title, "Defender of the Faith." A short time afterwards he wished to marry Anne Boleyn. In order to be free to do so, he pretended that his marriage with Catharine of Aragon, the widow of his brother, was invalid. His court chaplain, Thomas Cranmer, who was married and a Lutheran in disguise, assisted in preparing England for apostasy. Having been promoted by the king to the see of Canterbury, and taken the oath of allegiance to the Pope, though actually himself a Protestant, he, for the sake of appearance, begged leave to examine the validity of Henry's marriage. Soon after he pronounced the marriage with Catharine invalid and the one with Anne Boleyn to be lawful. Pope Clement VII., though threatened with the apostasy of the kingdom, condemned the decision of Cranmer. This action resulted in the complete separation of the king from the Church. In 1534, Henry compelled all the clergy and officers, under the pain of high treason, to take the oath of supremacy. In order to confiscate their property, Henry suppressed 3,219 ecclesiastical institutions, "To please God and for the glory of the kingdom." The profits of this spoliation which amounted to $25,000,000, were spent in debauchery in the short space of ten years. Magnificent churches, libraries and works of art were demolished; the tomb of Alfred the Great, was desecrated; all valuables were confiscated by the greedy commissioners. In the meantime, the want and misery of the poor were greatly increased; the king's tyranny was directed against all who remained true to the Catholic faith. Chancellor Thomas More and Archbishop John Fisher, died as martyrs. A prize of 50,000 ducats was offered for the head of Cardinal Pole. The cardinal being in safety on the continent, the king's anger knew no bounds. By a royal mandate, the mother and two relatives of the cardinal were put to death. Even Cromwell, his pliable and servile tool, was executed. Henry was married six times. Two of his wives were, by his order, put to death. During his reign, he ordered the execution of two queens, twelve dukes and earls, 164 noblemen, two cardinals, two archbishops, eighteen bishops, more than 500 abbots and monks, and over 70,000 commoners. Henry adhered to the main points of the Catholic doctrine and even punished the violation of the vow of celibacy. See ANGLICANISM.

Heracleon. — Heresiarch of the second century. Fragments of his commentaries on the Gospels of St. John and of St. Luke are found in the writings of Origen.

Heresy (Gr. *hairesis*). — The word heresy denotes a choice, a selection, and, in its application to religious belief, it is used to designate the act of choosing for one's self, and maintaining opinions contrary to the authorized teachings of the religious community to which one's obedience is due, as the heterodox opinions thus adopted, and the party which may have adopted them. In the Acts of the Apostles (v. 17; xv. 5; xxiv. 5; xxviii. 22), the word seems to be used for a sect or party, abstracting from the consideration of its character whether good or bad; but in the Epistles and by the early Christian writers it is almost invariably used in a bad sense, which is the sense uniformly accepted in all subsequent theological literature. The notion of heresy, as understood by theological writers involves two ideas; first, the deliberate and voluntary rejection of some doctrine proposed by the supreme authority established in any Church as necessary to be believed; and, secondly, a contumacious persistence in such rejection, with the knowledge that the belief of the doctrine is required of all the members of that particular religious community. Catholic writers regarding the authority of their own Church as supreme and final, apply the name of heresy to any formal denial of a doctrine proposed by the Catholic Church as necessary to be believed.

Hergenröther (JOSEPH) (1824–1890) — Bavarian cardinal; born at Würzburg;

died in Rome. Professor of Canon Law and Church history in the University of Munich, in 1855. In 1868, he went to Rome as one of the committees to prepare for the Vatican Council, and he was from the beginning a zealous defender of Papal Infallibility. Pius IX. made him one of his domestic prelates and Leo XIII. a cardinal (1879) and prefect of the apostolic archives. Of his numerous publications may be mentioned *Photius, Patriarch of Constantinople, His Life, Writings, and the Greek Schism; Manual of Universal Church History; Catholic Church and Christian State.* All these works are in German, but the latter is translated into English.

Herman (surnamed "Contractus," that is, the *Paralytic*) (1013–1054). — German chronicler, offspring of the family of the Counts of Vehringen. Benedictine, and Abbot of Reichenau, where he died. He was one of the most learned men of his time.

Hermas. — A book belonging to the earliest days of Christianity, and most remarkable for its matter, form, and comprehensiveness, has come down to us under the name of *The Shepherd* (Pastor). The author calls himself Hermas, and tells us that, when still young, he was sold as a slave to a certain Rhode, and afterwards set free by her. He married, and amassed a considerable fortune, partly by dishonest trade, and led with his own family a life of little edification. In punishment of his sins he lost all his possessions, except one field, and had to suffer many hardships, which, however, brought about a moral reform of himself and family. He lived in Rome at the time of Pope Clement, and probably held the office of a lector in the Church. Whether he is the same Hermas to whom St. Paul sent greeting in his Epistle to the Romans (xvi. 14), or whether he is a brother of Pope Pius I. (140–155), is still a much disputed question. In favor of the former opinion may be adduced, not only the testimony of early Christian writers, such as Origen, Irenæus, Eusebius and others, but also the circumstance that the writer represents himself (*Vis.* II, iv.) as a contemporary of Clement of Rome, and that the book was recognized in the Eastern Church as the work of a disciple of the Apostles, and consequently considered to possess Apostolic authority, like the Epistles of Clement and Barnabas. Against this ancient, and for a long time generally prevailing opinion, various objections have been urged in modern times, the chief one being the so-called Muratorian fragment, which is a catalogue enumerating the books that are to be considered as canonical or uncanonical, dating from the end of the second century. Here it is quite definitely stated that Hermas, a brother of Pope Pius I., was the author of *The Shepherd*. We are thus confronted with two directly contradictory opinions, both apparently well attested. Dr. Nirschl and others have sought to reconcile them by making the older Hermas the real author of the work in Greek, and the younger the translator of it into Latin. A third opinion maintains that it is the work of an entirely unknown person, and written soon after the time of the Emperor Trajan.

The work is written in the apocalyptic style, and furnishes precepts and instructions as the way of becoming a Christian, and how to live a truly Christian life. It contains five visions, twelve commandments, and ten similitudes. In the first four visions, the Church appears to Hermas under the figure of a matron, and teaches him; but in the fifth vision, which forms the transition to the commandments and similitudes, as well as throughout the latter, his informant is an angel of penance, appearing in the garb of a shepherd, whence the name of the whole book. The commandments treat of faith in one God, of simplicity, innocence, charity, truthfulness, lying, the duties of husband and wife, justice, patience, discernment of spirits and their inspirations, and struggle against concupiscence. The similitudes are a series of telling images, illustrating various Christian truths and precepts.

Hermeneutic or **Exegesis** is the grammatical and historical interpretation of the Bible. It is authentic, if it is given by the author himself; doctrinal or traditional, if it is furnished by others; rational, if it is based upon the proceedings of reason; revealed, if the interpretation presents itself as coming from God. The Catholic exegesis supports itself upon the decrees of the Councils, the dogmatic decisions of the Popes, and the writings of the Holy Fathers. The Protestant interpretation is individual and has no religious value. See INTERPRETATION.

Hermes (GEORGE) (1775–1831). — German theologian, born at Dreyerwalde, Westphalia. Professor of theology at

Münster and at Bonn (1819). He fell into the error of rationalism respecting certain dogmas. For instance, he maintained that human reason could attain to certainty on religious and moral truths or that the dogmas could be proved by reason alone, that this was an article of faith, and that besides, the Church has not the right to require belief. He was censured by the Church and his disciples, the "Hermesians," were excluded from the Catholic Universities.

Hermias. — Heresiarch who lived in Galatia in the second century. He taught that God is a corporal being, that matter is eternal, like God, that the human souls are not created by God, but by angels, that they are composed of fire and air, that the evil is derived sometimes from God and sometimes from matter. He rejected the baptism of water and admitted only a baptism of fire and of the Holy Ghost without describing how this was done.

Hermias The Philosopher. — Christian writer of the second or of the third century. He left a polemical work entitled *Irrisio gentilium philosophorum*, in which he ridicules the pagan philosophers by exposing their errors and contradictions, but without seriously refuting them. The work was written in the second century; according to some, in the third. In forcible and sarcastic language he deals with the doctrines of heathen philosophers on God, the world, and the soul, pointing out their glaring contradictions, but failing at times to grasp or exhibit the pagan doctrines in their systematic connection.

Hermits. See MONASTICISM.

Hermogenes. — Heresiarch, born in Africa, in the second century. He made the attempt to reconcile the doctrine of the pagan philosophers with those of Christianity and maintained that the world would never come to an end, that matter was coeternal with God, who only put it into operation. He was refuted by Tertullian.

Hermon (*The Great*) (*Djebel ech-Cheikh, chief of the mountains*) — Mountain of Palestine; the highest of the mountain chain of Anti-Libanon and which formerly served toward the north as frontier of Palestine. Height 8,400 feet. On its summit considerable ruins can be seen and here very probably, they primitively adored the god Baal. This mountain is covered with snow a great part of the year.

Herod. — Name of several members of a large family of Idumean origin, of whom several reigned over Judea. *Herod the Great.* — Founder of the dynasty of Antipater, procurator of Judea. He was named governor of Galilee (B. C. 47), then of Cœlo-Syria, and in 41 ethnarch of Judea. Driven away by Antigonus, he fled to Rome, where he obtained a decree from the senate naming him king of Judea, to the exclusion of the Asmonean line (B. C. 40), a dignity which was confirmed upon him after the battle of Actium. He killed Aristobolus, the last male descendant of the Asmoneans, put to death his wife Mariamne, on account of jealousy, and the two sons he had from her. The massacre of the children of Bethlehem crowned this series of crimes. Under his cruel and ambitious reign, Idumea and Trachonitis were added to his kingdom; he rebuilt Samaria and called it Sebaste, created on the coast the great port of Cæsarea, surrounded Jerusalem with fortifications, and commenced to repair the great Temple of this city. *Herod-Antipas.* — Son of Herod by Malthace, one of the two wives of the tyrant; received, by the will of his father, which Augustus confirmed, the tetrarchy of Galilee and of Persia, whilst Judea was reserved to Archelaus. He repudiated his first wife in order to marry Herodiada, wife of his half-brother Herod-Philip. He beheaded St. John the Baptist, and it was before him Jesus Christ was sent by Pontius Pilate. Through the intrigues of Herod-Agrippa (38), he was robbed of his States, exiled with his wife to Lyons and then to Spain, where he died. *Herod-Philip.* — Son of Herod the Great and Mariamne, half-brother of the preceding, first husband of Herodiada. The Evangelists repeatedly mention him under the name of Philip. *Herod-Agrippa.* — See AGRIPPA.

Herodians. — Jewish sectarians who had acknowledged Herod the Great as the Messias. Their chief was a certain Menahen, of the sect of the Saducees.

Herrnhuters. — Heretics. The sect of the Herrnhuters includes three different troops or modifications: The Lutheran, Calvinistic, and Moravian, and admits Christians of all denominations without

compelling them to renounce their peculiar tenets. In 1741, Zinzendorf, who had himself been ordained a bishop of his sect, by a pretended Moravian bishop, came to America and founded a colony of Herrnhuters at Bethlehem, in Pennsylvania. This sect, however, is not very numerous in this country, and even less so in Europe. These sectaries have always been distinguished by a spirit of pride, which has been the fruitful source of fresh divisions.

Hesychasts. — Members of the Eastern Church in the twelfth century, in the monasteries of Mount Athos, who aimed to attain, by the practice of contemplation and asceticism, entire tranquillity and serenity of mind (hence their name) and hence supernatural insight and divine light, with knowledge of the Deity. See RASKOLNIKS.

Hesychius (ST). — Lived probably in the fifth century. Egyptian bishop, martyred at Alexandria. He published an edition of the New Testament, and revised the edition of the Septuagint. — *Hesychius* of Jerusalem, Greek ecclesiastical writer, born at Constantinople, about 435. — *Hesychius* of Miletus, Asia Minor, lived at the beginning of the sixth century. Surnamed the "Illustrious"; a Greek historical writer.

Hetheans. — Chanaanite people of the mountains of Hebron, comprised in the tribe of Juda.

Hexæmeron. — Name of the works made by various authors on the first chapters of Genesis and the first six days of creation.

Hieracites. — Heretics and followers of Hierax (285–375), an Egyptian ascetic; taught Gnostic and Montanistic errors. He also rejected marriage, denied the resurrection, and believed that children who died before attaining knowledge, did not enter heaven.

Hierarchy. — A body of persons organized in ranks and orders for the exercise of rule over sacred things; hence an organized body of ecclesiastics intrusted with the government of the Church. The Council of Trent declares that the divinely instituted Hierarchy in the Church consists of bishops, priests, and ministers. Since deacons are the highest order in the Hierarchy after bishops and priests, it follows that, according to the Council, the order of deacons is of divine institution; but the Council does not tell us whether the same can be said of subdeacons and others.

Hierarchy of the Church throughout the World. — Pope Leo XIII., elected February 20th, crowned March 3d, 1878.

SUMMARY OF CATHOLIC SEES.
(*Gerarchia Cattolica, 1898.*)

The Sacred College of Cardinals:		
Suburban sees	6	
Titular Churches	53	
Diaconies	16	
		75
The Patriarchal Sees:		
Latin Rite	8	
Constantinople, Alexandria, Antioch, Jerusalem, Lisbon, East Indies, West Indies, Venice.		
Oriental Rites	6	
Antioch of the Melchite Rite, Antioch of the Maronite Rite, Antioch of the Syriac Rite, Cilicia of the Armenian Rite, Babylon of the Chaldaic Rite.		
		14
Archbishoprics:		
Latin Rite:		
Immediately subject to the Holy See.	19	
With Ecclesiastical Provinces	155	
Oriental Rites:		
With Ecclesiastical Provinces:		
Armenian Rite	1	
Greek-Roumenian Rite	1	
Greek-Ruthenian Rite	1	
Subject to Patriarchates:		
Armenian Rite	1	
Greek-Melchite Rite	3	
Syriac Rite	3	
Syro-Chaldaic Rite	2	
Syro-Maronite Rite	6	
		192
Bishoprics:		
Latin Rite:		
Immediately subject to the Holy See.	83	
Suffragan Sees in Ecclesiastical Provinces	637	
Oriental Rites:		
Immediately subject to the Holy See:		
Greek-Ruthenian Rite	2	
Suffragan Sees in Ecclesiastical Provinces:		
Greek-Roumenian Rite	3	
Greek-Ruthenian Rite	6	
Subject to Patriarchates:		
Armenian Rite	16	
Coptic Rite	2	
Greek-Melchite Rite	8	
Syriac Rite	5	
Syro-Chaldaic Rite	9	
Syro-Maronite Rite	2	
		773
Sedes "Nullius Dioceseos":		
Archabbey	1	
Abbeys	12	
Archpresbytery	1	
Priory	1	
Prelatures	2	
		17
GRAND TOTAL OF CATHOLIC SEES		1071

In the following tables the sees are given by countries, added up from the special enumeration of sees on pp. 34, etc., of *Gerarchia Cattolica* for 1898:—

LATIN RITE

COUNTRIES	Patriarchates	Archdioceses with Provinces	Dioceses in Provinces	Archdioceses Immediately Subject to the Holy See	Dioceses Immediately Subject to the Holy See	Sedes Nullius	Delegations	Vicariates Apostolic	Prefectures Apostolic
EUROPE									
Austria-Hungary	..	11	42	..	1	2	..	..	..
Bosnia and Herzegovina	..	1	2	..	..	..	..	..	..
Belgium	..	1	5	..	..	..	..	..	..
Bulgaria	..	..	...	..	1	..	1	1	..
France	..	17	67	..	..	..	..	..	..
German Empire	..	5	14	..	6	..	..	3	2
Luxemburg	..	...	...	..	1	..	..	..	..
England	..	1	14	..	..	..	..	1	..
Ireland	..	4	24	..	..	..	..	..	..
Scotland	..	1	4	1	..	..	..	..	..
Colonies	..	..	...	..	2	..	..	1	..
Greece	..	2	4	1	..	..	1	..	..
Italy and Islands	1	36	156	12	64	10	..	..	..
Monaco	..	..	...	..	1	..	..	..	..
Montenegro	..	..	...	1	..	..	..	..	..
Holland	..	1	4	..	..	..	..	..	..
Portugal	1	2	9	..	..	..	..	..	..
Roumania	..	1	...	1	..	..	..	..	..
Russia	..	1	6	..	..	..	..	..	..
Russian Poland	..	1	6	..	..	..	..	..	..
NORTH AMERICA									
Newfoundland	..	..	...	..	2	..	..	1	..
St. Pierre Island (French)	..	..	...	..	..	..	..	..	1
Canada	..	7	18	..	..	..	..	2	1
Mexico	..	6	22	..	..	..	..	..	..
United States	..	14	69	..	..	..	1	3	1
Total	..	27	109	..	2	..	1	6	3
SOUTH AMERICA									
Argentine Republic	..	1	8	..	..	..	..	1	..
Bolivia	..	1	3	..	..	..	..	..	..
Brazil	..	2	15	..	..	..	..	..	..
Chili	..	1	3	..	..	..	..	..	..
Columbia	..	1	11	..	..	..	..	..	..
Ecuador	..	1	6	..	..	..	..	..	..
Guyana	..	..	...	..	..	..	..	2	1
Patagonia (North)	..	..	...	..	..	..	..	1	..
Patagonia (South)	..	..	...	..	..	..	..	..	1
Paraguay	..	..	1	..	..	..	..	..	..
Peru	..	1	7	..	..	..	..	..	..
Uruguay	..	1	2	..	..	..	..	..	..
Venezuela	..	1	5	..	..	..	..	..	..
Total	..	10	61	..	..	..	..	4	2

COUNTRIES	Patriarchates	Archdioceses with Provinces	Dioceses in Provinces	Archdioceses Immediately Subject to the Holy See	Dioceses Immediately Subject to the Holy See	Sedes Nullius	Delegations	Vicariates Apostolic	Prefectures Apostolic
CENTRAL AMERICA									
West Indies	1	3	7	1	..	..	..	2	..
Republics of Central America	..	1	4	..	..	..	..	1	..
Suffragan to Bordeaux (France)	..	...	2	..	..	..	..	...	..
Total	1	4	13	1	..	..	..	3	..
OCEANIA									
Australia	..	5	13	..	..	1	..	4	1
New Zealand	..	1	3	..	..	..	..	...	..
Islands	..	1	4	..	..	..	..	11	2
Total	..	7	20	..	..	1	..	15	3
Total in EUROPE	3	95	408	17	82	16	2	10	4
ASIA	3	10	27	1	1	..	4	56	10
AFRICA	1	2	10	..	..	1	1	27	20
NORTH AMERICA	..	27	109	..	2	..	1	6	3
CENTRAL AMERICA	1	4	13	1	..	..	..	3	..
SOUTH AMERICA	..	10	61	..	..	..	..	4	2
OCEANIA	..	7	20	..	..	1	..	15	3
Total	8	155	648	19	85	18	8	121	42

Total of Archbishoprics immediately subject to the Holy See..... 19
Total of Archbishoprics with ecclesiastical provinces..... 155
Total of Bishoprics immediately subject to the Holy See..... 85
Total of Bishoprics in ecclesiastical provinces..... 648

The difference between these totals and those given on page 471 of *Gerarchia Cattolica* is to be explained that some of the dioceses were united with others and not properly mentioned.

ORIENTAL RITES

EUROPE									
Armenian Rite	..	..	1	1	..	..	..	..	..
Greek Rite*	..	..	..	..	..	..	..	..	..
Greek-Roumanian Rite	..	..	..	1	3	..	..	..	..
Greek-Ruthenian Rite	..	..	..	1	6	2	..	..	..
Greek-Bulgarian Rite†	..	..	..	..	..	..	..	2	..
ASIA									
Armenian Rite	1	1	14	..	..	..	..	..	..
Greek-Melchite Rite	1	3	8	..	..	..	..	..	..
Syriac Rite	1	3	5	..	..	..	..	..	..
Syro-Chaldaic Rite	1	2	9	..	..	..	..	..	..
Syro-Maronite Rite	1	6	2	..	..	..	..	..	..
Syro-Malabric Rite‡	..	..	..	..	..	..	..	3	..
AFRICA									
Armenian Rite	..	..	1	..	..	..	..	..	..
Coptic Rite	1	..	2	..	..	..	..	1	..
Copts of Ethiopia and Abyssinia¶	..	..	..	..	..	..	..	..	..
Total	6	15	42	3	9	2	..	6	..

* The Catholics of the Greek Rite are dependent on the Apostolic Delegates at Athens and Constantinople.

† The Catholics of the Greek-Bulgarian Rite are under the jurisdiction of two Bishops as Administrators, with residences in Tracia and Macedonia.

‡ The Catholics of the Syro-Malabric Rite are under the jurisdiction of three Vicars Apostolic of the same Rite, with residences in Trichoor, Changanacchery, and Ernaculam.

¶ The Catholics of the Ethiopic and Abyssinian Rite (in Central Africa) are under the jurisdiction of a Vicar Apostolic of the Latin Rite, who resides in Abyssinia.

Hierocles. — Governor of Bithynia, and later on of Egypt, in the fourth century. He openly defended the superiority of the pretender Apollonius of Tyana over Christ; caused Christian matrons and virgins to be exposed in brothels; wrote a work entitled *Address to the Christians from a Friend of Truth*, in which he repeated all the slanders of Celsus and Porphyrius against the Christians. Of the work of Hierocles, which has been lost, Eusebius made an ample refutation.

Hieronymites. — Members of a religious order founded in Spain. They were monks of an order of canons regular, founded in 1373, in honor of St. Jerome. Their most famous community has been that of St. Lawrence. These religious at first lived as hermits, but afterwards embraced a cenobitic life, following a rule collected from the writings of St. Jerome.

Hieronymus (ST.). See JEROME.

High-Priest. — The chief of the Jewish priesthood. His dignity was hereditary in the line of Eleazar, the son of Aaron; and many more restrictions were attached to it than belonged to the ordinary office of a priest. His functions consisted principally in the general administration of the sanctuary and all that belonged to the sacred service. He, alone, was allowed to enter the Holy of Holies on the Day of Atonement, and to consult the Urim and Thummim. No less was his costume of surpassing splendor and costliness, comprising more numerous vestments than those of the ordinary priests. This brilliant costume, however, was laid aside by the high-priest when, on the Day of Atonement, he went to perform the most awful service in the Holy of Holies. A simple garb of white linen — the funeral dress of the Jews in later times — was all he wore on that occasion.

Hilarion (ST.) (288–371). — Founder of the monastic life in Palestine, born at Tabathe, near Gaza, became a Christian at Alexandria, and visited St. Anthony in the Thebaid. Returning into his country in 307, he divided all his goods among the poor and retired into the frightful solitude of Majuma, where numerous disciples placed themselves under his direction, founded numerous monasteries in Palestine and in Syria, left his solitude and retired to the island of Cyprus, in order to escape celebrity. F. Oct. 25th.

Hilary. — Pope from 461 to 467. Successor of St. Leo, born in Sardinia. Defender of Bishop Flavian against the Eutychians in the Second Council of Ephesus, in 449.

Hilary of Arles (ST.). — Hilary, born about 401, in Gaul, received an education befitting his distinguished birth, and made great progress in all branches of human knowledge, particularly in rhetoric and philosophy. After spending most of his youth in worldly pursuits, he resolved, after a hard struggle, to follow the advice of a relative (afterwards Bishop Honoratus of Arles), and enter the religious state. He sold his goods and distributed the proceeds among the poorer monasteries, and then, leaving the land of his birth, repaired to the isle of Lerins, where as a monk, he was soon distinguished for his love of prayer, and self-denial. When Honoratus became bishop of Arles, Hilary, yielding to his constant entreaties, followed him thither. However, he soon returned to his beloved solitude, but on the death of Honoratus he was elected to the vacant see. As bishop, he lived with all the strictness of a monk; his charity toward the poor was extraordinary, and in preaching, his zeal was almost excessive. He founded a seminary for the training of his clergy, held numerous synods, and put in force most excellent disciplinary enactments. Ever ready to encourage those aspiring to perfection, he founded new monasteries and frequently visited the various monastic institutes. For his extant writings, see Migne, *Pat. Lat. L.* 1214–1292. F. May 5th.

Hilary of Poitiers (ST). — Hilary, the scion of a noble family of Poitiers, was born between 320 and 325. He received his scientific education in his native town and in Bordeaux, where he more especially applied himself to the study of rhetoric. The more he saw of the profligate life of his fellow-citizens, the more his noble soul was filled with disgust and longed after the knowledge of truth. The perusal of Holy Scripture freed him from all the doubts which heathen philosophy had raised in his mind, and together with his wife and daughter he embraced Christianity in 350. On account of his holy life, both the clergy and people demanded his elevation to the bishopric of Poitiers, and he was consecrated shortly before 355. Thenceforth he led a life of continency,

devoting himself entirely to his episcopal duties. His uncompromising opposition to Arianism, favored by the Emperor Constantius, caused him to be banished by that prince to Phrygia. But as his influence here seemed to be still more dreaded by the Arians, he was allowed, in 359, to return to his bishopric, where he continued, by word and writing, and especially by means of synods, to combat Arianism with such success, that he caused the Gallican bishops completely to renounce it. True, he was not able to gain over Auxentius, Bishop of Milan, which city was the stronghold of Arianism, but he forced him to be more cautious. The latter years of his life were spent in quietude, occupied with exegetical labors. He died at Poitiers, Jan. 13th, 366. His works are contained in Migne, *Pat. Lat.* IX, X. F. Jan. 14th.

Hillel, surnamed the *Ancient.* — Born in Babylonia, a descendant of the family of David. President of the Sanhedrin (30 B.C.–9 A. D.), appointed by Herod I. He lived in poor circumstances, and went to Jerusalem to study the law under Shemaiyah, becoming there, the organizer of Jewish life and the founder of Talmudic Judaism. By his interpretation of the seven dialectical rules for the interpretation of the law, he gave its study a rational basis. He also enacted many reforms which affected the whole social fabric of his time. He was the first of the presidents of the Sanhedrin to be honored with the title *nasi* (*prince, patriarch*), and the patriarchate remained thenceforth hereditary in his family until its extinction. See TALMUD.

Hincmar of Laon. — Bishop of Laon, nephew of the following, died in 880. He was deposed by the Council of Douzi in 871, for excesses committed in the government of his Church. His own uncle had become his accuser. Two years afterwards he was blinded.

Hincmar of Rheims (806–882). — Statesman and theologian. Monk of St. Denis, Abbot of St. Germain de Compiegne, named Archbishop of Rheims in 845 to replace Ebbo, with whom he had vehement wrestlings. He played a conspicuous part in the theological movement of his time, notably in the predestinarian controversy, in which he supported Paschasius Radbertus. He also enjoyed considerable influence over Charles the Bald, presided over the Council of Quierzi wherein Gottschalk was condemned, and upheld the emperor against the Pope.

Hippolytus. — A Roman presbyter, who flourished in the first half of the third century, was a pupil of St. Irenæus and the head of a learned school at Rome. He was a valiant champion of orthodoxy against the Patripassians, but afterwards fell into the opposite heresy, maintaining the inferiority of the Son to the Father. He became the bitter opponent of Popes Zephyrinus and Calixtus, and, when the latter ascended the Papal Chair, he figured as an antipope. He was, however, reconciled with the Church, and died a martyr about 235 under Maximin. As a writer, Hippolytus was, after Origen, perhaps the most prominent of his age. His writings comprised exegetical, historical, doctrinal, and controversial treatises. His great work entitled *Philosophumena*, or *Refutation of all Heresies*, in ten books, which was discovered in a monastery at Mount Athos in 1842, has thrown light on many important questions relating to the early Church. In it, however, the author basely misrepresents the character of Pope Calixtus and his predecessor, Zephyrinus. His other works extant are *On Antichrist; Against the Noetian Heresy; Address to the Jews; On Gifts;* etc.

Hiram. — King of Tyre about 1000 B. C., a contemporary with David and Solomon, with whom he entertained amicable relations, assisted at the building of the Temple at Jerusalem by furnishing materials and artisans, and entered with Solomon into a commercial alliance. The tomb of Hiram is shown on a hillside east of Tyre.

Holiness. — A title of the Pope. He is addressed as "Your Holiness," "His Holiness," "*Beatissime Pater*," etc. The insignia of the Pope are the straight crosier; the pallium, which he wears constantly, and the tiara, or triple crown.

Holiness of the Church. — One of the four distinctive marks of the true Church of Christ. We maintain that the Catholic Church is holy, because it teaches a holy doctrine, and offers to all means of holiness. It surpasses and eclipses every sect by the efficacy of its doctrine and worship, and by its laws for the sanctification of souls. The reality of such holiness is manifest in many of its members by match-

less external effects, such as are evinced through holy teaching, holy acts and miracles. For instance, there have been martyrs of all ages, both sexes, all conditions, all nationalities, who have suffered willingly for the love of God, giving proof of the sanctity of the Church. The apostle or missionary who voluntarily quits his country and sacrifices all his earthly well-being, even his very life, for the conquest of souls for Christ, is a living proof of the holiness of the Church to which he belongs. Virtues of charity, patience, chastity, or alienation from the world, carried to a degree of heroism, prove that holiness exists in that Church, whereof those who practice these virtues are members. Real miracles can only be performed by divine power, and consequently it is to the saints, and to no others, that God accords the privilege of working them unceasingly in the true Church; and this is an undeniable demonstration of its holiness.

Holland (*Church in*). See NETHERLANDS.

Holy Coat. See COAT.

Holy Family. — The name given in the language of art, to every representation of the infant Saviour and his attendants. In the early part of the Middle Ages, when the object in view was to excite devotion, the Virgin and Child were usually the only persons represented. At a later period St. Joseph, St. Elizabeth, St. Anna (the mother of the Blessed Virgin), and St. John the Baptist were included. Some of the old German painters have added the Twelve Apostles as children and playfellows of the infant Christ, as well as their mothers, as stated in the legends. The Italian school, with its fine feeling for composition, was the first to recognize of how many figures the group must consist, if the interest is to remain undivided, and be concentrated on the figures of the Child Jesus, the Blessed Virgin and St. Joseph.

Holy Fire. — In the Catholic Church, a light kindled at Easter in remembrance — according to the Missal — of Christ as the great corner stone, and hailed by kneeling ecclesiastics with the words "Light of Christ" (*Lumen Christi*). This ceremony takes place on Holy Saturday.

Holy Ghost. See TRINITY.

Holy Ghost (*Orders of the*). — Three orders called by this name were instituted by the Catholic Church (1178, 1588, and 1700). The latter, a society of missionary priests, is still alive. Its general mother-house is at Paris. A branch thereof exists at Cornwells, Bucks county, Pennsylvania.

Holy Office (*Sanctum Officium*). — A term applied to the spiritual court of the Congregation of Inquisition.

Holy Orders. See ORDERS.

Holy Places, Holy Sepulchre. — The name Holy Places of Jerusalem more strictly designates the group of sacred places of which the Church of the Holy Sepulchre is the center, and which are supposed to comprise the sites of the chief events of Our Lord's passion, death, and burial: Gethsemane, the Supper-room, the Church of the Ascension, the Tomb of the Blessed Virgin, etc.

Holy Water. See WATER.

Holy Week. — Holy Week, at the end of Lent, begins with a Sunday, which, in both the Greek and Latin Churches, they designate under the name of Palm Sunday. On this day Mass is preceded with a procession, in which the Faithful hold palm branches, previously blessed, in their hands, in commemoration of the Triumphant Entry of Jesus into Jerusalem, six days before His death. This rite, as so many other ceremonies of the same kind, was at first peculiar to Jerusalem. It is described in the *Peregrination of Silvius;* Cyril of Scythopolis, writer of the sixth century also mentions it. It was introduced into the West only about the eighth century. The ancient Latin liturgical books do not mention it at all. Amalarius, of Metz, speaks thereof, but in terms which do not indicate that the custom was universal. However, St. Isidore, without explicitly mentioning the procession, speaks of the *dies Palmarum*, of the custom of carrying on that day branches in the church and of singing "*Hosanna*."

Holy Thursday, which in the cycle of the movable feasts, reminds of the anniversary of the institution of the Eucharist, could not fail to be a day of liturgical reunion. In Africa, the Eucharist was celebrated, as something unusual, after the repast in the evening, with the view of a greater conformity with the circumstances of the Last Supper.

On Holy Friday, consecrated to the remembrance of the passion and death of the Saviour, they celebrated nowhere the eucharistic liturgy. The service of this day, according to the Roman rite, has preserved to us, in its first part, the exact type of the ancient non-liturgical reunions. It became complicated, about the seventh and eighth centuries, with the two ceremonies of the adoration of the Cross and of the Mass of the Presanctified. The first is derived from Jerusalem, where it was practiced since the fourth century. In the holy city, the wood of the Cross was solemnly presented on this day to the Faithful, who could approach and kiss it.

Almost all the ancient Roman liturgical books speak of the adoration of the Cross as forming a part of the religious service on Good Friday, but they differ a good deal in the manner they combine it with the other ceremonies. The chants executed at present, during the adoration of the Cross, have certainly a very ancient touch. The "Mass of the Presanctified" is hardly pointed out in the ancient Roman books. It was nothing else but the communion, isolated from the eucharistic liturgy properly speaking. The details of the ceremony are found only in the books from the eighth to the ninth century; but it must be much more ancient. In the time when the non-liturgical synaxes were of frequent use, it must have been the same with the "Mass of the Presanctified." In the Greek Church, it is celebrated every day during Lent, except on Saturday and Sunday; in the Latin Church, only on Good Friday. At Rome this ceremony was very simple. They brought on the altar the box (*caspa*) containing the remnant of the consecrated bread; recited the *Pater* with its short preface and embolism (*Libera nos*); then they put a fragment of the consecrated bread into a chalice filled with unconsecrated wine, and everybody communicated with the consecrated bread from the *caspa* and the sanctified wine as described. We may believe that, when the Faithful administered holy communion to themselves at home, as it was frequently the case during the times of persecution for the solitaries in the desert, and, in general, for persons living very far from a church, they followed a ceremony analogous to this.

On Holy Saturday, there is no special reunion. The ceremonies of the Paschal vigil were already, about the eighth century, transferred to the afternoon of Saturday; at present, it is celebrated in the morning. Outside the rites that have reference to the baptismal initiation, this solemn vigil offers some particularities: the blessing of the new fire; that of the Paschal candle; and finally the Mass, in which we find preserved certain archaic traits. They arrived to these rites by a quite natural symbolism. The death of Christ, followed by His resurrection, found an expressive image in the fire, the Paschal candle, and the lamp, which is put out and lighted again. We know, still in our day, of the importance of the ceremony of the new fire in the Paschal rite of the Greek Church, at Jerusalem. However, in the East, this ceremony is peculiar to the holy city; it does not figure in the common Byzantine ritual.

In the West, the legend of St. Patrick supposes that, at least since the sixth century, the Irish were in the habit to light great fires at the beginning of the Paschal night. From the correspondence of St. Boniface with Pope Zacharias, it goes forth that these fires were lighted, not with other fires, but with fire from flints; they were really new fires. This custom appears to be a peculiarity of British or Irish origin, brought on the continent of Europe by the missionaries of the eighth century. The ancient Merovingian books have no trace thereof. Neither did they know it at Rome. However, they observed there a rite of analogous sense. On Holy Thursday, at the time of the consecration of the chrism, they gathered from all the lamps of the Lateran basilica a quantity of oil sufficient to fill three large vases which were deposited in a corner of the church. The oil burned therein by means of wicks, until the Paschal vigil. From these large lamps they lighted the candles and other lights which served, during Easter night, to lighten the ceremony of baptism. It is still a foreign custom at Rome to solemnly bless the Paschal candle and, in general, the light of the church, at the beginning of the Paschal vigil. It is useless to say that this custom has the most intimate relation with that to preserve as a spark from the old fire or to solemnly produce from it a new fire. At Rome, where the blessing of the Paschal candle was not in use, the large lamps prepared on Holy Thursday served on Holy Friday and Saturday to light the two candles which they carried, on these days, in procession before the Pope, instead of the seven can-

dles which generally preceded him. Outside of Rome, that is, in Upper Italy, Gaul and Spain, the blessing of the Paschal candle was in use quite early. Perhaps it was the same in Africa: St. Augustine (*Civ. Dei*, XV. xxii.) quotes verses which he had composed *in laudem quadam cerei*. It is not certain that this *Laus Cerei* was not composed by some deacon of Milan or of a neighboring Church. This ceremony was so popular that the Popes, without adopting it for their own Church, were obliged to permit it for those Churches of the suburbicarian diocese. The *Liber pontificalis* establishes this concession, from the middle of the sixth century, and it is attributed to Pope Zosimus. We meet with the Paschal candle at Ravenna, in the time of St. Gregory the Great and at Naples, in the eighth century. Even in Lower Italy, the blessing of the Paschal candle has left the most imposing traces in the liturgical paleography.

The formula of blessing, there where it was in use, was pronounced, not by the bishop, nor by a priest, but by the archdeacon, who for this effect ascended the ambo, near which the candle to be blessed was placed. First he announced in a kind of invitatory, the beginning of the great feast; then assuming a tone and style of the most solemn prayer, the eucharistic prayer, he called down the divine blessing upon this luminous column which is going to illuminate the mysteries of the Christian Pasch, as formerly a fiery column guided in the desert the exodus of the children of Israel. Then he poetically celebrated its different elements, the papyrus which formed the wick, the virgin oil and the beeswax, which formed its matter. The formula now in use is the *Exultet*. See this *Subject*. After these ceremonies came the long series of lessons, chants and prayers, then the blessing of the baptismal font, the administration of baptism and confirmation, and finally the Mass. For more particulars, see THURSDAY, FRIDAY, SATURDAY.

Homily (Gr. *homilia*, *converse*) primitively signifies a discourse held with one or more individuals; but in ecclesiastical use it means a discourse held in the Church, and addressed by the bishop or priest to the congregation. These discourses employed for this purpose were of the most simple character; but with the exception of one ascribed to Hippolytus, we have no sample of this form of composition earlier than the Homilies of Origen, in the third century. Taking these as a type, the early Christian homily may be described as a popular exposition of a portion of Scripture, accompanied by moral reflections and exhortations. The Schools of Alexandria and Antioch appear to have been the great centers of this class of sacred literature; and in the early century we find the names of Hippolytus, Metrodorus, Clement of Alexandria, Dionysius, and Gregory Thaumaturgus, as principally distinguished. But it was in the following centuries that the homily received its full development in the hands of the Oriental Fathers: Athanasius, the two Gregories of Nyssa and of Nazianzum, Basil, the two Cyrils of Jerusalem and of Alexandria, and above all Chrysostom; and in the West: Ambrose, Augustine, Peter Chrysologus, Leo and Gregory the Great. The name "homily" is very frequently used as a synonym for sermon. See SERMON.

Homoosion (*of the same substance*) **Homoiousion** (*of a similar substance*) and **Heteroosion** (*of another substance*), denote the three different standpoints in the great Christological controversy of the fourth century. The first was employed by the orthodox Athanasius, the second by the great middle party, the Semi-Arians, and the third by the heretic Arius, when defining the relations between the first and the second Person in the Most Holy Trinity.

Honoratus (ST.).—Born probably at Toul, France; died in 429. Converted with his brother Venantius, both distributed their goods to the poor, and embarked at Marseilles for the Orient. Venantius having died in Greece, Honoratus returned to Gaul, founded, on the island of Lerins, about 410, a famous monastery of which he became Abbot, and was named Archbishop of Arles in 426. His *Life* was written by St. Hilary. F. Jan. 16th.

Honorius I.—Pope from 625 to 638. Successor of Boniface IV. He sent into England St. Birnus, who baptized the king of Wessex Kynegil and gave the pallium to the Archbishop of Canterbury, exhorted the Irish to follow the Roman custom for the date of celebrating Easter. He built at Rome, magnificent aqueducts and constructed or ornamented a great number of churches. The Ecumenical Council of Constantinople (see below), in 680 con-

demned his memory as having imprudently favored the error of the Monothelites. *Honorius II.* — Antipope, Bishop of Parma, elected Pope in 1061 at Basle, by the lords of Germany and Italy, who declared the election of Alexander II. as illegitimate. He was deposed by the Council of Mantua and died in neglect. *Honorius II.* — Pope from 1124 to 1130. Successor of Calixtus II. He was elected by a number of cardinals, while others gave the title to Theobald, cardinal-priest of St. Athanasius, who took the name of Celestine III. To avoid a schism, they both renounced their dignity, and the election of Honorius was confirmed by a new vote. He confirmed the Order of the Templars at the Synod of Troyes in 1128. *Honorius III.* — Pope from 1216 to 1227. The primary object of his Pontificate was the organization of a Crusade for the relief of Palestine. He confirmed the Order of the Dominicans in 1216 and that of the Franciscans in 1223. *Honorius IV.* — Pope from 1285 to 1287. Successor of Martin IV. He confirmed the Order of the Hermits of St. Augustine and that of the Carmelites.

Honorius I. (*Condemnation of*). — Pope Honorius was anathematized as a heretic by the Fourth General Council of Constantinople (680). Not as a heretic in the proper sense of the word, but as having negligently permitted the spread of heresy of the Monothelites, and so being involved in the same condemnation as the actual heretics. Honorius wrote a letter to Sergius, the Monothelite patriarch of Constantinople, in which, as the event proved, he did not make a sufficiently firm protest against the heresy; but it cannot be shown that the letter itself contained heresy; and even were it otherwise, the letter was a purely private document, and neither in form nor in substance or in mode of issue, showed any trace of being for the instruction of the universal Church. See MONOTHELITES.

Hontheim (NICHOLAS VON). See FEBRONIANISM.

Hope is a supernatural virtue, by which we trust with entire confidence, that God will give us possession of the eternal life of happiness with Him, and the means of obtaining it, promised to us through the merits of our Saviour, by God who is truth itself. The principle is represented by the word "supernatural," significant of hope being a direct gift from God, a filial confidence in divine Providence amidst all the events of life. "Possession of the eternal life of happiness with Him, and the means of obtaining it," denotes the double object of our hope; and "promised through the merits of our Saviour, by God who is truth itself," gives the motive; expressing the infallibility of God's pledges, without which we cannot obtain salvation. We must, therefore, live "unto the hope of life everlasting, which God, who lieth not, hath promised before the times of the world" (Tit. i. 2).

Hor. — Mount of Arabia Petræa, on the confines of Idumæa, between the Dead Sea and the gulf of Akabah. A grotto can be seen there which, they claim, contains the tomb of Aaron.

Horeb. See SINAI.

Horebites. See HUSSITES.

Hormisdas. — Pope from 514 to 523. A quiet reign was alloted to his Pontificate; he effected the restoration of ecclesiastical peace with Constantinople, and was on friendly terms with the imperial court at that palace.

Hosanna. — A Hebrew word taken from Ps. cxviii. (Vulg. cxvii.) 25: "O Lord, we beseech Thee, save now; save, we pray." A joyous chant.

Hosius (257–358). — Bishop of Cordova in 296, merited the title of confessor through the firmness which he showed during the persecution of Diocletian and Maximian. Constantine sent him to Alexandria, where he assembled a Council with a view of composing the difficulties of the Meletians, Arians, and followers of Colluthus (319). He presided over the first Council of Nice (325) and that of Sardica (347). The supposed fall of Hosius is untrue, since it is plainly rejected by such authorities as Sulpitius Severus and St. Augustine. St. Athanasius assures us that Hosius, broken down by old age and vanquished by tortures, gave way for a moment and communicated with the Arians, but without subscribing against him or the orthodox faith. Renewing the condemnation of the Arian heresy, the venerable prelate died in exile, or according to another account, in Spain.

Hospital (from Lat. *hospes*, *guest*). — Hospital is an asylum open to the needy

and often where wealth enriches itself at the expense of misery. A house established to receive and treat gratuitously the needy sick. The first hospitals date from the end of the second century, and served especially for travelers. The first foundation of a hospital for sick persons is attributed to a Roman lady, Fabiola. Constantine the Great, St. John Chrysostom, and St. Basil encouraged the creation of hospitals and gave to these establishments their first regulations. By the impulse of bishops numerous hospitals were created, directed by priests and nourished by alms as well as by a portion of the revenues and rents belonging to the clergy and monastic orders. In the eighth century, Rome counted five hospitals. A magnificent hospital was erected by the Arabs at Cordova. The Hospital St. Christopher, now the "Hotel-Dieu" at Paris, dates from the beginning of the ninth century. The spreading of leprosy in Europe imported by the crusades, increased extraordinarily the number of these institutes. The Council of Trent ordained that the administration of hospitals should be intrusted to laymen of good reputation. In our time, hospitals are generally directed by religious; this is especially the case in regard to their management in the United States.

Hospitalers. See KNIGHTS.

Host (from Lat. *hostia*, *victim*. The consecrated bread of the Eucharist).—The unleavened bread destined to be consecrated, the Body and the Blood of our Saviour Jesus Christ, and His reception in holy communion. The custom to form the Eucharistic host flat and circular, may be traced back to the remotest periods of Christian antiquity. The Greeks prepare their hosts (altar bread) occasionally square as well as circular, for which the following mystic reason is furnished. The circular is allusive to the divinity which the bread and wine receive when they are transubstantiated; the square expresses that, by the sacrifice of Christ upon the Cross, salvation is imparted to the four quarters of the earth.

Hours (*Canonical*).—The canonical hours are vocal prayers, which are to be recited every day, at the appointed time, by the persons obliged to say the divine office. We call them "hours," because they should be recited at certain hours of the day or night, according to the custom of the places. We call them "canonical," because they have been instituted by the canons and ought to be recited by ecclesiastical persons who lead a canonical or regular life. All the clerics in sacred orders, although not beneficiaries, are obliged under pain of mortal sin, to the recitation of the canonical hours, even outside the choir. This custom is founded upon both the Eastern and Western Churches as well as upon the words of the twenty-first session of the Council of Basle: "*Quoscumque beneficiatos in sacris constitutos quum ad horas canonicas teneantur, admonet synodus*," etc. The suspended, excommunicated, deposed, or degraded clerics are not discharged from this obligation, because nobody is permitted to draw advantage from his perversity. See BREVIARY.

Hubert (ST.).—St. Hubert's early life is so obscured by popular traditions that we have no authentic account of his actions. He is said to have been passionately addicted to hunting, and was entirely taken up in worldly pursuits. One thing is certain: that he is the patron saint of hunters. Moved by divine grace, he resolved to renounce the world. His extraordinary fervor, and the great progress which he made in virtue and learning, strongly recommended him to St. Lambert, Bishop of Maestricht, who ordained him priest, and intrusted to him the principal share in the administration of his diocese. That holy prelate being barbarously murdered in 621, St. Hubert was unanimously chosen his successor. With incredible zeal he penetrated into the most remote and barbarous places of the Ardennes, and abolished the worship of idols; and as he performed the office of the Apostles, God bestowed on him a like gift of miracles. He died on the 30th of May, in 727.

Hughes (JOHN) (1797–1864).—American prelate; was born at Annalogan, County Tyrone, Ireland; died in New York. Emigrating with his family to America in 1817, he applied for entrance to Mount St. Mary's Seminary in order to receive the theological instruction to fit him for the priesthood. After having been ordained priest in 1826, he was stationed at Bedford, but was soon removed to Philadelphia, where his abilities were displayed at St. Joseph's and St. Mary's. In 1837, he was selected as coadjutor to Dr. Du Bois, became Bishop of New York in 1842, and archbishop in 1850. He broke the power

of the trustees in his diocese; restored the credit of the Catholic Congregations, gave a new impulse to the erection of churches, and founded St. John's College at Fordham. In 1858, he laid the corner stone of St. Patrick's Cathedral. When the civil war broke out, he gave his earnest support to the national government, and went to Europe on a diplomatic mission with a view to counteract the feeling unfavorable to the United States, which envoys of the seceding States had excited in more than one European cabinet. No man ever exercised greater influence in the Catholic Church in the United States than Archbishop Hughes.

Hugh of St. Victor.—Canon of the Abbey of St. Victor of Paris, born near Ypers about 1090, died in 1140. Surnamed the "Second St. Augustine"; wrote in Latin several works: *Commentaries on Holy Scripture; Summa of the Sentences; Treatise on the Sacrament; Explanation of the Rule of St. Augustine; De Sapientia Christi;* and *Chronicle*, extending until 1128. The best edition of his works is that of Rouen (1648, 3 vols.), reprinted in Migne, *Pat. Lat.* CLXXV–CLXXVII.

Huguenots.— Name applied to the Protestants in France. According to Theodore Beza, there was not one Huguenot in France in 1532, while in 1539 there were as many as 400,000. The French King Francis I. (1515–1547) entered into compact with foreign Protestants, while in his own country he persecuted the new sect with great force. The Huguenots soon formed a political party and on the plea of religion instigated several civil wars. They were protected by the Bourbon princes who opposed the king. Having obtained approval of their plans from their theologians the Huguenots fôrmed the conspiracy of Amboise (1560), against the king, but this, as well as two subsequent conspiracies, ended in failure. With the hope of satisfying these heretics, an Edict of Toleration was issued in 1562, but the Huguenots did not seek toleration; their object was the total annihilation of the Catholic Church, for which they had the explicit approbation of their preachers who decreed the penalty of death against the "Papists." Churches were pulled down, priests were mutilated and put to death. The Massacre of Vassy, in which sixty Huguenots were killed, was the signal for an open war. The Huguenots headed by the prince of Condé, took up arms, sought assistance from the German Protestants, and surrendered Havre de Grace to England. Duke Francis de Guise, the eminent Catholic general was assassinated by a Huguenot. Notwithstanding their three defeats, the Huguenots, by the peace of St. Germain-en-Laye in 1570, obtained not only freedom of worship, but also access to all political offices. They soon acquired influence at the court and excluded the Catholics and even the queen-mother from the affairs of the government. Enraged at this effrontery, the queen-mother took revenge in the massacre of St. Bartholomew. See BARTHOLOMEW.

Humanists.—Classical studies, though never neglected during the mediæval times, received a great impulse during the fifteenth century. This was occasioned by the negotiations made for the union of the Greek and Latin Churches by the Greek refugees, who came west after the conquest of Constantinople. The study of pagan authors, or classical studies, was called "Humanities," its promoters were named "Humanists." These exercised a healthful influence on science and literature, supplanting the awkward language of the later scholastics by a classical Latin. But far greater was their influence for evil, which resulted in a frantic and ridiculous preference for classical expression. Christ was called: *Minerva a Jovis capite orta;* in an overrating of pagan philosophy, Plato and Aristotle were placed on the same level with the Bible; in bitter strife with scholasticism, it produced a false enthusiasm for pagan ideas, contempt for the Church, indifferentism, and frivolity. Many Humanists ridiculed priests and monks, and by their lascivious writings, undermined religion and morality. Ulrich sung in classical Latin, the consequences of his immorality. We distinguish two periods of Humanism: The ancient and Christian without losing sight of the high value of scholasticism, and the latter a new pagan Humanism, whose advocates used their talents and linguistic acquirements against religion and the Church; they were men of dubious character, servile flatterers and beggars, or shameless calumniators. This form of Humanism soon gained preponderance.

Humiliati (religious).—The Humiliati were at first an association of laymen, established for purposes of religion in the twelfth century. Innocent III., in 1200,

approved them as a religious order under the rule of St. Benedict. A plot formed by some of its members against the life of St. Charles Borromeo caused Pope Pius V. to suppress them in 1571.

Huss and Hussites. — From England the heresy of Wycliffe was, about the beginning of the fifteenth century, transplanted into Bohemia, where John Huss (1369–1415) became its chief propagator. Huss himself, and at that time professor in the University of Prague, translated Wycliffe's writings into Bohemian. In 1408, the University condemned the works of Wycliffe and their reading was prohibited by the Archbishop Sbinko of Prague. Huss having become rector of the University, he now preached boldly and without reserve the doctrines of Wycliffe — doctrines subversive of all order, ecclesiastical and civil. Having obtained a Bull from Alexander V. for the suppression of the Wycliffe doctrines, Sbinko ordered two hundred volumes of the English heresiarch to be burnt, then suspended and, finally, excommunicated Huss. The sentence was confirmed by John XXIII., and the city of Prague was placed under the interdict so long as Huss should be allowed to remain there. But to this Huss paid no regard; he appealed from the Pope to a General Council, and continued to preach and pour forth his coarse and loose invectives against the Papacy, the hierarchy, and the clergy. The infection of the errors of Huss soon spread throughout Bohemia, and was propogated by Jerome of Prague throughout Poland and Moravia. The Council of Constance having meanwhile assembled, Huss, who had appealed to a General Council was prevailed upon to appear before that assembly by the Emperor Sigismond. Huss had three public hearings before the Council. Thirty articles extracted chiefly from his "Treatise on the Church," were condemned. In this work the heresiarch asserts: 1. The one holy and universal Church consists wholly of the predestined. None but the elect can belong to the Church of Christ. 2. Peter never was the head of the holy Catholic Church. The Papacy owes its origin to imperial favor and authority. 3. A priest though excommunicated, provided he believes the sentence unjust, ought to continue to preach and exercise his functions, in spite of ecclesiastical prohibition. 4. The claim of the Church to the obedience of her members is a pure invention of priests and contrary to Holy Scripture. 5. No ruler, spiritual or temporal, has any power and jurisdiction, if he be in mortal sin. Huss admitted to the day of his death many Catholic doctrines which Wycliffe had rejected, such as the Real Presence, the Sacrifice of the Mass, and some others. The Council called upon Huss to retract his errors. His former friends earnestly besought him to make at least a modified disavowal of his errors. But his indomitable obstinacy frustrated every well-meant endeavor. At length the Council solemnly declared him an obstinate heretic, degraded him from the priesthood, and transferred him to the civil authorities. In accordance with the penalty of civil law which made heresy punishable with death, Huss was burnt at the stake, July 6th, 1415. His friend, Jerome of Prague, met with a similar fate the following year.

The news of the death of Huss incited his followers in Bohemia and Moravia to a furious religious war. *Utraquism*, or Communion under both kinds, became their distinctive characteristic, and the chalice was adopted by them as the symbol of their cause. In 1419, they rose in arms against the imperial government. Terrible excesses were committed by the Hussites; during a war which lasted thirteen years, they indiscriminately murdered priests and monks and laid a great number of churches and convents in ashes and many cities waste. All Bohemia was soon in the hands of the rebels. After the death of John Ziska, their leader, in 1424, the Hussites became divided into four conflicting parties — the "Taborites," the "Orphans," the "Horebites," and the "Calixtines." After much negotiation the Synod of Basle succeeded in reconciling the more moderate Calixtines. By the "Compact of Prague," in 1433, the Synod conceded to them Communion under both kinds, besides several reforms on certain points of discipline. The Taborites and Orphans, however, rejected the Compact and continued their incendiary course till 1434, when they suffered a crushing defeat near Prague. By the treaty of Iglau, in 1436, the greater number of them returned to the unity of the Church. The united Hussites went under the name of "Utraquists," while the Catholics who adhered to the old discipline of the Church, were called "Subunists," or communicants under one kind. Nevertheless, a great number of the Hussites

continued in their separation from the Church until the preaching of the eloquent St. John Capistran (between 1451 and 1453) effected a general reconciliation. Only a small remnant of extreme Hussites persisted secretly in their schism, and formed the sect known under the name of "Bohemian" and "Moravian Brethren."

Hyacinth (St.) (1183–1257). — Polish Dominican, apostle of northern Europe, born in the Castle of Sasse (Siberia), died at Cracow. Received at Rome the religious habit from the hand of St. Dominic, who appointed him superior of the mission established in Poland, founded a monastery of Dominicans at Cracow (1217) and several others in the principal cities of Poland. He made numerous conversions all over northern Europe and preached the Gospel to the Tartary. F. Aug. 16th.

Hyacinth (Charles Loyson) (known under the name of "Père Hyacinth"). — Ex-religious of the Carmelite Order, born at Orleans in 1827. Ordained priest in the Seminary of St. Sulpice (1849), professor in the great seminaries of Avignon and Nantes, priest attached to the parish of St. Sulpice at Paris, entered at the Carmelites at Lyons about the year 1860. Celebrated preacher, he appeared in the pulpit of Notre Dame, at Paris, in 1865, and obtained as orator a real success. His conferences on independent morals (1866) and on the family (1867) commenced to trouble the Catholics. Called to Rome in 1869, Hyacinth, on his return to Paris, in the month of June of the same year, lectured before the "International League of Peace," comparing the Catholic, Protestant, and Jewish religions, and considered them as the three great religions of the civilized nations. On Sept. 20th, 1869, Hyacinth left his Order. Having been excommunicated, he left for the United States. At his return into France, a few months afterwards, he went to reside at Rome, then in London and finally went to Munich (1871), to assist at the Congress of the "Old Catholics," assembled by the ex-canon Döllinger. Having completely broken with the Roman Church, he married at London, in 1872, a certain widow Merriman; then he became pastor of the liberal Catholics at Geneva. Here dissensions, which soon broke out, forced him to leave. He came to Paris and asked permission from the government (1875) to hold conferences, which was granted to him (1877) under condition to conform himself to the regulations for private assemblies. He finally opened the so-called "Gallican Church" in a building formerly used as a café-concert (1879). Financial difficulties forced him to abandon this locality. After different fruitless attempts to find another place and troubles with one of his vicars, the ex-abbé Bichery, Hyacinth made himself an object of ridicule more every day, and at present nobody hardly takes any notice of him.

Hyacintha (St.) (1585–1640). — Italian religious of the Order of St. Clare, daughter of Mariscotti, Count of Vignanello, born near Viterbo. Founded, under the name of Oblates of Mary, two congregations, for the relief of old people and infirm, shameful poor and prisoners. F. Jan. 3d.

Hyginus (St.). — Pope from 137 to 141. Successor of St. Telesphorus, he combated the heresies of Valentinus and Cerdo, ordained that there should be only one godfather and one godmother at baptism; he received the crown of martyrdom under the Emperor Antoninus. F. Jan. 11th.

Hylozoism. — Philosophical system which attributes to matter a primitive and inherent life.

Hymeneus. — Probably a citizen of Ephesus, converted by some of the earlier discourses of St. Paul. He afterwards fell into heresy which denied the resurrection of the body and said it was already accomplished (II. Tim. ii. 17, 18).

Hymn (canticle in honor of the Deity). —The hymn, as we understand it from the religious point of view, existed in Greece (chants of the mysteries of Eleusis) and at Rome (chants of the Salian priests). But this kind of literature was little cultivated, and the first real authors of all hymnology are the Jews; the Psalms of the Bible constitute the models, and the first examples of our liturgical chants. The custom to celebrate the praises of the Lord by music and poetry passed directly from the Israelites to the first Christians. It is thus that Jesus and the Apostles chanted a canticle after the institution of the Holy Eucharist at the Last Supper, that St. James and St. Paul recommended to the Christian communities to sing Psalms. The Christian Churches of Bithynia possessed hymns to the praise of the Saviour, which the Faithful chanted in antiphons. St. Ignatius

received in a dream the order to introduce the singing of hymns in the Church of Antioch, from whence this rite was spread. We have from this epoch several Greek hymns, one from St. Clement, *King of the Saints*, another which is the prototype of the *Gloria in Excelsis*. In the fourth century, Ephrem of Syria composed a great number of the hymns which we possess. At the same time Methodius, Bishop of Tyre (died, 311); Synesius, Bishop of Ptolemais; and Gregory of Nazianzum wrote hymns mostly in the anacreontic rhythm, which was still employed by Sophronius, Bishop of Jerusalem, in the fourth century. But from the end of the preceding century, Anatolius, Patriarch of Constantinople, and Romanus, the hymnographer, wrote in Greek religious chants which had nothing common any more with the classic prosody and presented the first attempts of modulated hymns which are still in use in the schismatic Church of the East. Among the hymnographers who have developed this free form of the religious chant in the Church of the East, we can quote Leo the Philosopher, Constantine Porphyrogenetus, Cosmas, John Damascene, Theodore, and Joseph. In the Church of the West, the custom of singing hymns appears to have been introduced in the fourth century only, in imitation of the Eastern Church, by St. Hilary of Poitiers, and St. Ambrose of Milan. The first would be the author of the hymn *Hymnum dicat turba Fratrum*. The second composed several, for instance, the *Te Deum laudamus*, which the Benedictine monks recasted about the end of the sixth century, and appropriated for the liturgical service. It was this Ambrosian ritual, to which Spain opposed the Mozarabic ritual fixed in the seventh century by Leander and Isidore. The Council of Toledo, in 633, approved the use of these rituals in the Churches. Among the hymnographers of this primitive epoch, we must quote Pope Damasus and Prudentius. In the fifth and sixth centuries, there was Pope Gelasius; the priest Sedulius; Eunodius, Bishop of Pavia; then toward the close of the sixth century, Pope Gregory the Great and the poet Venantius Fortunatus of whom we can quote the *Vexilla Regis*. Most of these chants were written in iambic meters. But beginning with the sixth century, a great modification took place in this kind of literature. They commenced to consult, for the formation of the verses, no longer the quantity of words, but their tonic accent, and to give the strophe more harmony, they had recourse to the assonance of the final syllables of the verses and to the rhyme. We find traces of the new system in most of the Breviaries of the various national Churches since the beginning of the Middle Ages and one quotes, among their authors, the Venerable Bede and Paul the Deacon, the first of which composed the famous hymn *Attende homo;* Paulinus, Patriarch of Aquileia; Theodulphus, Bishop of Orleans, to whom we owe the *Gloria, Laus et Honor Tibi sit*, chanted on Palm Sunday. Finally, Fulbert, Bishop Chartres (died, 1028), author of the *Chorus novæ Hierusalem*, which is perhaps the most remarkable production of this epoch, together with the *Veni Creator Spiritus* which is anterior and due, perhaps, to Charles the Bald, and the *Sancti Spiritus adsit nobis Gratia*, which is very probably from Notker. The latter is the first author of Sequences or Proses, which were admitted in the Eucharistic service, between the reading of the Epistle and that of the Gospel. We can quote among these compositions the *Veni sancte Spiritus*, whose author is uncertain, and the hymns of Adam of St. Victor. The most famous among these Sequences is the *Dies Iræ*, composed by Thomas of Celano, and the *Stabat Mater dolorosa*, due to Jacobonus or Jacobus de Benedictis. These two hymns have served as text to the masters of music until our days. St. Thomas of Aquin wrote hymns on the occasion of the institution of Corpus Christi by Urban IV. (1261) and St. Bernard of Clairvaux is the author of several canticles, breathing great fervor.

Hyperdulia. See WORSHIP.

Hypnotism. — An abnormal mental condition characterized by insensibility to most impressions of sense, with excessive sensibility to some impressions, and an appearance of total unconsciousness; especially, that variety of this condition which is artificially induced, usually by concentrating the attention of the subject upon some object of vision, as a bright bit of glass, or upon the operator, who generally aids in producing the result by making a few slight passes with his hands. When in this condition, the mental action and the volition of the subject are to a large extent under the control of the operator. Whether and how far hypnotism is a lawful practice? Some grave theologians have

condemned hypnotism absolutely, chiefly on account of abuses which they deemed inseparable from it; but other standard authorities teach that hypnotism may not be universally condemned as evil in itself, although it is unquestionably dangerous. This latter opinion seems to be the more common one.

Hypostasis. — It is an article of Catholic faith that there is in God one sole substance or nature and three Hypostases or Persons. This word formerly caused lively discussions among the Greeks, and afterwards among the Greeks and Latins. In the language of some Greek Fathers, hypostasis appears to be the same thing as substance; according to this meaning it was a heresy to say that Jesus Christ was a different hypostasis from that of the Father; but all the Greeks did not understand it that way. On their part, the Latins, who held that hypostasis signifies substance or essence, were scandalized, believing that the Greeks admitted in God three substances or three natures, like the Tritheists. In a synod of Alexandria, over which St. Athanasius presided about the year 362, each party explained itself, and thus they came to an understanding; it can be seen that under different terms they rendered precisely the same idea. However, at first not all the minds were quieted, because about the year 376, St. Jerome, passing through the Orient, when requested to teach like the Greeks three hypostases in the Most Holy Trinity, consulted Pope Damasus about what he should do and in what manner he ought to express himself.

Hyssop. — A plant which is often mentioned in Scripture (Ex. xii. 22; Hebr. ix. 19), the twigs of which were used for sprinkling in the ceremony of purification. It is supposed by some to have been the caper bush, *Capparis spinosa*, and by others a plant or several plants growing in Palestine and allied with the European hyssop.

I

Ibas. — Bishop of Edessa (436), died about 457. Accused of defending the doctrines of Theodore of Mopsuestia, he was condemned by the Council of Ephesus (449) and deposed, then restored to his see by the Council of Chalcedon (451).

Ibirians (*Conversion of the*). — The Iberians, at the foot of the Caucasus, were won to the faith by a Christian slave, named Nunia. She cured the queen of an illness by her prayers, and by this means lent a powerful impulse to the conversion of the whole nation. The king, named Miræus, is said to have requested Constantine the Great to send him Christian missionaries. From Iberia the Gospel was carried to the Albanians, and in the sixth century, also to the Lazi (Colchians) and the Abasgi. Tzathus, the chief of the Lazi, was baptized at Constantinople in the year 522. St. Maximus and St. Stephen in the seventh century labored successfully among these nations.

Iceland. — Iceland, which was discovered by the Norwegians in 861, is indebted to King Olaf I. of Norway, for the introduction of Christianity. In the year 1000, the Christian religion was universally received in Iceland by a popular assembly. In 1056, Adalbert, Archbishop of Bremen, by order of the Pope, consecrated Isleif first bishop of Skalholt; he died in the odor of sanctity, in 1080. Benedictine and Augustinian monks founded monasteries in Iceland, and a second bishopric was founded in Hoolum, in 1107. By tyrannical means, Catholicism was destroyed in Iceland. Protestantism was established against the known and clearly expressed wishes of the people, by the Norwegians. John Areson, Bishop of Hoolum, who opposed the introduction of Lutheranism with all his might, was put to death, and the disaffection of the Icelanders was overcome by the force of arms.

The Icelanders, under Eric the Red, discovered Greenland in 982, and planted a colony there, comprising two cities, with sixteen churches and two monasteries. In 1055, Adalbert of Bremen, consecrated Albert first bishop of Greenland, who established his see at Gardar. From Greenland, Christianity is said to have been propagated to America. About the year 1001, Leif, son of Eric the Red, discovered

Helluland, Markland, and Vinland, which are supposed to be modern Labrador, Nova Scotia, and New England. Most of the Northmen in America were converted by the missionaries whom Leif led with him from Norway, where he himself had been induced by King Olaf I. to embrace the faith. Of these missionaries, the most celebrated was Eric, who was consecrated first American Bishop at Lund, in Denmark, by Archbishop Adzer, in 1121. Icelandic historians ascribe the first discovery and evangelization of their island, as well as of the North American coast lands, to the Irish, the latter country being named by them "Irland it Mikla," or Greater Ireland.

Iconium.—A large and opulent city of Asia Minor, now called Konieh. In the time of St. Paul, it probably belonged to Pisidia (Acts xiv. 1). A Church Synod was held in this city in the year 230.

Iconoclasm (The act of breaking or destroying images).—The Emperor Leo III., the Isaurian (718–741), desirous either to further the conversion of the Jews and Mohammedans or to interfere with the laws of the Church, forbade the veneration of images. In 726 he published an edict enacting the immediate removal of all pictures of saints, and of all statues and crucifixes from churches and public places. In vain did the whole Christian world rise up against the imperial mandate. This war against images was pursued by Leo's son, Constantine V. Copronymus (741–775), and Leo IV. (775–780). Many costly libraries, monasteries, and sacred vessels were demolished, and churches were robbed of their treasures of art (*Iconoclasm*). Bishops and monks defended the veneration of images and in consequence were abused, persecuted, or murdered (730–780). More than 300 bishops, creatures of the emperor, and too cowardly to oppose the despotic ruler, assented to his peremptory edicts. The greater number of the monks remained faithful. St. John Damascene was the chief defender of the doctrines of the Church. The Empress Irene favored the veneration of images, which put an end to the warfare (780). See IMAGES.

Iconostasis.—In Greek churches a solid high screen, usually of wood, reaching at least halfway and often nearly or quite to the ceiling, and separating the bema, chapel of prothesis, and diaconicon from the rest of the church. Its name is derived from its being always ornamented with icons (*images*) of our Lord and the Blessed Virgin and other saints.

Idioms (*Communication of*) (Interchange of attributes between the God Christ and the Man Christ.)—The divine and human predicates properly belong to the subject connoted by the terms "Christ" and "Word Incarnate"; yet, according to a general rule of logic, they may be connected with any other term demonstrating or supposing the same subject, though this other term does not "formally" represent the subject as bearer of the predicate used; *v. g.*, of the Man Christ we predicate divine attributes, although "formally as man" He is not entitled to them. *Vice versa*, of the God Christ we predicate passibility, etc., though as God He is impassible. We have thus a transfer of predicates or attributes from one nature to the other, and an exchange of properties, technically known as "Communication of Idioms." The exchange of Idioms in Holy Scripture is the strongest proof for the unity of Person in Christ, and the most prominent manifestation of its wonderful character. The law, however, by which in our speech we interchange the predicates, is not peculiar to Christ; it is a general law of logic, which finds its application in the human compound and in many others, but nowhere so perfectly as in Christ.

Idolatry.—By idolatry is meant the inward adoration and the outward worship bestowed on some created being, or some passion preferred to God "which is the service of idols" (I. Cor. iii. 5), and distinctly prohibited by God by the First Commandment. Idolatry appears to have been common among all ancient nations, except the Jews. It was most developed among the Egyptians, Greeks, and Romans. It exists still more or less in all the non-Christian countries. See PAGANISM.

Idumea.—The name given by the Greeks to the land of Edom, which extended originally, from the Dead Sea to the Elanitic gulf of the Red Sea. Afterwards it extended more into the south of Juda, toward Hebron. The Idumeans were descendants of Esau. Saul attacked them and subdued them (I. Ki. xiv. 27; II. Ki. viii. 13).

Ignatius (St.).—Little is known of the life of St. Ignatius, who was also called Theophorus. All we know is, that he was a disciple of St. John the Evangelist, that he occupied the episcopal chair at Antioch (70–107) for thirty-seven years, as successor of St. Peter and Evodius; that during the persecution of Domitian, he encouraged and strengthened by prayer, fasting, and teaching the flock, intrusted to him; and that he suffered martyrdom for Christ, according to his own ardent desire, in the Roman ampitheatre on Dec. 20th, between 107 and 117, probably 107. We have seven Epistles of St. Ignatius, written on his painful journey to Rome. These Epistles are veritable jewels of ancient Christian literature; they are full of unction, and every page bears witness to the episcopal fortitude, faithfulness, pastoral solicitude, and the invincible faith of the great martyr. See MIGNE, *Pat. gr.* V, 10–996. F. Feb. 1st.

Ignatius (St.) (798–877).— Patriarch of Constantinople, in 846. Son of Emperor Michael I., was persecuted, dispossessed of his see by the heresiarch Photius (857) and reinstated by a decree of Pope Nicholas I. in 867. F. Oct. 23d.

Ignatius of Loyola (St.). See JESUITS.

Ignorantines (Fr. *Freres Ignorantins*). —A religious congregation of men of the Catholic Church, associated for the gratuitous instruction of poor children in sacred as well as secular learning. It was founded in France, in the early part of the eighteenth century (1724), by the Abbé de la Salle, and has gradually been introduced almost all over the world. See BROTHERS.

I. H. S.—These three letters are sometimes used as an abbreviation of the Holy Name of Jesus, or symbol of it; they are sometimes ignorantly explained as if they stood for the Latin words, *Jesus, Hominum Salvator*, which means *Jesus, Saviour of Men;* but, in fact, they are of Greek origin, for in the Greek alphabet, the character *H* has the same sound as the Latin *E*. The letters I. H. S., therefore, are the first three letters of the Holy Name.

Ildefonsus (St.) (606–667).—Ecclesiastical writer, born at Toledo of a noble family. Disciple of St. Isidore; archbishop of his native city in 657, the most popular of the saints of Spain. He has left a great number of works, such as: *De perpetua Virginitate sanctæ Mariæ; Liber de Scriptoribus Ecclesiasticis*, etc. F. Jan. 23d.

Illuminati (*enlightened*). — Illuminati they formerly called the neophytes or newly baptized, because in baptizing them they put a lighted candle into their hand; a symbol of the faith and grace which they received in baptism.

Illuminati (*Sect of the*).—This sect owed its origin to Adam Weishaupt (1748–1830), professor of Canon Law at the University of Ingolstadt, Bavaria. Weishaupt tried to withdraw the studying youth from the influence of the Jesuits, overthrow the latter, then, to combat both positive religion and monarchy. In 1776, he founded the secret society of the Illuminati, obliged its members to be strictly obedient to its chiefs, to labor to procure to it new adherents, and to address to him frequent reports. Following Freemasonry, he established secret grades and preparatory degrees. The Illuminated (*enlightened, instructed*), in the measure he became priest, sage, regent, and king, learned that the evils of humanity are derived from religion and the power of the mighty, but that providence has procured to him the means to get out of his degradation: these means are the secret schools of wisdom; no longer any princes, nor acts of violence; reason will become the only code of humanity, and men, after having abolished all the social distinctions, will lead quite a patriarchal life without priests and without kings. Such was, they maintained, the hidden sense of the doctrine of the great Master of Nazareth, the mystery revealed to his friends and indicated to others by simple comparisons. The dogmas of the Fall, regeneration, and grace only signify that man lost his primitive liberty and purity through intrigues and passions, and fell into a state of barbarity; that he was reduced to the imperfect condition in which we behold him now through the priests, statesmen, and legislators, but that he will leave it by the force of his enlightened reason, regain conscience and the free use of his inborn liberty, and will be transformed into the kingdom of grace. The flaming star and the letter G symbolize light and grace; those penetrated with this light and grace are the enlightened (*illuminated*). In a few years this secret society gained thousands of followers and counted among its number several influential personages, who elevated their asso-

ciates to the highest charges of both Church and State. The designs of the Illuminati, which were hostile both to the Church and the State, some time after were discovered, when their order was suppressed and Weishaupt banished by the Elector.

Illyricum. — One of the four great prefectures into which the later Roman Empire was divided. It comprised the Dioceses of Macedonia and Dacia, and corresponded generally to Greece, Crete, Macedonia, Albania, and Servia. St. Paul preached there (Rom. xv. 19) and Titus visited the country (II. Tim. iv. 10).

Images. — The use of images in the house of God is authorized by Scripture. Moses was commanded to place the images of two cherubim upon the Ark (Ex. xxv. and xxvi.), and Solomon "carved all the walls of the Temple round about with divers figures and carvings" (III. Ki. vi. 29). The primitive Christians were studious to represent a variety of subjects selected from Holy Scripture, or allusive to their religion, upon the walls of those subterranean oratories to which they were accustomed to resort in times of persecution. These paintings still remain visible at the present day, and it is demonstrated that some of them are the productions of the second century. These ancient paintings triumphantly refute the assertions of Protestants that no pictures or images were allowed in the churches for the first three centuries; and that they were first introduced by Paulinus and his contemporaries, privately and by degrees, in the latter end of the fourth century. It cannot be denied that the image of Jesus Christ suspended from the Cross must awaken in our minds the most affecting remembrance of Him "who had loved us so, as to deliver Himself up for us" (Gal. ii. 20). As long as the religious sentiments created by this image keep possession of the mind we are naturally prompted to manifest, by some exterior token, the ardor of that grateful piety with which the heart is glowing; and while we humble ourselves in presence of the image, we express our love and testify our submission toward its glorious and heavenly origin. We Catholics adorn our altars and our churches with the pictures and images of Christ and His sainted servants, and preserve them with decent and pious respect, not only through a reverence for their illustrious prototypes, but that the sight of them may recall to our remembrance their heroic virtues which made their lives so celebrated, and quicken us, if not to emulate, at least to follow their example at a humble distance, by some faint imitation of their holiness. Not only can sculpture and painting furnish the knowledge, and exhibit the detailed account of every fact recorded in the Old and New Testaments, to the man who cannot read, but not unfrequently the eye, by their assistance, convey to the imagination a more impressive and accurate idea than could be imprinted by a perusal of the passage itself in which it is registered, or by listening attentively to a disquisition on the subject from some learned commentator. This is particularly applicable with regard to the Crucifix. To the custom of having pictures and images in our churches, they have raised objections, and adduced a precept in the Decalogue in support of their hostility. The commandment, however, does not prohibit the making of images; for, if it really did, God would have been the first to violate His own injunctions by directing Moses to make and set up the figures of the cherubim; but what it forbids is the making of idols, that is, of images to be adored and served as gods. Such a caution was necessary for the Hebrew people, surrounded as they were by nations that followed the most ridiculous idolatry. See VENERATION OF SAINTS.

Images (*Controversy on*). See ICONOCLASM.

Immaculate Conception (*Feast of the*) (of the Blessed Virgin Mary, celebrated on the 8th of December). — By the Immaculate Conception of the Blessed Virgin Mary, we understand that the Blessed Virgin, from the first moment when her soul was united to her body, was preserved from original sin and exempted from every stain, by a Divine privilege, in view of the future merits of Jesus Christ. See MARY.

Immortality of the Soul. — Viewed *historically*, the belief in the immortality of the soul has been interwoven everywhere and at every time with the history of the human race. It is a most prominent feature in the records of the most ancient religions of antiquity, but under three distinctive forms: 1. One is the simple idea of the survival of the soul after the death

of the body, without, however, any determined moral state being assigned to it. 2. Another is similar to that taught by Christianity: after death judgment takes place, and the lot of the deceased, according to the life spent in this world, is settled for good or for evil. 3. And a third form is that of metempsychosis, or the return of souls to actual life, either as men or animals, while their new condition is allotted to them in view of their former lives on earth. Relatively, however, this doctrine, it is admitted, is of recent origin.

In this century, the graves of ancient Chaldea have been made to bear witness to the belief in the immortality of the soul, as held by the ancient Assyrians. The explorations of Mr. L. Loftus and others in those ancient lands have shown with what superstitious care the dead were treated in view of their passage to another world. In their coffins or tombs they put provisions, lamps, arms, etc. "The same practice," writes Mr. Loftus, "is, I believe, continued among the Arabs, who conceive that these articles are necessary to give the spirit strength on its long journey." In ancient Egypt, belief in the soul's immortality was a fundamental doctrine of religion. A clear proof of this is found in the *Book of the Dead*, as old, it is said, as the Egyptian nation itself. It consists of prayers, which the dead were expected to recite, in order to secure for themselves a favorable judgment. For this end to refresh their memories, a copy of the book, more or less perfect, was laid in the tomb with each mummy. The book also describes how man after death will be conducted by the god Horus before the tribunal of Osiris to receive judgment. There he will have to plead his cause before forty-two judges on forty-two different species of sin. This belief in immortality was brought before the eye on all sides in Egypt. It was written on papyrus, and was carved, under some sensible form, on walls, on tombs, and on public monuments. It was also the belief of ancient India, of China, of Greece, and pagan Rome.

From the early beginning, the Hebrew race steadily adhered to the doctrine of the immortality of the soul as a first principle. For them, as a people, it required no proof, as being a truth which could not be gainsaid; moreover, it underlay all Hebrew tradition, and was assumed by the Doctors of the Law as an undeniable postulate. The Hebrews knew that death was a punishment for sin, and not the complete annihilation of man. This, their firm belief, they manifested in various ways. In his obituaries of the patriarchs, Moses ends his narrative with these significant words, "and he was gathered to his people," words which Rationalists interpret as meaning that the patriarchs were buried in the tombs or among the graves of their fathers. This interpretation, at first sight plausible enough, is, however, contrary to the facts of the Mosaic narrative. Abraham was buried in Hebron, while his father, Thare, died at Haran in Syria, and Abraham's ancestors died and were buried in Chaldea. Jacob died in Egypt, and months elapsed before his body was buried in Mambre, in the land of Chanaan, and yet Moses writes of his death: "and he was gathered to his people." Aaron died on Mount Horeb and was buried there, away from every Israelite; Moses himself died on Mount Nebo, but the place of his burial was not known, and still both Aaron and Moses are said to have been gathered to their people. These and many other such texts clearly prove that for the Hebrew mind the aforesaid phrase meant that the soul of the lately deceased friends lived beyond the grave, in the company of the souls of other deceased acquaintances.

This meaning is determined still more minutely by the fact that in the ancient Hebrew Scriptures a place was designated in which the souls of the departed dwelt. In Hebrew it was called *scheol*, the Latin *infernus*, and the English *hell*. In the books of the Old Testament, written before the captivity of Babylon, the word, it has been calculated, occurs 65 times; in the Pentateuch alone, it occurs seven times. The Septuagint version of the Scriptures translates the word *scheol* by the Greek *hades*, the place which the Greeks assigned for the dwelling of the souls of the dead; only twice does the Septuagint translate the word *danatos*, death. Scheol is, indeed, a general term,—not designating especially the abode of the just or that of the unjust. Hence, even in the Apostles' Creed, we say of Christ that "He descended into hell," that is, into limbo, where the souls of the just under the Old Testament were detained. When Jacob, according to the false report given to him, imagined that his son Joseph had been devoured by a wild beast, he exclaimed: "I will go down to my son into hell (*scheol*) mourning." Not cer-

tainly into the hell of the wicked, since he and his son were just men. And on the other hand, it is written of Core and Abiron, who with their followers, rebelled against Moses, "that the earth broke asunder under their feet, and opening her mouth, devoured them with their tents and all their substance" (Num. xvi. 31–32)—clearly the hell of the damned. But the Hebrew faith in the different states of the just and unjust in another world and the rewards that are there assigned to them is given at length in the fifth chapter of the Book of Wisdom. In other books of the Old Testament, such as the Books of Kings, Job, the Psalter of King David, Ecclesiasticus, the Prophecy of Isaias, allusions are often made to the doctrine of the immortality of the soul, not of purpose, as it were, a matter of controversy, but incidentally, and, as it were, to unquestioned convictions that spring up naturally from a common, settled, national belief. Indeed, so popular and so absorbing, even for the Hebrew mind, was the doctrine of immortality, that some persons, in spite of all prohibitions, grossly exaggerated it and fell into superstition. The Israelites believed not only in the survival of the souls of the dead, but some among them by superstitious rites, evoked and consulted them, and even made offerings to them, as if they were adorable. The practice is expressly mentioned and condemned in the Book of Deuteronomy; it is also spoken of in the Book of Leviticus, in the Books of Kings, in the Prophecy of Isaias. Sinful, undoubtedly, as it was in itself, as being a superstition, the practice points directly to the faith in the soul's immortality; it was, indeed, a corruption of that faith, but even by its extravagance it speaks to us of the vividness with which men then believed in the future existence of souls.

The books from which we have just quoted, antedate the Babylonian captivity, but, again those that follow that date bear also the most ample testimony to the Hebrew belief in the immortality of the soul. In them, all through the ages, the same voice, in grave, strong undertones, seems continually to repeat: "It is, therefore, a holy and wholesome thought to pray for the dead, that they may be loosed from sin." Considered in time and place, the testimony given, as we have seen, was universal; belief in a future undying life, seemed to be taken as a postulate of reason, and to live forever in the unseen world was held to be the natural development of human life on earth. Consequently, since this doctrine has been universally held by the human race, it must be inevitably true.

Immunities. — In ecclesiastical usage, the exemption of certain sacred places and ecclesiastical personages from secular burdens and functions, and from acts regarded as repugnant to their sanctity. This immunity is of three kinds: 1. *Local*, giving to the sacred place the character of a refuge or asylum to any one fleeing to its protection. 2. *Real*, exempting the property of the Church and clergy from secular jurisdiction and taxation. 3. *Personal*, exempting the clergy themselves from the civil duties incumbent on other citizens and from lay jurisdiction. These ecclesiastical immunities, once very numerous, are now very much restricted.

Impanation. — In theology, the doctrine, held by Lutherans, that the body and blood of Christ are locally included in the bread and wine after consecration. It differs from *transubstantiation*, or the doctrine that the bread and wine are actually changed by the consecration into the body and blood of Jesus Christ.

Impediments of Matrimony. See MATRIMONY.

Imposition of Hands. — Ceremony much in use among the Hebrews and Christians on several occasions. The Jews imposed the hands upon those for whom they prayed; upon the judges and magistrates in establishing them; upon the priests and sacred ministers in ordaining them, offering them to the Lord. They also imposed hands upon the victims which they presented at the tabernacle for sin. The witnesses imposed hands upon the head of the person accused; Jesus Christ imposed hands upon the children they presented to Him, and He blessed them. The Apostles gave the Holy Ghost to the baptized by imposing their hands, and the Church imposes hands upon those she ordains to the priesthood.

Improperia. — Verses which the Church sings on Good Friday and which contain the reproaches which our divine Saviour addressed to the Jews.

Imputation is one of the most common technical expressions in Christian theology. It is meant to denote the transference of guilt or of merit, of punishment

or reward. The doctrine of the imputation of sin, for example, is the doctrine which inculcates that all mankind are sharers in the fact and consequences of Adam's fall from innocence; and the correlative doctrine of the imputation of Christ's righteousness is that which inculcates that the merit or righteousness of Christ is transferred to those who believe in Him, or, in other words, that they become sharers in His merit or righteousness. The *race*, *one with Adam*, the *believer*, *one with Christ*, are the ideas that are really true in the phrases "imputation of sin" and "imputation of righteousness." The logic of theology has evolved many more applications of the phrases, but these applications are rather the refinements of theological pedantry than the expression of true spiritual relations.

Incarnate Word (*Ladies of the*). — A congregation of nuns founded in 1625 for instruction, but afterwards assumed the care of hospitals. Eight of their houses still remain in Texas.

Incarnation (*Mystery of the*). — By the mystery of the Incarnation we understand that Jesus Christ, the second Person of the Trinity, took a body and soul like ours. The Incarnation, of course, is a mystery we cannot fathom, still we know that it was the Son, the second Person of the Trinity, who became Man for the Redemption of the world — not the Father nor the Holy Ghost; notwithstanding that the three Persons of the Trinity are but one God. "For God indeed was in Christ, reconciling the world to Himself, not imputing to them their sins; and He hath placed in us the word of reconciliation (II. Cor. v. 19). It is evident that God became incarnate for several principal reasons, namely: To make Himself visible to us; to manifest His love and goodness toward us; to enable us to yield perfect adoration, praise, and obedience; to atone for our sins; and to obtain the salvation of man by meriting for us sanctifying grace on earth, and eternal glory in heaven. See JESUS CHRIST.

Incense (Lat. *thus*, *incensum*, an aromatic material, which exhales perfume during combustion). — By the command of God, the use of incense was very frequent in the service of the Jewish temple and it was thus that Moses received particular injunction from God to employ incense in the service of the Tabernacle (Ex. xxx. 34–37; Lev. xvi. 12, 13; III. Ki. vii. 50). The primitive Christians imitated the example of the Jews and adopted the use of incense at the celebration of the Liturgy. By the third of the apostolic canons we find it enacted that, among the very few things which might be offered at the altar while the Eucharistic sacrifice was celebrated were oil for the lights, and incense. The use of incense in all the Oriental Churches is perpetual and almost daily, nor do any of them ever celebrate their Liturgy without it, unless compelled by necessity. The Coptic as well as the Eastern Christians observe the same ceremonial as the Latin Church in incensing the altar, the sacred vessels, and ecclesiastical personages. The most ancient of the three Greek liturgies, that of St. James, commences with burning incense, which the celebrant puts into the thurible after he has approached the altar. Immediately afterwards he incenses the Eucharistic bread, the smaller veil with which he covers the chalice, and the larger one which he spreads over the disc and chalice. He then incenses all the altar around, as well as those who are assisting here, meanwhile all reciting a prayer as the officiating priest passes. Among the munificent and truly imperial donations of Constantine the Great to the Churches of Rome, the *liber pontificalis* mentions two thuribles formed of the purest gold, presented by that emperor to the Lateran Basilica, and a third, likewise of the purest gold and ornamented with a profusion of gems and precious stones, given by him to the baptistery of the same Church.

Incense is the most appropriate symbol of prayer. In fact, it would be impossible to select any symbol better calculated to signify to us what our prayers should be. The incense cannot ascend on high unless it be first enkindled; so our prayers, which are in reality the desires of the heart, cannot mount before the throne of heaven, unless that heart be glowing with the fire of God's holy love. Nothing arises of the incense but what is of a grateful odor; we should, therefore, ask of God, that He would prepare our hearts in a manner that such petitions may be breathed from them as have a holy fragrance; we should exclaim with the Psalmist: "Let my prayer, O Lord, be directed as incense in Thy sight" (Ps. cxl. 2).

In Cœna Domini. See CŒNA DOMINI.

Index Librorum Prohibitorum. See CENSURE OF BOOKS.

India and China (*Christianity in*). See MISSIONS.

India and China (*Worship in*).—The most of the Hindoos profess Brahmanism, and count about 187,937,450 followers. In Ladakh, Nepaul, Boutan, and in some parts of Assam and Ceylon, Buddhism counts 3,418,875 Faithful. Islamism (50,121,585) is professed in the provinces of Delhi, Oude, Sindhi, Malabar, Malwah, the Laquedives, and Maldives. The religion of the Sikhs or of Manak is followed in Pendjab by 1,853,385 natives. India counts 12,000 Jews, 83,250 Parsis or Guebres; 952,058 seem to profess no religion, and 6,426,127 natives simply adore nature. The Christians number 1,862,634, of which 953,058 are Roman Catholics; 20,135 Episcopalians; 373,747 Anglicans; 29,577 Lutherans; 107,886 Protestants, Independents, etc.; some Nestorians, Anabaptists, etc.—*Bishoprics*, *Vicariates*, *Prefectures*, *Apostolic*. Archbishopic of Goa, with suffragan bishoprics of Cochin, San-Thome of Meliapour, Macao, Malacca; Vicariates: Agrah, West Bengal, East Bengal, Bombay (missions north and south), Visagapatam, Koimbatour, Colombo, Hayderabad, Jafnapatam, Madras, Madura, Mangalore, Maissur, Patnah, Pondichery, Quilon, Sardhana, Verapolly. Prefecture Apostolic of central Bengal.

In Farther India, or Indo-China, comprising the kingdoms of Burmah, Siam, and Annam, Catholicity has been making steady progress, in spite of the hostility of the natives toward foreigners and the religion of Christ. The missions of the two first-named kingdoms have between 60,000 and 70,000 Christians under the care of six vicars apostolic, and 120 missioners. In the empire of Annam there were about 400,000 Christians in 1820. This promising mission has been the scene of cruel persecutions within the last sixty years. In our own day, under the provocation of the French invasion (1882–1885), Christian blood has flown in torrents. Hundreds of churches and religious institutions have been destroyed and thousands of Catholics have been massacred. But in spite of incessant persecutions, the missions of Annam, which include nine vicariates, may be said to flourish exceedingly. They count some 710,000 Catholics, over 500,000 in Tong-King, 108,500 in Cochin-China, and about 20,000 in Cambodia.

In China great efforts have been made within the last fifty years to reconstruct the missions which heathen fanaticism had destroyed. The work of evangelization was much retarded by the official hostility to foreigners and by the persecutions which the "Taiping Rebels," the sworn enemies of everything Christian, raised against the Church. In 1870, a popular outbreak occurred which resulted in the massacre of two Lazarists and forty-six Sisters of Charity. Nevertheless the Church of China is growing every year, especially since 1858, when France and England compelled the Chinese government to grant the Christians the free exercise of their religion. At the present day there are in China Proper over half a million Catholics, governed by 36 bishops and two prefects apostolic, while the dependencies of the Chinese Empire—Thibet, Manchuria, Mongolia, and Corea—count some 55,000 Christians in charge of six vicars apostolic.

Indians in America. See MISSIONS.

Indulgence (The name Indulgence is derived from a Latin word meaning *pardon*).—An indulgence is an act of mercy exercised by the Church apart from the sacrament of penance, by which we may gain partial or plenary remission, through the merits of our Saviour, of the temporal punishment remaining due for sin; the guilt and eternal punishment having been already remitted in absolution. Through an indulgence is gained the canceling of temporal punishment due for sin, equivalent, as some hold, though mistakingly, to that canonical or public penance inflicted on sinners according to the ancient discipline of the Church. A partial indulgence, in like manner, is supposed by some to forgive a limited portion of the temporal punishment, represented by a certain number of days or years equal to the chastisement enforced by the Church in the early ages of Christianity, which would have lasted that space of time. Such views have been condemned, or are now exploded. A plenary indulgence is not the entire remission of the penalty that would have been imposed at the time of canonical penances, but a remission of all penalty due on account of sin, to the end of time.

It is an article of faith that the Church has power to grant indulgences by au-

thority of our Lord, who gave that right to His Apostles when He said: "Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven. Again I say to you, that if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by My Father who is in heaven" (Matt. xviii. 18, 19). The use of this power may be seen in Scripture where St. Paul absolved the sinner, whom he had before excommunicated, on his doing penance, saying: "To him that is such a one, this rebuke is sufficient, that is given by many: So that contrariwise, you shall rather pardon and comfort him, lest perhaps such a one be swallowed up with over-much sorrow. For which cause I beseech you, that you would confirm your charity towards him. . . . And to whom you have pardoned anything, I also. For what I have pardoned, if I have pardoned anything, for your sakes have I done it in the person of Christ" (II. Cor. ii. 6-8, 10).

Bishops may in their respective diocese accord a partial indulgence of forty days, or of one year, on the day a new church is consecrated; but the plenary power of granting indulgences pertains exclusively to the Pope.

The virtue of indulgence outflows from the infinite merits of our Lord Jesus Christ, and the abundant merits of the ever Blessed and Immaculate Virgin; as also from the merits of the saints, whose merits, being superfluous in their own offering of the satisfaction due to divine justice, have remained in the spiritual and common treasury of the Church. Indulgences remit not either the guilt or the eternal punishment of sin, and a most wicked calumny it is to assert that they are a permission to commit sin. They remit, under given conditions, a part or the whole of the temporary punishment due to sin. They apply directly to those who gain them, and are rendered profitable to those to whom they are made over. They can be applied to the dead, yet benefit them only by the way of suffrage.

To gain an indulgence we must not only have the intention to do so, either actually at the moment, or virtually by reason of an intention previously fixed upon, but we must be in a state of grace at least when carrying out the ultimate condition to which the indulgence is attached, and fully discharge all the other conditions prescribed. To gain a plenary indulgence it is further necessary to be exempt from deliberate affection even of venial sin. It is not out of place to remark, in reference to plenary indulgences, that communion when prescribed may be received in any Church whatsoever, provided that a contrary ordinance be not otherwise attached. No prayers of ordinary obligation can serve for the gaining of an indulgence, unless such be declared permissible in the edict connected therewith. As no indulgence can be obtained when there is sin unforgiven in the soul, it follows that the desire to obtain an indulgence for ourselves or others is a most powerful incentive to repentance. It should be added that the Council of Trent pronounces anathema against those who assert that indulgences are useless, or who deny that the power to grant them abides in the Church.

Indulgences are in no way compulsory, but we should regard the gaining of them as tantamount to the amassing of untold wealth — a fortune that dies not with us, but is of inestimable value in the future. We, who have such a natural repugnance for all suffering in this world, should unquestionably strain every effort to mitigate or perhaps exempt ourselves from those immeasurably more intense sufferings in the life to come. Of greater merit it undoubtedly is to gain indulgences for the dead than for ourselves, because charity is most pleasing to God, in whose sight we acquire higher favor by self-abnegation in the heroic act of offering all our deeds of satisfaction and the suffrages, that may be applied to us after death, to the Blessed Virgin, that she may, at will, distribute and bestow such favors on souls in purgatory. This offering, or donation, called "The Heroic Act," accords us certain very great privileges applicable to the dead, and does not prevent priests from offering the holy sacrifice of the Mass for other intentions, nor the laity from praying for whom they will, or from gaining other merit by other and further acts of virtue.

Indulgence (*Jubilee*). — The indulgence of the Jubilee is a plenary indulgence to which are added several extraordinary privileges. 1. It is given to the universal Church, while other plenary indulgences are only for portions of the flock of Jesus Christ. 2. Approved confessors have the

power of absolving from all censures and reserved cases; and of commuting vows, as well as the works prescribed for gaining the Jubilee, to those who cannot accomplish them. These works are usually seven in number: procession, visiting of churches, prayer in churches, confession, communion, fasting, and almsgiving.

During the Jubilee all the ordinary indulgences are suspended, the following and a few others are usually excepted: indulgences granted for the hour of death; those which are attached to the recital of the Angelus, to the pious action of accompanying the Blessed Sacrament to the sick, to altars privileged for the departed; and those which are granted directly in favor of the souls in purgatory.

The Jubilee, properly so called, or the Great Jubilee, is that which returns every twenty-five years, and the year in which it occurs is called the "Holy Year." The word Jubilee means *dismissal* or *remission*. Among the Jews, it was the name of every fiftieth year. On the return of this happy year, all prisoners and slaves were restored to liberty, inheritances received were given back to their former masters, debts were annulled, and the land remained uncultivated. It was a year of pardon and rest (Lev. xxv.; Num. x.). Now, the Jubilee of the Old Law was only a figure of that of the New. The Jubilee of Christianity forgives the spiritual debts with which sinners are laden; it sets free the prisoners and slaves of the devil; it enables us to recover possession of the spiritual goods which we have lost by sin.

Indulgences (*Sale of*). — It is true that the Catholic Church formerly imposed canonical penances for certain sins; it is also true that she has shortened the duration and changed the nature of these canonical penances by granting, on certain conditions, what is called an indulgence either in consideration of the person of the penitent, or for the furtherance of the public good. Thus in the time of the Crusades, the Popes granted the remission of the temporal punishment due to sins which were already pardoned by the worthy reception of the sacrament of penance, to those who would take part in the expedition for the rescue of the Holy Land. By complying with the conditions, the Crusaders gained the indulgence. Thus again in the fifteenth century, indulgences were often granted to those who gave alms toward the building or endowment of hospitals and churches. This was a means frequently and usefully employed by ecclesiastical authority in order to excite its children to the practice of almsgiving. Hence it happened that under the Pontificates of Alexander VI., Julius II., and Leo X., indulgences were quite frequently granted. This is what Protestants have not ceased to call "Sale of Indulgences." These accusations were especially brought forth on the occasion of the indulgence granted by Leo X., in the year 1567. We will not inquire here whether the end Leo X. had in view, which was to procure revenues to enable him to complete the great Basilica of St. Peter, perfectly justified the publication of a general indulgence. It is sufficient for us to remark that those who contributed, did so to the erecting of a temple destined for general usefulness and which would forever be the glory of Christian genius. Neither does criticism attack the Bull itself, for this was drawn up and published according to the ordinary form, nor its object, but the manner in which the prescriptions of the indulgence were applied and observed. Here we must admit real abuses and of a nature to throw discredit on indulgences in general. The effective execution of the Bull of Indulgence demanded preachers and intermediaries, in order to draw from it those resources which were expected, and to transmit the same to Rome. The Roman chancery, not being able to find among the secular clergy collectors zealous enough, was obliged to use other intermediaries, and transferred to them the power to publish and distribute the indulgences. In Germany this right was bought by Albert, Bishop of Mayance, then given by the latter to the banker Fugger of Augsburg. This was certainly a specimen of business transaction, of gain and barter, the result of which inevitably served to discredit religion and to seriously diminish the amount of alms intended by the donors for Rome. Moreover, many of those who preached and published the indulgences used very many improper methods and shifts which gave to their work rather the character of an every day market-sale transaction than an assembly of the Faithful bent on fulfilling a pious work. The many accusations against Tetzel are undoubtedly false. Even the Protestant writer, Leidemann, has conclusively proved

him to be innocent of the charges heaped on him by his enemies and prejudiced historians. Tetzel was undoubtedly a good theologian and an honest man. He made mistakes, and lacked prudence in the performance of his duties. "Had Leo X.," says Cardinal Palaviceni, "surrounded himself with more and better theologians and followed their advice, he certainly would have acted with more precaution and avoided many mistakes which followed the promulgation and dispensation of the general indulgences."

Indult.—An indult is an exceptional favor granted by the Sovereign Pontiff to a state, community, or individuals. A familiar instance is that of the Lenten indult, by which the Pope authorizes the bishops, according to the circumstances of different countries, to dispense more or less with the rigor of the canons as to the Lenten fast. In former times, indults chiefly related to the patronage of church dignities and benefices.

Infallibility of the Church and Pope.—The Church is infallible, that is to say, she can neither err nor deceive in matters of faith and morals. In fact: 1. Jesus Christ has said: "Go, teach all nations; . . . and behold I am with you all days, even to the consummation of the world." When our Saviour, who is truth itself, is always with his Church, how could she teach any error? 2. Jesus Christ again has said, in speaking to St. Peter: "Thou art Peter and upon this rock I shall build my Church, and the gates of hell shall not prevail against her." But if the Church could err or deceive the Faithful in her teaching, the gates of hell would prevail against her. 3. St. Paul calls the Church the pillar and column of truth. But would she be the pillar and column of truth, if she ever could teach any error? The promise of infallibility has been made by Jesus Christ, to the Church and in the Church, first to Peter, and in his person to all his legitimate successors, whence it follows that if the sovereign Pontiff, if from the height of his Pontifical Chair he condemns an error or proclaims a truth, all the pastors, as well as the simple Faithful, are bound to submit themselves, without fear of being led into any error. How, indeed, could he teach error, to whom it has been said in the person of blessed Peter: "I have prayed for thee in order that thy faith fail not." Again to the one to whom it has been said: "Confirm thy brethren."

The seat of infallibility rests in the Catholic bishops in communion with the see of Rome, whether dispersed or united in a general council. The Church is infallible in her work of teaching, and the work of teaching belongs to the governing body of the Church, the Hierarchy. From this it follows that the governed, the Church as learners will never, as a whole, fall from the faith, for this would imply the failure of the teachers in their work. Hence, these teachers, the bishops, are the proper seat of infallibility, but not the whole of them, for history and experience prove that not only do individuals among them make shipwreck of the faith, but at times a large part of the clergy of entire provinces have lapsed, as happened in the days of the Donatist schism, in southern France in the twelfth century, and in various parts of northern Europe at the time of the Reformation. History further shows that simple priests, whether charged with the care of parishes or not, have never been considered as ranking with bishops as judges of the faith; and the doctrine according to which they have in virtue of their ordination a right to judge, is condemned as at least erroneous by Pope Pius VI.

Thus the gift of infallibility belongs to the divinely appointed official witnesses. It pertains in reality to the apostolic office, and consequently to those with whom the apostolic office and power rests. Now, individual bishops have not full apostolic power; their jurisdiction is limited to their diocese; and, again, that jurisdiction, including the power to teach and testify, is received from an Apostle, and may be taken away by him, and against his will there is no appeal. A bishop, in order to make even his limited jurisdiction truly apostolic, requires *missio apostolica*. This holds good for all times. Without such connection with an Apostle, no bishop can be reputed in the apostolic succession, and his testimony is of no value whatever. This being so, it clearly follows first, that the testimony of individual bishops in union with him who alone is an Apostle (real successor) is not infallible, because it is not the testimony of the full apostolic power; secondly, that the testimony of all the bishops in union with the Apostolic See is and must be infallible; thirdly, that the testimony of him who is a true successor of an Apostle is by itself infallible.

The first two propositions have always been explicitly taught by the Church, the latter only since the Vatican Council. Thus the *subject of infallibility* is both the Pope as successor of St. Peter by himself, and the Pope and bishops considered as one body, because the subject in the last analysis is the apostolic office and power.

As to the *infallibility of the Pope*, in the acts of the Vatican Council, held in 1870 (Sess. iv. cap. 4), we find the following: "The Roman Pontiff, when he speaks *ex cathedra*, that is to say, when in the exercise of his office of pastor and teacher of all Christians, he, in virtue of his supreme apostolic authority defines that a doctrine on faith and morals is to be held by the whole Church, by the assistance of God promised to him in the person of blessed Peter, has that infallibility with which it was the will of our Divine Redeemer that His Church should be furnished in defining a doctrine on faith or morals, and that therefore these definitions of the Roman Pontiff, of themselves and not through the consent of the Church, are irreformable." See Art., POPE and PREROGATIVES OF THE POPE.

Infidels. — By infidels we understand those to whom the Catholic religion has never been proposed in such a manner as to bring home to their minds the fact that they cannot prudently decline to embrace it. These are negative infidels, and are to be distinguished from men to whom the truth has been proposed but who have refused it, or having embraced it, have afterwards renounced it. These latter are positive infidels. See ATHEISM.

Infralapsarians. — Sectarians professing that God has destined to damnation, after the fall of Adam, a certain number of men.

Inneity. — Innate ideas, ideas which are naturally in the mind. Amidst the divergence of opinions about the famous question on the origin of ideas, there exists one capital point, namely, that the understanding possesses an apart order of notions or ideas irreducible to experience and imagination; first notions or ideas, which Descartes has called innate ideas. Plato had already taught that God contains in Himself the idea of the essential qualities that constitute the species; after this type the individuals were formed. He adds that these same types form an inherent part of man's thought before all intellectual development. Be it as it may as to the latter opinion, it is certain that there exist in our mind first ideas whose origin we can attribute neither to the inner nor to the outward senses, whence it follows that we are obliged to admit in the intellect an apart faculty, called reason. It is certain again that the idea of the infinite, in particular, exists in us, before all intellectual development, an idea which is the basis, the starting point of all others. Reason itself cannot give us this idea, because it is contained in none of the ideas we have from observation. Man, it is true, in presence of the finite, seems to remember the infinite; but he does not take knowledge thereof. By admitting as an innate idea, the idea of the infinite, we are far from admitting the system, or rather the hypothesis of Plato, admitted for a long while in philosophy on account of an insufficient psychological analysis. The error of Plato was derived because he did not know how to distinguish the idea of the infinite; because he could not explain the idea of relationship, and conceive how we can conclude from the particular on the general, he drew the conclusion that man contained at his birth all the ideas in the germ; but the idea of the infinite is sufficient to explain all these difficulties. At the bottom, there is only one innate idea for him who considers that the idea of the infinite, producing the accounts of experience, is sufficient to raise the edifice of all our knowledge. When St. Thomas, after Aristotle, says that the intellect is a kind of *tabula rasa* (blank tablet) upon which nothing is written, he understands thereby that the *species* (innate ideas) are not in act or reality in the intellect, but he admits that they are therein in power; whence it follows that the sensible things are not the complete cause of our knowledge. St. Augustine teaches that in the present state, the soul knows all things, in the *eternal reasons* as in their causes. "We can," says St. Thomas, "know one thing in another in two ways: 1. Objectively: thus we see in a looking-glass the things the images of which it reflects; in this sense the soul cannot see everything, in this life, in the eternal reasons. 2. In the principle itself of this knowledge: thus we say, to behold in the sun the things which its light makes known to us; in this sense it is true to say that the human soul knows all in the eternal reasons." (St. Thomas, Prima primæ, *Quaest.* 84, 5, c.) According to this dis-

tinction of St. Thomas, might we not reconcile the various systems since Democritus, who did not distinguish the understanding from the senses: *nihil est in intellectu quod non prius in sensu*, until Malebranche, who maintained that we see all things in God. Why would it be absurd to believe that God placed in the soul some traces of the first ideas? Man being naturally inclined to adoration, might this not be a necessary and absolute relation between the Creator and the spiritual being which is the breath of His mouth? We may conclude that there is an innate idea, the idea of the infinite, and which is God Himself eternally subsisting, "In whom," says St. Paul, "we have the being, movement, and life."

Innocent (name of thirteen Popes). — *Innocent I.* (St.)— Pope from 402 to 417. He warmly espoused the cause of St. John Chrysostom, who had been unjustly deposed and exiled. To save Rome from being sacked, he urged Emperor Honorius to treat for peace with Alaric. Innocent condemned the heresy of Pelagius. *Innocent II.*— Pope from 1130 to 1143. He had to combat against the antipope Peter de Leone, son of a recently converted Jewish family, whose wealth commanded great influence in Rome. He was crowned with the title of Anacletus II. The Romans, who had been gained over by a lavish distribution of money, declared in favor of the antipope. Innocent was obliged to flee into France. He returned to Rome in 1136 and crowned Lothaire emperor of Germany, in the Lateran Basilica. To repair the evils and disorders caused by the late schism, Innocent (1139), convened the Second Lateran Synod, or Tenth General Council, which was attended by a thousand bishops, countless abbots, and ecclesiastical dignitaries. The Council passed thirty canons, renewing, for the most part, the censures of former synods against simony, clerical incontinence, and lay investiture. Besides, it condemned the errors of Peter Bruis and Arnold of Brescia, deposed all those who had been raised to ecclesiastical dignities by the antipope, and excommunicated Roger of Sicily, who still refused submission to Innocent. *Innocent III.*— Pope from 1198 to 1216. Of the illustrious family of Conti, he was endowed with extraordinary gifts and talents. His first thoughts, as Pope, were directed to the reformation of the papal court; he established great simplicity, reformed the administration of finances and gave public audiences to all. During the Fourth Crusade, he founded the Latin empire at Constantinople (1204-1261); he protected the indissolubility and sanctity of marriage in France, and procured the victory of Tolosa in Spain (1212), by means of which the power of the Saracens was destroyed. Innocent exercised his papal authority also in England, Portugal, Aragon, Norway, Hungary, and Bulgaria. Toward the close of his life, Innocent convoked the Twelfth Ecumenical (Fourth Lateran) Council, in 1215. The Council decided to organize a new Crusade. It also passed several important laws of discipline, such as the obligation of annual confession and Easter communion, etc. The Pontificate of Innocent III. is the most illustrious in history. *Innocent IV.*— Pope from 1243 to 1254. He inherited from his predecessors a feud with the Emperor Frederick II., who had been excommunicated by Gregory IX. in 1230. After the death of Frederick in 1250, and of his son, the Emperor Conrad IV. in 1254, the struggle was continued with Manfred, the uncle and guardian of Conrad's son, Conradin of Sicily, who inflicted a decisive defeat on the papal troops five days before Innocent's death. *Innocent V.*— Pope from Jan. 20th to June 22d, 1276. His early death hindered Michael Paleologus to ratify the reunion of the two Churches agreed upon in the Council of Lyons. *Innocent VI.*— Pope from 1352 to 1362. His first act was to rescind a statute, or compact, of the Conclave, which the cardinals had separately agreed upon. By this compact, which would have raised the Sacred College to an independent, dominant, and autocratic body, the future Pope would bind himself not to increase the number of cardinals, nor nominate for, nor depose from, the higher offices of the Roman Church or the papal States, without the consent of two-thirds of the College. He kept his court at Avignon. *Innocent VII.*— Pope from 1404 to 1406. He was opposed by the antipope Benedict XIII., who resided at Avignon. *Innocent VIII.*— Pope from 1484 to 1492. The election of this Pontiff was a disgrace to the Sacred College, and a scandal to the Church. After a loose life in youth he was married. On the death of his wife, he entered the ecclesiastical state, in which his conduct, as well as his ability, won general esteem, and secured his promotion

to the episcopate under Paul III., to the cardinalate under Sixtus IV., and finally to the government of the universal Church. His successful efforts in effecting a reconciliation between the rival houses of the Orsini and Colonnas, and restoring order in the papal dominions, procured Innocent the title of "Father of the Country." On Ferdinand and Isabella of Spain, after their conquest of Granada, in 1492, he conferred the title of "Catholic Majesty." But much needed reforms were neglected, and crying abuses at the papal court were allowed to continue. To fill his depleted treasury, Innocent VIII. increased the number of curialistic offices, which were conferred for high sums. For keeping in custody Prince Dshem, the brother and rival of Sultan Bajazet II. of Constantinople, the latter paid the Pope annually forty thousand ducats. *Innocent IX.*—Pope from Oct. 30th to Dec. 30th, 1591. During his short Pontificate of two months he occupied himself to lighten the misery of the people by lowering the taxes and creating a treasury for the poor. *Innocent X.*—Pope from 1644 to 1655. His Pontificate deserves to be numbered among the most fortunate; but its reputation has suffered somewhat from the undue influence which his sister-in-law, Donna Olympia Maldachina, was allowed to exercise over the administration of ecclesiastical affairs. The charges against his morals on that account are the fabrications of bigotry. His apologist is the Protestant Ranke, who says of him: "In his earlier career, as nuncio and as cardinal, Innocent had shown himself industrious, blameless, and upright, and this reputation he still maintained." He condemned the Treaty of Westphalia in 1651, and the Jansenist heresy in 1653. *Innocent XI.*—Pope from 1676 to 1689. Was a man of austere morals and distinguished for his eminent talents and virtues. He applied himself with much zeal to revive ecclesiastical discipline and displayed uncommon courage in defending the rights of the Church and the prerogatives of the Holy See. He had scarcely ascended the Papal Chair, when he became involved in warm controversy with the haughty Louis XIV., of France. He annulled the "Declaration of the Gallican Clergy," severely censured the bishops who had taken part in drawing up this Declaration, and refused canonical confirmation to such as advocated the so-called "Gallican Liberties." *Innocent XII.*—Pope from 1691 to 1700. He succeeded in terminating the great contest with France, which had arisen from the famous "Declaration of the Gallican Liberties" of 1682. It was by this Pope that the book of the famous Fénelon, Archbishop of Cambray, entitled *Maxims of the Saints* was condemned. *Innocent XIII.*—Pope from 1721 to 1724. He invested Charles VI. with the kingdom of Naples, upheld the claims of James III. to the throne of England, and maintained the Bull *Unigenitus* against the pretensions of seven French bishops who asked for its abolition.

Innocents (*Feast of the Holy*).—One of the Christmas festivals, held in the Western Church on Dec. 28th, and in the Eastern on the 29th. It is intended to commemorate the massacre of the children "from two years old and under" (Matt. ii. 16) at Bethlehem. The concurrence of the East and the West in celebrating the festival is an evidence of its antiquity.

Inquisition (*The*) called also **Holy Office**, a tribunal in the Catholic Church for the discovery and repression of heresy, unbelief, and other offenses against religion. From the very first establishment of Christianity as the religion of the Roman empire, laws, more or less severe, existed, as in most of the ancient religions, for the repression and punishment of dissent from the national creed; and the Emperors Theodosius and Justinian appointed officials called "inquisitors," whose special duty it was to discover, and prosecute before the civil tribunals, offenses of this class. The ecclesiastical cognizance of heresy, and its punishment by spiritual censures, belonged to the bishop or the episcopal synod; but no especial machinery for the purpose was devised until the spread, in the eleventh and twelfth centuries, of certain sects reputed dangerous alike to the State and the Church—the Cathari, Waldenses, and Albigenses—excited the alarm of the civil as well as of the ecclesiastical authorities. In the public mind, at that time, heresy was regarded as a crime against the State, no less than against the Church. An extraordinary commission was sent by Pope Innocent III. into the South of France to aid the local authorities in checking the spread of the Albigensian heresy. The Fourth Lateran Council (1215) earnestly impressed, both on bishops and magistrates, the necessity of increased vigilance against heresy; and a council held at Tou-

louse directed that in each parish the priest and two or three laymen of good repute should be appointed to examine and report to the bishop all such offenses discovered within the district. So far, however, there was no *permanent* court distinct from those of the bishops; but under Innocent IV., in 1248, a special tribunal for the purpose was instituted, the chief direction of which was vested in the then recently established Dominican Order. The Inquisition thus constituted became a general, instead of, as previously, a local tribunal; and it was introduced in succession into Italy, Spain, Germany, and the South provinces of France.

In Spain, the secret aim of the Inquisition established by Ferdinand and Isabella (1481), was to curb the power of the nobility, but its avowed office was to ferret out the disguised Jews and Mohammedans, who secretly assailed Christianity. Many of these had been ordained priests and bishops. In the year 1497, about 1,000 Franciscan monks, unwilling to yield to ecclesiastical reforms, became Mohammedans. The Spanish Inquisition was also directed against immorality, murder, usury, etc. The king appointed the grand Inquisitor, the counselors, and officers. He issued the statutes. In his name the penalties were decreed. Popes and bishops were often obliged to reprimand the Inquisitors, who, besides their immediate aim, sought also to increase the power of the monarchy and lessen the independence of the clergy and the nobility. Later on, the king made use of the Inquisition against disagreeable bishops and nobles who could not be summoned before the ordinary tribunals. Even the Pope experienced much difficulty in rescuing Cardinal Bartholomew Caranza, Primate of Spain, from the hands of the Inquisitors. The Holy See frequently exercised its full influence and power against the Inquisition. Leo X. excommunicated all the Inquisitors of Toledo. Ranke, Guizot, and other historians maintained that the Spanish Inquisition was a purely local institution. Its most zealous advocates were certainly men who, like Pombal, had made themselves odious to the Church and fostered the absolutism of the crown. The number of victims has been greatly exaggerated. Nearly 99 per cent. of those who went to the *Auto da fé*, performed merely an ecclesiastical penance. They wore the Sanbenito or blessed penitential garb during the absolution. See TOLERATION (*Religious*).

Inspiration. — We call inspiration a supernatural help by which God gives to an author the will to write, in suggesting to him at least the foundation and substance what to write. We must not confound inspiration with assistance, which is, really, a supernatural help, but which suggests nothing to the author, and limits itself to preserve him from falling into any error. This notion of inspiration well understood, we profess that all the parts of Holy Scripture, without exception, have been inspired, for this is a dogma of faith expressly taught by the Church. "The Roman Church," says the Council of Florence, "confesses the sole and same God as author of both the Old and New Testaments, that is, of the law of the Prophets and Gospel, because the saints of both Testaments have spoken under the inspiration of the Holy Ghost; she accepts and venerates their books" (Decr. in Jacobit). The Council of Trent (Sess. iv. Decr. *de canon. Script.*) made use of the same words and the Vactican Council (Const. *Dei Filius*, cap. 2) has confirmed this teaching in the following manner: "The Church holds as sacred and canonical, the books of both the Old and New Testaments, not only because they contain the revelation without error, but because written under the inspiration of the Holy Ghost, they have God for their author and have been delivered as such to the Church itself." Further on, to point out the importance which the Church attaches to this dogma, the same Council strikes with anathema whoever rejects the divine inspiration of the Scriptures.

This dogma is founded upon both Holy Scripture itself and tradition, and is confirmed by reason. 1. *Upon Holy Scripture.* —St. Paul teaches us that every Scripture of the Old Testament was written by inspiration: "*Omnis Scriptura divinitus inspirata*" (II. Tim. iii. 16). St. Peter says about the same thing (Cf. II. Pet. i. 21). In the Acts (i. 16), St. Peter quotes the Scripture which the Holy Ghost spoke by the mouth of David. In Hebrews (iv. 3–9), God is repeatedly treated as speaking by the Scriptures; and in Galatians (iii. 8), the gift of foresight is ascribed to the Scriptures; surely not to the material Book, but to its Author, the all-foreseeing God. 2. *Upon Tradition.*—Among a multitude of

Patristic passages, we may be content with two: one derived from the East, the other from the West. St. Chrysostom (Hom. 2, *in Gen.* n. 2) says that God wishing to put an end to a temporary estrangement, has sent letters to His absent friends; letters written by God and brought us by Moses. And St. Augustine sets forth God's authorship and the subordinate part played by the human writer in the following forcible manner: "All that God wishes us to know concerning his doings and sayings, He bade be written by man, as by His own hands" (*De Consens. Evangel.* I. c. 35, n. 54). There is no need to multiply citations, for the point is not disputed.

Reason Confirms This Dogma.—The truth of the facts reported in Scripture being acknowledged, the inspiration of Scripture becomes itself such an incontestable fact as all the others. Indeed, the law given by God Himself upon Mount Sinai, is a *fact* identical with the inspiration of that part of Holy Scripture. The mission of Moses, proved by his works, the latter themselves proved by so many testimonies; the promise which God gives to him *to put His word upon his lips, to teach him what to say*, are *facts* identical with the inspiration of Moses. Each book of the Old Testament would offer similar proofs of its inspiration, or we would find it attested to in another book whose inspiration would be proven in the same manner as the inspiration of the Pentateuch. The descent of the Holy Ghost upon the Apostles and first disciples of Jesus Christ, the gift of tongues they received, are facts identical with the inspiration of the New Testament; for the inspiration of the author of a book proves the inspiration of the book, or rather is one and the same thing.

Our doctrine is opposed to that which goes by the name of "Verbal Inspiration," according to which every word of Scripture was as it was dictated by the Holy Ghost to the Prophets and Apostles, so that they acted as mere machines. The doctrine of verbal inspiration preserves the divine authorship to the full; to a greater extent, in fact, than is needed. It is, therefore, unproved, and it is open to the grave objection that it fails to account for the varieties of style. In regard to style, the Books of Scripture exhibit the same variety as might be expected in purely human books; but if each word was dictated by the Holy Ghost, there is no way of accounting for these varieties, they would seem to have been introduced for no other purpose than that of misleading the reader. There are cases where there may be room for doubt whether a particular turn of phrase was "intended" by the Holy Spirit—so far as this word can be used of God, to Whom all the results of His acts are known; in these cases it is the business of the critic to determine what teaching is contained in the passage; the question is often very subtle, and should not be approached except by those who feel themselves to be well equipped with the full array of necessary qualifications; among which we put in the front rank, thorough grounding in the theology of the Church, long familiarity with the sacred text, and the disposition to be ready to accept the truth from another rather than devise a novel view. In some cases the author himself has pointed out that a true meaning is conveyed by what might otherwise have been judged to be a casual omission, a notable instance of which we find in Hebrews (vii. 3), where we read why it is that in Genesis (xiv. 18), when Melchisedech is mentioned, the names of his parents are not made known. See INTERPRETATION.

Installation, in Church law, means the ceremonial act or process by which a person presented and legally confirmed in a benefice is formally put into possession of his office, and by which he is fully empowered, not alone to exercise its functions, but to enjoy its honors and emoluments.

Intelligence.—Intellectual faculty. If a man understands what is told to him, retains what he has understood, and makes use of the knowledge he has retained, we say that this man is intelligent. Therefore, we can say that intelligence, this faculty of the soul, is a complex power, comprising three groups of powers: power of acquisition, power of preservation, power of elaboration and of transformation. These three powers are so many manifestations of the soul, a study of the intelligence is only their study. 1. *Power of Acquisition.*—We know ourselves through conscience, to which we owe a number of ideas, and even the most important ones (see CONSCIENCE, INNEITY). As to the inner things, we know them through the perception of the different sensations. Conscience and an-

terior perception are our only means of acquisition. 2. *Power of Preservation.* — In order that we may be really able to say that we have acquired a knowledge, we must have preserved this knowledge, we must have been able to retain it, even recover it and this we can do through memory. Is memory our only means of preservation? Let us remark that a fact of the memory never presents itself in an isolate manner; one remembrance reminds of another; between our remembrances there exists a connection. According to what law is this connection, this association, formed? Behold a question inseparable from the study of the memory. 3. *Power of Elaboration.* — Man has a tendency to form general ideas. Science, we know, is only an ensemble of these ideas, and man is capable of science. Man arrives at general ideas, either by induction or by deduction, and this through reasoning. To induct and to deduct, man is in need of language, which serves to put him in relation with his fellow-men and which thus is a means of acquisition and elaboration. Finally, man acquiring knowledge, preserving and elaborating it, can, in making use of all the resources at his disposal, create a different world from the real world; he can imagine and the imagination is only a power of elaboration or of transformation. From this explanation we must not conclude that intelligence is a threefold faculty composed of separate powers. The intelligence is, on the contrary, essentially *one*.

Interdict. — An ecclesiastical sentence which forbids the right of Christian burial, the use of the sacraments, and the enjoyment of public worship, or the exercise of ecclesiastical functions. Interdicts may be *general*, as applied to a country or city; or *particular*, as applied to a Church or other locality; they may be *local*, as applied to places; *personal*, as applied to a person or some class of persons; or *mixed*, as directed against both places and persons. General and local interdicts have rarely been pronounced since the Middle Ages.

Interim.—A provisional arrangement for the settlement of religious differences between Protestants and Catholics in Germany during the Reformation epoch, pending a definite settlement by a Church council. There were three interims: the Ratisbon Interim, promulgated by the Emperor Charles V. in 1541, but ineffective; the Augsburg Interim, proclaimed also by Charles V. in 1548, but not carried out by many Protestants; and the Leipsic Interim, carried through the Diet of Saxony in 1548; it met with strenuous opposition.

Interpretation and Some Causes of the Difficulties Found in the Bible. — The Church teaches that Holy Scripture is a book inspired by God, that is, composed under the influence of the Holy Ghost, in such a manner that it emancipated from all error the one He thus empowered to be His interpreter to man. God did not dictate to the prophet the exact language which he should employ in the process of his general teaching, but left him the free use of his natural faculties, so that the peculiar character of each writer, his style, and manner, reveals itself in his work. Holy Scripture contains nothing but truth revealed for us. But the Holy Ghost did not impart in a supernatural manner to the human instruments of which He made use what they already knew through natural means, either by their personal experience or by the testimony of other men. He taught them by miraculous means only what they could not know by themselves, as, for instance, the secrets of the future. Moreover, it does not matter whether such or such a part of the Sacred Books has been directly revealed to its author or simply inspired. All that they contain is equally true and certain, for, as Catholic theologians teach, the divine inspiration guarded the sacred writer against all error, — not only against all dogmatic and moral — but also against all historical or scientific error.

The Bible, therefore, has gone forth from the hands of God pure and spotless, worthy of its Author, and obliging human veneration and belief. However, Providence did not judge it proper to fully protect it against the lesser and inconsequential injuries of time, and has subjected it, in a limited measure, to the conditions of human things. Providence has watched over the Sacred Book to preserve it intact as to its foundation, and that the sacred depositary of revelation may be transmitted without grave alterations to the remotest generations, but has not deemed it necessary to perform continual miracles to shelter it from those slight errors and insignificant changes which insensibly enter into all the works of men. The rust of centuries has thus deposited its imprint upon some of the pages of our Sacred Scriptures, and we

have no longer a text absolutely comformable to the autographs of the sacred writers. Passing under the pen of thousands of transcribers, in an interval of time extending over from eighteen hundred to thirty-four hundred years, proper names have been disfigured, figures changed, words omitted, various passages shifted, obscured, or slightly altered. A comparison with the most ancient texts and versions furnishes a clear proof of this. The actual Hebrew text, for instance, attributes to Lamech, father of Noe, 777 years (Gen. v. 31); the Samaritan text, 653; the Greek version of the Septuagint, 753. It is evident that two of these texts, if not all three of them, have been changed by the copyists. We read in the Paralipomena (II. Par. xvi. 1) that Baasa, king of Israel made war on Juda in the 36th year of the reign of Asa. Baasa reigned only to the 26th year of Asa (III. Ki. xvi. 8). The Septuagint aggregates the difficulty by placing the war in the year 38 of Asa's reign. Not only is there a contradiction between the Greek and the Hebrew, but there is an evident fault in one of the two passages of the Hebrew text. Probably we ought to read 26 instead of 36 or 38. Our actual text (II. Ki. xxi. 8), attributes five children to Michol, daughter of Saul, and, nevertheless, we are formally told in another passage of the Second Book of Kings (vi 23), that Michol never had any children. Here we should read, no doubt, instead of her name, that of another daughter of Saul, Merob, as is conveyed by the word *heri* in the version corrected by the Massorets, and as appears from what is said in the First Book of Kings (xviii. 19). In the time of St. Jerome there existed so many variances in the copies which circulated among the Faithful, that this Father wrote to Pope St. Damasus: "There are almost as many divergent copies as there are manuscripts."

It is hard for those who have never had any experience in dealing with the manuscripts of books to understand how difficult, nay, almost impossible, it was in former times to preserve the text from all change. The books published in modern times are intrusted to the printer, the proof sheets are carefully revised by the author, and allowed to be printed only when the latter is satisfied with the corrections which he has indicated therein. The work is then issued, and no matter how multitudinous the number of copies, as a product of mechanical labor, they are all alike; they vary neither by a word, nor by a letter, nor by a comma. And indeed this multitude of copies are as exactly alike as though they were the first original work of the author's pen.

For the ancients, on the contrary, there were as many varying copies as there were reproductions of the same work. The author read his work to the copyists, — each copyist produced a *codex;* but, with different readings, errors necessarily unavoidable, were incorporated into the transcription of a large work. All writers of books know how often the printers, by some remissness in their manual occupation, alter the meaning by mistaking one word for another, by omissions, additions, and other inaccuracies resulting from lack of attention. The *librarii* of ancient times were not more perfect than the typographical artisan of our day; but their shortcomings entailed more grievous consequences, because the authors could not correct all the copies which were made of their books. They apprehended the grave results of this technical inaccuracy, which they could foresee only too plainly, and they abjured the scribes, with the most earnest solicitations, not to neglect to compare their copy with the original manuscript. "I conjure thee," wrote St. Irenæus, at the end of his book against the Valentinians, "I conjure thee, whoever thou mayest be that transcribest this book, by Our Lord Jesus Christ and by His glorious coming, when He will come to judge the living and the dead, to realize what thou hast written, and carefully correct it after the copy from which thou hast transcribed it. I pray thee also to transcribe this conjuration and put it at the end of thy copy" (See Eusebius, *Church History*, vol. XX.)

Hence we need not be astonished that, from the first centuries, both the Greek and Latin Fathers complained so often about the corruption of the manuscripts of the Bible.

This is, however, not the only source of embarrassment for the defender of the Bible. Even had the text been preserved to us in its original integrity, and entirely free from any technical changes, it would still present other and graver difficulties, as, for instance, those of interpretation God, in communicating with man, had to make use of the language of man. Now, all human language is imperfect. It is

composed of words, and these words are signs, the invariably incomplete pictures of the realities and ideas they attempt to portray. Words show us only one side of the realities; they can never succeed in giving us the complete description of the object or idea in all its phases. In this respect, also, the Semitic languages are still more imperfect than the Arian languages. They have not been developed, elaborated, polished, modified, and brought to the degree of perfection which the idioms of the son of Japhet have attained. The Hebrew vocabulary is very limited. Very often there is only a single word to express many diverse ideas. Thus the Israelite was often obliged to have recourse to the periphrase, and, as a result of this circumlocution, it was frequently impossible for him to express his thought with a rigorous exactitude.

In keeping with the vocabulary, the Hebrew syntax is also of a primitive simplicity. The particles which conjoin the grammatical sections of the discourse are very rare. The phrases join themselves without any articulation and co-ordination of the various parts. There is no punctuation. The thoughts are marked out and dissected, and the phrases used in expressing them juxtaposed rather than joined and united.

What still further increases the obscurity, is that the Old Testament was written in a language which ceased to be spoken many centuries ago. It is only too true, Hebrew is for us a "dead language." Languages are, so to speak, illustrations and representations of the peoples who used them. They abound in allusions to their customs; habits, modes of thought, and manner of living. If, therefore, inquiry be directed toward a nation which has disappeared from the arena of the world for an extended period of time, and whose customs were different from those with which we are familiar by our personal experience or practice, it is a matter of great difficulty for us to form an exact idea of them. If we are hindered at every step, even when reading the ancient authors of the same race as ourselves, although they composed their works in a language from which our own is derived, and although they lived on the same soil, possessed institutions and customs analogous to those with which we are familiar and which we have in great part inherited, how much greater must be the difficulty encountered, if the ancient writers whose works we would peruse not only wrote in a language whose genus is different from ours, but who had also a totally different method of mental conception and habits of thought; who led a life so far removed from ours, both in point of time and conditions of existence, and who must have employed their words and expressions in a sense very dissimilar from what is familiar to us in their present usage. A judge in Israel had nothing in common with the judges of our civil or criminal courts, and the Temple of Jerusalem did not resemble our Christian temples. How many readers of the Bible are there, however, that take into account these essential differences!

Besides the words of an equivocal or ambiguous meaning, there are those of an unknown meaning. We might say that the term "dead" applies with even greater descriptive force to the Hebrew language than to the so-called classic languages, for we have a far more limited number of monuments of the Hebrew language than of the Greek and Latin, and, consequently, less means of understanding it. All that has survived of Hebrew literature is contained in one small volume. In this volume a great number of expressions occur but once, and, consequently, their meaning is uncertain. This is the case, sometimes in the most important passages. Particularly in the prophecies do we meet with those rare and unique words, whose meaning is only partly made known to us by the ancient versions or through comparison with other Semitic idioms. But these versions do not always agree one with the other, and the congeneric idioms do not elucidate all the obscurities. Therefore, a vast field remains open for hypotheses, uncertainties, discussions, and the arbitrary assumptions of infidels and skeptics.

These are some of the many causes which make it hard to understand the books written by the Hebrews. The manner of Oriental composition also aggravates the difficulty. No Hebrew Aristotle schooled these writers in the rules of poetry, nor had they a Cicero to crystallize the laws of rhetoric. Their literary art, if such it may be called, is obscure and bears no resemblance to ours. They follow paths that are unknown to us and wherein the Occidental reader oftentimes becomes bewildered. Devoid of a philosophic tongue, restricted to the resources of a meager vocabulary, little accustomed

to analysis and synthesis, they express their thought exactly as the thought presents itself to their minds. They relate their facts as they remember them. They take small pains about the logic of events, nor do they seek to be particularly clear, placing each fact in its proper place and sequence, and diligently omitting nothing useful. This volume is a rich treasure house, filled with pearls and precious stones, but sadly lacking in precise order and methodical arrangement.

To all these causes for obscurity and difficulty is added yet another one for the majority of Bible readers, namely: they are unacquainted with the original text, and can only derive their knowledge of it through a translation. Now, no matter how excellent any translation may be, it can never render the true meaning of the original work in its perfection. All the critics acknowledge the eminent merit of the version of the Septuagint, and especially of our Vulgate; but all are also obliged to acknowledge that, in these versions, certain passages are not rendered in an irreproachable manner. There is a considerable number of these faulty passages in the Septuagint, but a smaller number in our Vulgate; nevertheless, the latter is not free from these faulty renditions which often convey an opposite meaning from that which was intended by the original. Fortunately, the original text provides the correction for the errors of translations. But the original text for all the books of the Bible is not now extant; and where it is wanting, as for Tobias, Judith, and some others, it is sometimes impossible to restore with any degree of certainty the primitive reading, and, consequently, to solve the difficulty.

Independently of the difficulties of language and alterations of the text, there is another cause which besets with impediments and obscurity the work of the Bible student, namely, our ignorance of antiquity. The events of Sacred History transpired in very remote epochs, in times and places little known to us. When the objects of our investigation are at a great distance from us, they appear to us as though enveloped in a fog, and become confused and indistinct. We cannot abruptly seize the surroundings and distinguish certain characteristics. Not only are we oblivious of many facts that are indispensable to an exact knowledge of persons and things, and the proper appreciation of their actions, but our political, social, and even religious organizations, our wants, relations, manner of living, and surroundings, in a word, our status as human beings, are so different that, in spite of all the efforts of our imagination, we are unable to reanimate those ancient societies, and see them as they were in reality. The lapse of thousands of years has transported us into a different atmosphere. How many obscure, unintelligible points, which we judge too easily as incredible, were natural and clear as daylight for the contemporaries of those past ages!

Finally, a last and often most serious source of difficulty in properly understanding the Bible, are the explanations which exegetists themselves have given thereof, and which have changed the meaning. The commentaries which these latter have written on Sacred Scripture are so numerous that they could well fill several large libraries. In this mass of books, in spite of the uprightness of the intentions of their authors, in spite of their perspicacity and their science, there is many an error and many a falsehood. Nevertheless, through a convergence of dissimilar circumstances, we accept certain interpretations as well founded, and impute crime to the Bible when it is only the commentators who are at fault. Thus we reproach the Scripture with teaching, contrarily to astronomy, that the earth is immovable and that the sun turns round the earth. This is wrong; the sacred text does not teach this error. The ancient interpreters, it is true, thus understood the words of Josue to the sun: "Move not, O sun" (Jos. x. 12), but they were deceived. They mistook a popular expression for the expression of a scientific dogma, and we can apply to them the words of St. Augustine: "*Interpres erravit*" (*Contra Faustum*, xi. 5).

Thus, ignorance of facts and surroundings; the unavoidable imperfection of translations; loss of the original text of several of the Sacred Books; peculiar characteristics of the Hebrew tongue; inherent impotency of human language in general to render all the shades of thought and meaning and to reproduce a complete representation of the facts; the errors of the copyists,—result of their false reading, of their negligence or distractions,—and, finally, the errors of interpreters and commentators concur in producing the majority

of the apparent or real difficulties in the study of Holy Scripture, and which give rise to numerous objections on the part of its enemies. See FAITH (*Rule of*).

Introit.—Words said in the Mass, when the priest begins the celebration of the holy sacrifice. As a rule it consists of an antiphon, a verse or verses, of a Psalm, and the Gloria Patri. Some Introits, called irregular, are taken from other parts of Scripture. This is the case with thirty-five of the one hundred and fifty-nine Introits in the Pian Missal, whilst seven others are by inspired writers. The introduction of the Introits is attributed by some, to Pope St. Celestine, by others to St. Gregory the Great.

Investiture in feudal and ecclesiastical history, means the act of giving corporal possession of a manor, office, or benefice, accompanied by a certain ceremonial, such as the delivery of a branch, a banner, or an instrument of office, more or less designed to signify the power or authority which it is supposed to convey. As to the contest about ecclesiastical investiture see GREGORY VII.

Ireland (*Christianity in*). See PATRICK ST.

Ireland (*Protestantism in*).—Christianity was introduced into Ireland especially by St. Patrick (see Art. Patrick). Ireland, at first independent, came gradually under the rule of England. The Protestant kings sought to subjugate and proselytize the whole island. The first seeds of the new heresy were planted by Henry VIII., who was declared by the so-called Irish parliament, the members of which were selected from the English colonists, sole and supreme ruler of the Irish Church. But the Irish as a nation offered a vigorous resistance to the introduction of Protestantism. During the reign of Elizabeth, a systematic and atrocious persecution was carried on against the Catholics in Ireland. Among those who suffered martyrdom were several bishops and archbishops. Every manner of violence was practiced under the form of law. In order utterly to destroy the Catholic faith, seminaries and colleges were closed by the government. Those who desired a liberal education were obliged to give up their faith or cross over to the Continent where seats of learning were founded for the Irish Church. Loss of property, exile, and slavery became the lot of Catholics. A wholesale robbery of property was inaugurated. Under Elizabeth, 600,000 acres of land were confiscated; under James I., 950,000; under Charles I., 1,200,000; under Cromwell, 5,000,000; under William III., 1,060,792. The Irish were barely permitted to remain on their former possessions as laborers and servants of their oppressors. But despite the confiscation, rack, and scaffold, priests and people remained loyal to the ancient faith. During the reign of James I., the Irish people hoped to obtain some degree of religious freedom, but their hope was frustrated, when the king in an act of indemnity which he granted, excluded from its benefits "Papists and assassins." In 1605, Catholic services were prohibited and all priests ordered to leave the country under pain of death.

These persecutions were continued with increased violence under Charles I. (1625–1649). This prince, though married to a Catholic queen, listened to his evil advisers and continued the oppression of the Catholics. At last (1641) a formidable uprising took place throughout the whole island. Priests and people united in the defense of their religion. The conflict was maintained with great bitterness until 1643 when an armistice known as "The Cessation," was concluded, by the terms of which Catholics were promised the free exercise of their religion. Through fear of the Puritans, Charles I. did not dare grant the just demands of the Irish. Yet at the moment when the king was in dispute with the English parliament and threatened by his Scotch subjects, the Irish came generously forward to relieve his necessities. But justice to Ireland was no part of the policy of the English government. After the death of Charles I., Cromwell landed in Ireland and immediately entered upon a career of the most violent persecution. Priests, citizens, soldiers, women, and children were put to the sword. Nearly all the lands belonging to Catholics were confiscated and divided among his soldiers. "To Hell or Connaught" was Cromwell's reply to the just demands of the Irish people. Twenty thousand persons were transported to the West Indies and many thousand more to the American colonies. A prize of five pounds was set upon the head of a priest. But even this atrocious persecution could not suppress the religion of Ireland. The sufferings of the people continued under Charles II. James II.,

an avowed Catholic, having ascended the throne of England (1685), granted freedom of worship as well as civil and political rights to the Catholics. But this happy change was of short duration, for James was driven from the throne by William, Prince of Orange, who, by the capitulation of Limerick (1690), became supreme ruler of the entire island. Catholics were promised freedom of conscience and peaceful enjoyment of their possessions, but these conditions of the treaty were soon violated. William of Orange began a persecution which is absolutely without a parallel in the history of civilized nations. The following penal laws were enacted by the Irish parliament: 1. No Papist shall have the power to bequeath his property. If a son of a Catholic family turns Protestant, he shall become possessed of the whole property of his parents. 2. No Catholic shall be permitted to purchase landed property, he shall not hold in fee any property purchased or inherited. 3. Leases shall not be held for longer than thirty years and the tenant shall leave two-thirds of his income to the owner. 4. No Papist shall own a horse worth more than five pounds. Catholic education was proscribed under penalty of high treason. 5. The property of a child brought up in the Catholic religion on the Continent, shall be confiscated. 6. Papists shall be excluded from parliament and all offices of State. 7. Attendance at Catholic service was prohibited under pain of banishment. Priests were forbidden, under penalty of death, to solemnize marriages between Catholics and Protestants; a Protestant heiress who married a Catholic was punished by loss of her property; a woman who turned Protestant might separate herself from her husband. In 1697, an act was passed requiring all bishops to leave the country before May, 1698; their return rendered them liable to capital punishment; the priests were allowed to remain, but under the most oppressive supervision.

During the reign of Queen Anne (1702–1714), a new species of persecution was inaugurated, which reminds one of the Roman persecutions of the early Christians. Parliament enacted a legislation that could not be equaled in cruelty. Several acts were passed utterly to root out the Catholic faith in Ireland. One of the acts declared guilty of high treason and subject to its penalty, any one who should "harbor, relieve, conceal, or entertain Catholic priests"; another act was passed entitled, "A bill to prevent the further growth of Papacy," etc. These laws were directed against a people whose only crime was loyalty to the Catholic faith. The Irish were overburdened with taxes. They were compelled to pay tithes to the bishops and pastors of the Protestant High Church, and in addition contribute from their indigence to the support of their own priests who, at the peril of their lives, remained in their midst. Famine and starvation added to the horrors of the persecution. To be a Catholic was a shame and a crime. The disgraceful laws remained in force until the war of Independence broke out in America (1775). Moved by fear, the English government granted some concessions. By an act of parliament of 1778, the Catholics were designated "Roman Catholics"; heretofore they had been styled "Papists" or "The common enemy"; but it was only by the Bill of Emancipation (1829), that the penal laws were abolished.

Ireland (*The Church in*), in 1898. See next page.

Ireland (JOHN). — An American Catholic prelate; born in Kilkenny, Ireland, Sept. 11th, 1838; emigrated to the United States when a child, and settled in Minnesota. On Dec. 21st, 1861, he was ordained at St. Paul, Minnesota. After serving as an army chaplain he became rector of the cathedral at St. Paul, and in 1875 was made coadjutor bishop. He was a prominent member of the Vatican Council of 1870; engaged in the work of establishing colonies of Catholics in Minnesota and the Northwest; and was made archbishop of St. Paul in 1888.

Irenæus (ST.). — Irenæus, born between 130–140 at Smyrna, in Asia Minor, had, from his earliest youth, the happiness of being instructed by St. Polycarp and other apostolic men. His deep attachment to the Christian doctrine did not prevent him from studying the Greek poets and philosophers, especially Homer and Plato. With a view to missionary work, he journeyed to Gaul, where he was ordained priest by Photinus, Bishop of Lyons, who suffered martyrdom in the persecution of Marcus Aurelius (178). Irenæus was nominated to succeed him as bishop by Pope Eleutherius, to whom he had been sent on an ecclesiastical mission. In this office he showed un-

THE CHURCH IN IRELAND IN 1898—GENERAL SUMMARY

DIOCESES	Archbishops	Bishops	Parish Priests	Curates, etc.	Regular Clergy	Total Clergy	Parishes	Churches	Catholic Population in 1891
ARMAGH	1	....	53	91	38	182	55	155	164,383
Ardagh	....	1	38	53	3	94	41	79	112,523
Clogher	....	1	38	66	.....	104	40	87	116,429
Derry	....	1	37	70	.....	107	38	78	132,731
Down and Connor	....	1	51	87	4	142	53	110	146,319
Dromore	....	1	17	33	4	54	18	42	47,190
Kilmore	....	1	40	61	.....	101	42	90	125,197
Meath	....	1	64	78	15	157	66	144	148,418
Raphoe	....	1	23	45	.....	68	26	53	102,609
DUBLIN	1	1	62	216	254	532	65	185	384,566
Ferns	....	1	39	78	18	135	41	92	106,650
Kildare and Leighlin	....	1	46	84	25	155	49	164	142,193
Ossory	....	1	33	73	10	116	40	96	92,399
CASHEL and Emly	1	....	44	63	11	118	46	84	122,727
Cloyne	....	1	45	92	.....	137	47	103	147,381
Cork	....	1	33	115	42	190	35	70	178,972
Kerry	....	1	49	67	7	123	50	99	190,017
Killaloe	....	1	54	88	16	158	57	143	153,512
Limerick	....	1	46	75	40	161	48	94	119,994
Ross	....	1	9	18	.....	27	11	22	52,622
Waterford and Lismore	....	1	36	81	47	164	39	76	128,459
TUAM	1	....	44	75	2	121	52	115	212,977
Achonry	....	1	20	30	.....	50	22	41	89,545
Clonfert	....	2	17	25	10	52	24	46	45,526
Elphin	....	1	33	67	3	103	34	98	139,338
Galway, Kilmacduagh and Kilfenora	....	1	29	19	17	65	30	53	76,328
Killala	....	1	20	15	.....	35	22	39	68,302
TOTAL	4	25	1,020	1,865	566	3,451	1,091	2,458	3,547,207

tiring zeal and energy for the good of the Churches in Gaul. Moreover, by means of his writings, in defense of the unity and purity of the faith, which was endangered by the Gnostics, he made his influence felt far beyond the limits of Gaul. Finally, he proved himself worthy of his name (*Eirenaios, the Peaceful*) by effecting a happy compromise between the East and the West in the dispute concerning Easter, which had gone so far as to cause an open rupture between the two sections of the Church. In the great persecution under Septimius Severus, the shepherd suffered martyrdom with many of his flock (June 28th, 202). Of his writings, only fragments remain, with the exception of the work *Against Heresies* (*Adversus Hæreses*) in five books, which he wrote principally to refute the Gnostic heresies. The existing Latin version is very ancient and accurate and was used even by Tertullian. In this work the author discusses nearly all the Catholic dogmas; among others, Tradition, the Primacy of the Roman See, the Incarnation, the Holy Eucharist, the Sacrifice of the Mass, and the Resurrection. F. June 28th.

Irene (752–803).—Empress of Constantinople, born at Athens. She married in 769 the imperial prince Leo, son of Constantine V. Copronymus, who succeeded to his father in 775. Regent at the death of her husband, she stopped the Iconoclast persecution, then assembled, in 787, a Council at Nice, which restored the veneration of images.

Irregularity in the Church, is an infraction of the rules governing admission to the clerical office and discharge of its functions; a canonical impediment to re-

ception of orders, exercise of clerical functions, or advancement in the Church. Irregularities are classed as (1) *Ex defectu*, from defect of mind, body, birth, age, liberty, the sacrament (that is, of marriage, including previous bigamy, etc.), lenity (involved in previous military service, homicide, etc.), and reputation (from notorious crime, judicial sentence, etc.); and (2) *Ex delicto*, from reception of heretical baptism or ordination, heresy, murder, etc.

Irvingites. — Members of a Protestant sect deriving its name from Edward Irving (1792–1834), a minister of the Church of Scotland, who was settled in London in 1822, promulgated mystical doctrines, and was excommunicated in 1833. Irving was not the founder of the sect popularly called after him, but accepted and promoted the spread of the principles upon which, after his death, the sect was formed. Its proper name is the "Catholic Apostolic Church," and it has an elaborate organization derived from its twelve "apostles," the first body of whom was organized in 1835. It recognizes the orders of apostles, prophets, evangelists, pastors or "angels," elders, deacons, etc. It lays especial stress on the early creeds, the Eucharist, prophecies, and gift of tongues. It has an extremely ritualistic service and an elaborate liturgy. The adherents are not numerous, and are found chiefly in Great Britain. There are some on the continent of Europe and in the United States.

Isaac. — A Hebrew patriarch and pastoral chief; was the son of Abraham and Sara, and half-brother of Ismael. His birth happened when both his parents were advanced in age. The incidents of his life, as recorded in Genesis (xxi; xxiv–xxviii; xxxv, 27), are well known. He died at Hebron, aged 180 years, leaving two sons, Esau and Jacob.

Isaac of Antioch. — Abbot of a monastery near Antioch; flourished in the middle of the fifth century. He has written many works in Syriac: treatises against the Nestorians and Eutychians, and poems on the sack of Rome by Alaric (410), on the overthrow of Antioch by an earthquake (459), etc.

Isaac the Parthian. — Patriarch of Armenia, from 390 to 440, son of Nerses the Great, born at Constantinople. He translated the Bible into the Armenian language and composed hymns which are still sung in the Armenian Church.

Isaias (Hebr. *salvation of Jehovah*). — The first of the four great Jewish prophets. Died in the year 700 B. C. We have few details about his life. He must have been of the kingdom of Juda, because, in his prophecies, he has in view only this kingdom, and Jerusalem appears to have been the theatre of his prophetic activity. The Book of Isaias may be divided into two parts. The first occupies itself especially with the present and a near future, although sometimes the prophet casts a glance into the most remote future and foresees the time of the Messias. The second part occupies itself entirely with the Captivity of the Jews, the deliverance of the people, the restoration and glorification of the theocracy by the Messias; these prophecies have as much importance for the future races as for his contemporaries.

Isboseth. — Son and successor of Saul, reigned during seven years (1056–1049 B. C., while David reigned at Hebron), over the sole tribe of Juda, and perished, assassinated by two Benjamites.

Isidore (St.) (570–636). — Theologian and chronicler; was born at Carthagena in Spain, of which city his father Severianus was prefect. He was a brother of Fulgentius of Carthagena and of St. Leander of Seville, succeeding the later as bishop (600). He presided at the synods of Seville and Toledo, in 619 and 633. He was declared a Doctor of the Church in 1828. Isidore was undoubtedly the greatest man and most erudite scholar of his time. His most important work entitled *Originum sive Ethymologiarum Libri* XX, is a kind of encyclopædia of the arts and sciences then known. His other works deserving mention are *Chronicon*, or history of the world, from the Creation to the year 626; a *Chronicon*, or history of the Visigoths, from A. D. 172 to 628; and a *Book of Ecclesiastical Writers*, a continuation of a similar work composed by St. Jerome and Gennadius, to which he added the names of thirty-three other authors. The collection of canons, formerly ascribed to him, is not his work. With St. Isidore closes the line of the Latin Fathers of the Church. F. April 4th.

Isidore Mercator or **Peccator.** — Compiler of the ninth century, whose real name

is unknown and to whom was attributed, for a long time, a collection of canons and decretals, which contains a great number of apocryphal pieces.

Isidore (St.) **of Alexandria** (318–404) Surnamed the "Hospitaller." — Born in Egypt, died at Constantinople. Monk of the Thebaid, to whom St. Athanasius, after having ordained him priest, intrusted the care of the poor and strangers in the city of Alexandria; was a target for the persecution of the Arians. F. Jan. 15th.

Isidore of Pelusium (St.).—Abbott, was born at Alexandria about 370. He appears to have been a lawyer before he consecrated himself to the monastic life and the study of Holy Scripture. His profound knowledge and love of dogma, as well as his method of interpretation, together with other circumstances, would point to the fact that he was probably taught, among others, by St. John Chrysostom. In consideration of his excellent qualities, he was elected abbot of the monks who dwelt on a mountain near Pelusium, and whom he guided by word and example in the way of perfection. His strict asceticism, refined education, and profound erudition, earned for him a wide-spread reputation, not only among the clergy, but also among all classes of the laity. He used his great influence for the good of the Church, everywhere upholding the orthodox faith and giving salutary counsels. He admonished the Emperor Theodosius II. to maintain order at the Council of Ephesus, warned Cyril of Alexandria against the proceedings of his crafty uncle, Theophilus, and addressed earnest remonstrances even to bishops, a proceeding by which he naturally made some enemies. At the Council of Ephesus, he occupied the position of a mediator between the two extreme parties. Having labored and suffered much for the faith, he died in 440, in the odor of sanctity. F. Feb. 4th.

Of St. Isidore's writings there are extant 2,012 epistles, in five books, generally brief, but written with grace, spirit, and unction, and containing excellent counsels and principles, grave admonitions, and rebukes, as well as information on dogmatical and exegetical subjects.

Ismael.—The son of Abraham by Hagar, and the ancestor of the Ismaelites (1056–1049 B. C.), from whom are descended the modern Arabs of the desert, or Bedouins. His history is contained in Genesis (xvi. and xvii.).

Islam. See Mohammedanism.

Israel (*Kingdom of*). — One of the two kingdoms formed in Palestine in the time of Roboam, when this prince refused to lower the taxes imposed by his father. It comprised ten tribes: Aser, Dan, Ephraim, Gad, Issachar, Manasses, Nephtali, Ruben, Simeon, and Zabulon. They placed at their head Jeroboam, who made Samaria his capital. In 718, Salmanasar, king of Assyria, took Samaria, and reduced its inhabitants into bondage. Thus ended the kingdom of Israel: it had lasted 244 years. For the kings of Israel, see Chronology.

Issachar. — Fifth son of Jacob and Lia. The tribe of Issachar, whose father he became, settled between the tribe of Zabulon in the North, the half-tribe of Manasses in the West and South, and the Jordan in the East.

Itala. — The name of the oldest Latin translation of the Bible. See Bible.

Italy (*Worship in*). — Almost the entire peninsula belongs to the Catholic worship: some valleys of the Alps, on the side of Pignerol (22,000 inhabitants), are Waldenses and have a Church at Turin. Some Albanians of the United Greek rite live on the southern shores of the Adriatic; the number of Israelites is hardly 38,000 and that of Protestants 42,000. The Catholics number 29,843,407. The American Methodists have, since 1874, two Churches in Rome. The Catholic worship counts 64 archbishops, 204 bishops, 120,000 members of the clergy, and 20,000 parishes. The Catholic religion is acknowledged as the religion of the State; the other forms of religious worship are merely tolerated.

Ite Missa Est. — Latin words which signify, *Go, leave is given to depart*, and which the priest says at the end of Mass.

Ithacius.—Bishop of Ossonoba, in Spain; showed great zeal against the Priscillianists; but having abused his influence with the Emperor Maximus, who caused them to be condemned to death, he was blamed and several bishops separated themselves from his communion.

Itinerary.— A form of prayer intended for the use of clerics when setting out on a journey.

Ituraea.— In ancient geography, a district lying northeast of Palestine. Its location has not been precisely determined, but it was probably southwest of Damascus and southeast of Mount Hermon.

Ivo (ST.) (1040–1116).—Bishop of Chartres in 1091. King Philip I. imprisoned him, because the saint punished him on account of his adulterous relations with Bertrade. When Philip was excommunicated, Ivo effected his absolution. In the Contest of Investitures, he sided with Rome, but courageously reproached the faults of the papal legates. His works, among which his Letters are of great interest, are found in Migne's *Pat. Lat.* CLVII–CLXI.

J

Jabbok.— In Bible geography, a mountain stream of Galaad, Palestine, joining the Jordan about 25 miles north of the Dead Sea.

Jabes-Galaad.— In Bible geography, an important town in Galaad, Palestine. Its situation has not been identified. Here Saul won a victory over the Ammonites.

Jabin.— 1. A king of Asor in Palestine; defeated by Josue, at the waters of Merom (Jos. xi. 1–3). 2. A king of Asor, whose general, Sisara, was defeated by Barac (Jud. iv.). The accounts of these two kings and of their overthrow are very much alike, and probably relate to the same person and event.

Jachin.— 1. The fourth son of Simeon (Gen. xlvi. 10). 2. A priest, head of the 21st course, in the time of David. 3. A column set up in the court of Solomon's temple. Its companion was named Boaz.

Jacob (Hebr. *supplanter, heel-holder*).— Hebrew patriarch. Son of Isaac and Rebecca, and twin brother of Esau. Jacob, having taken advantage of his brother's weakness, and of his father's infirmity, to obtain his brother's birthright and the blessing of primogeniture, was compelled to flee into Mesopotamia, to avoid the consequences of his brother's wrath. During his journey the Lord appeared to him in a dream, promised him His protection, and declared His purpose relative to his descendants possessing the land of Chanaan, and the descent of the Messias through him. His subsequent history and death, after residing for many years in Egypt, is given in Genesis (xxix.). The date of Jacob's immigration into Egypt is given by Brugsch as about the year 1730 B. C.

Jacobins.— Name sometimes given to the black or Dominican friars; so called from the Church of St. Jacque (Jacobus), in which they were first established in Paris.

Jacobites.— Members of a Christian sect in Syria, Mesopotamia, etc., originally an offshoot of the Monophysites. The sect takes its name from Jacobus Bardanæus, a Syrian, consecrated bishop of Edessa about the year 541. The head of the Church is called Patriarch of Antioch. In 1442 the Jacobites of Syria were received into Catholic communion.

Jacob's Well.— A well, near Sichem, where Jesus conversed with the Samaritan woman. It seems to be identical with the Bir Yakub, still existing near Nablus. An uninterrupted tradition, admitted by the Christians, Jews, Samaritans and Mohammedans, makes its origin go back to the patriarch whose name it has preserved, and which he dug near his dwelling-place, before his sons had slain the Sichemites. It is also called "Samaritan Well," because, on its curb which surrounded it, our Saviour was sitting, when He held, with the Samaritan woman, that wonderful conversation related in St. John (iv. 5–12). Over this well they had formerly erected a church in the form of a cross; to-day it is inclosed in a small vaulted crypt, an ancient chapel.

Jahel.— A Jewess who killed Sisara, general of King Jabin, of Asor, by driving a nail into his head, while he was asleep.

Jamblichus.— A Neoplatonic philosopher, died about 333 A. D. Disciple of Porphyrius; like his master, he applied the Neoplatonic philosophy in the support

of paganism. Among his disciples was the Emperor Julian the Apostate.

James the Elder. — One of the twelve Apostles, born at Bethsaida in Galilee. Brother of John the Evangelist, and son of Zebedee and Salome. James and John were originally fishermen, with Zebedee their father. They were witnesses of our Lord's transfiguration, and when certain Samaritans refused to receive Him, James and John wished for fire from heaven to consume them. For this reason, it is thought, the name of *Boanerges* (*sons of thunder*), was afterwards given to them. After the ascension of our Lord, at which James was present, he appears to have remained at Jerusalem, and was put to death by Herod, about A. D. 42 or 44.

James the Less. — One of the twelve Apostles, born at Cana. Cousin of our Lord and son of Alpheus and Mary, the sister of the Blessed Virgin. He was left alone to direct the Christian communities in Palestine, and particularly the Church of Jerusalem, which city he probably never left. On account of his eminent sanctity and austerity of life, he was called the "Just" and was held in universal esteem both by Jews and Christians. According to Josephus Flavius, James, with some other Christians, was stoned, by order of the high-priest Ananus, in 62 or 63; while Hegesippus tells us, that he was cast down from the pinnacle of the temple and struck dead with a fuller's club about the year 69. The Epistle of St. James, written about the year 59, principally combats the error of those who taught that faith without good works was sufficient, and vigorously protests against the love of riches.

Jansenius (CORNELIUS) and **Jansenism.** — Jansenius was born at Acquoy, Holland, in 1585; died in 1638. Professor at Louvain, then bishop of Ypres. Being averse to the theological views of the Jesuits, he concerted with his friend Hauranne, Abbot of St. Cyran, a new system of doctrine concerning the working of divine grace. He published his system in a book which, from St. Augustine, of whose doctrine, the work as he professed, attempted to give a faithful statement, is entitled *Augustinus*. The book is in three parts: the first contains a history of the Pelagian heresy; the second and third treat of grace, fallen nature, and the Semi-Pelagian errors. Pope Urban VIII., in 1624, condemned the work as reviving the errors of Baius; and Innocent X., in 1653, denounced, as heretical, five propositions, to which the errors of Jansenius were reduced. The Jansenists were willing to admit that the five condemned propositions were false, but they denied that the book of Jansenius contained them in the sense condemned,— a question of fact, on which, as they maintained, the Church might err. Alexander VII., however, in 1656, declared that the five propositions were contained in *Augustinus*, and were condemned in the sense in which the author used them. The pernicious contest was now laid to rest for a long time; till in the year 1702, "the Case of Conscience" invented by the Jansenists was brought forward. A new act of the Jansenistic drama began with the censure of the *Moral Reflections* of the oratorian Pasquier Quesnel, who, under a very artful disguise, sought to disseminate the Gallican errors and those of the Jansenists. Pope Clement XI. was not slow in adopting repressive measures against the daring sectaries. In the celebrated Bull *Unigenitus*, of 1713, he condemed 101 propositions from Quesnel's work as false, impious, and even heretical. The hearty acceptance of the last Bull was long the badge of a faithful son of the Church; and at the present day, after the Vatican decree on Papal Infallibility, no one can fail to receive it without obviously forfeiting the name of Catholic. The propositions of Jansenius, condemned by Pope Innocent X. were: "Man, created innocent and pure, like the angels, had then the original, natural, and essential grace; sin troubled and ravaged his nature; but Christ came to restore him by a new grace (*gratia medicinalis*), which has drawn him out of bondage. This grace which is efficacious, irresistible, always victorious, is, however, not given to all, for it is gratuitous, and those who have it not, fall under the stroke of perdition; man is, therefore, dragged toward the good or evil by a force superior to his will.

Many French Jansenists having fled to Holland, with the assistance of the Vicar Apostolic Peter Kodde, and Dominic Varlet, titular Bishop of Babylon, they formed an independent Church, with Utrecht as a center. The Jansenist Church of Holland continues to the present day. It numbers less than five thousand souls and is ruled by one archbishop and two bishops. In point of doctrine and discipline the Dutch Jansenists remain just where they were at

the time of their separation from the Catholic Church. They protested, however, against the definition of the Immaculate Conception and Papal Infallibility.

Janssen (JOHN).—Catholic historian, born at Xanten (Westphalia) in 1846; died in Frankfort-on-the-Main, Dec. 21st, 1891. Doctor of philosophy in the University of Bonn (1851); professor of history in Frankfort-on-the-Main; ordained priest in 1860. He became widely known by his *Geschichte des Deutschen Volkes Seit dem Ausgang des Mittelalters* (1876–88), a history of the German people from the close of the Middle Ages to the beginning of the Thirty Years' War. This work is unquestionably one of the most important historical monuments of our time.

Januarius (ST.).—Patron of Naples, born in that city, died in 305. Bishop of Benevento, was martyred under Diocletian. His remains were brought to Naples, where the cathedral was dedicated to him. Whenever Naples is threatened by some calamity, his relics are carried in solemn procession; they repeatedly stopped the ravages of Vesuvius. In the same church is kept the head of this saint, as also a part of his blood contained in two very ancient phials. The blood is congealed, but when it is brought near the martyr's head it melts and flows like the blood of a living man. F. Sept. 19th.

Japan (*Christianity in*).—Francis Xavier went to preach the Gospel in Japan. In 1582 the number of Christians already reached 200,000 and 200 churches were enumerated. In 1587 the missionaries were expelled, the converts were persecuted, and Japan closed to foreigners. However, in spite of all persecutions, twenty-five years later, the Christians numbered 750,000. In 1639, all Europeans, except the Dutch, were forbidden to enter Japan, even for trade, and then, only on condition of their trampling upon the Cross, to which the heretical Hollanders had readily acquiesced. Thousands of Japanese converts were put to death. In 1838, 4,000 Christians were drowned in the sea, and many others were subjected to the most horrible torments. The frightful persecutions of Christians in Japan rests chiefly with the Dutch Calvinists, who, out of commercial jealousy and hatred of the Catholic religion, accused the Catholic missionaries of a conspiracy with the Portuguese and Spaniards against the Japanese government. It was the Dutch, who in 1638, at the request of the Japanese government, bombarded Simabara, where 37,000 Christians who, to save themselves had taken refuge within its walls. Thus the intrigues and crimes of the Dutch Protestants assisted in ruining a once flourishing Church, and in securing the triumph of paganism. When Japan was opened to Europeans some years ago, the astounding fact was announced that, after more than two centuries of utter abandonment, Catholic Christians were still to be found in the interior of the empire, who, instructed by catechists only, had preserved their faith under the most trying circumstances. To-day, there are two Vicariates Apostolic in Japan.

Japhet.—Eldest son of Noe, brother of Sem and Cham, and father of the people of the North, that is, of the north of Asia and most of Europe (in general, of the so-called Indo-European race).

Jason.—1. High-priest of the Jews, brother of Onias, whom he robbed of the high-priesthood, by buying this dignity (175 B. C.) from King Antiochus Epiphanes; was supplanted in the same manner two years later by his brother Menelaus. 2. *Jason of Cyrene.*—Jewish historian of the second century B. C. Wrote: *History of the Persecutions of the Kings of Syria against the Jews*, a lost work, but the Second Book of the Machabees is an extant abridgment of Jason's work. 3. *Jason of Thessalonica.*—Bishop of Tarsus in Cilicia, in the first century of the Christian era. Relative of St. Paul; saved the Apostle's life during an insurrection raised against St. Paul at Thessalonica. The Greeks celebrate his feast, April 28th.

Javan.—Fourth son of Japhet and father of the Ionians or Greeks. He had four sons: Elisa, Tharsis, Cethim, and Dodanim or Rhodanim, who peopled Elida, Cilicia, Macedonia, and the countries of Rhodes.

Jebusites.—A Chanaanite nation which long withstood the Israelites. The stronghold of the Jebusites was Jebus on Mount Zion, a part of the site of Jerusalem, of which they were dispossessed by David.

Jechonias.—King of Juda, nephew of Josias and son of Joakim, king of Juda, who associated him to the throne at the age of eight years. After the death of his

father (599) he reigned alone only three months and ten days: Nabuchodonosor, having taken Jerusalem, led him away captive to Babylon. Jeremias says that he incurred the indignation of the Lord through his crimes, and called him *Barren*, because none of his children reigned over Jerusalem.

Jehovah (Hebr. *I am Who am*) (Ex. iii. 14–16).—The correct pronunciation is probably *Javeh*, whence the abbreviation *Jah*. Its meaning is that God is the *One Who is*, purely and simply; Whose being is dependent on no earthly cause; Who, therefore, can neither be limited nor changed by anything, and Who, by reason of this mode of existence, is distinguished from all other beings, real or possible, especially from all pretended divinities. Hence it is in the strictest sense of the word a proper name, such as Moses asked for in order to make known to the people the characteristic name of the God (*Elohim*) of their fathers. As the name Jehovah was in use before the time of Moses, the question arises as to the sense in which God said to Moses (Ex. vi. 3) that he appeared to Abraham, Isaac, and Jacob by the name of God Almighty (*El Schadai*), and did not reveal to them His name Jehovah. The best solution of the difficulty is, perhaps, that Jehovah was His most appropriate name, and that it was, as a matter of fact, adopted by Him to serve as a symbol and watchword of the public worship of the one God, whereas El Schadai expresses more accurately the relation of God to the families of the Patriarchs as their powerful protector.

Jehu.—1. King of Israel from 884 to 856 B.C. At first, officer in the army of Joram; anointed king by order of the prophet Eliseus; destroyed the whole family of the impious Achab. He, having allowed himself to be dragged into idolatry, was conquered by Hazael, king of Syria. He had for successor his son Joachaz. 2. *Jehu.*—Son of Hanani. A prophet of Juda, in the time of Josaphat (877–853 B.C.).

Jephte.—A chieftain and judge of Israel, whose history is given in Judges (xi.–xii.). When he went to battle against the Ammonites, he vowed that whosoever should come forth first from his home to meet him on his return "in peace from the children of Ammon" should be offered as a burnt offering. The Ammonites were routed, and as Jephte returned, the first to come out to meet him, was his daughter and only child, whom he immolated. However, according to the most probable opinion, he only consecrated her to the Lord.

Jeremias (650–590 B. C.).—One of the four great Prophets of the Old Testament, born in the city of Anathoth, in the tribe of Benjamin. He commenced his predictions in the thirteenth year of the reign of Josias, king of Juda, and continued them until the commencement of the Babylonian captivity. His threatening voice arose, in the name of the Lord, Who inspired him, against impiety, idolatry, corruption, and the iniquity of his race. His fatidical voice became importune; he was persecuted and repeatedly imprisoned; he dictated his prophecies to his disciple Baruch, charged him to read them to the people and to the great; the commotion was such that Joakim ordered the book to be burned, but Jeremias dictated it a second time, and Baruch reproduced the text which they wished to destroy. Then took place all the misfortunes which the Prophet had foretold: the invasion of the kingdom by Nabuchodonosor and its consequences. Jeremias, who had been thrown into a den, is drawn forth from it by Melchias and, at the taking of the city, set at liberty by Nabuchodonosor, who leaves to him the choice either to remain at Jerusalem or to go to Babylon. He prefers to remain in the midst of the ruins of his nation; but after the murder of Godolias, governor of Jerusalem, he was dragged into Egypt with his disciple Baruch. It is believed that he was stoned at Taphnis. Jeremias composed Prophecies and Lamentations. The Book of Prophecies, divided into 52 chapters, is interesting history from the political, religious, and moral point of view; it is a faithful picture of the unfortunate times in which he lived. The Lamentations, four in number, are followed by a prayer which forms the fifth. The Church sings these Lamentations during Holy Week, applying them to the dolorous scenes of the Passion.

Jericho.—In the Old Testament history, a city of Palestine, situated west of the Jordan and fourteen miles east-northeast of Jerusalem. It was destroyed by Josue and rebuilt by Achab; was the residence of Herod the Great; was destroyed by Vespasian, rebuilt by Hadrian, and again destroyed by the Crusaders.

Jeroboam (name of two kings).—1. *Jeroboam I.*—King of Israel (953–927 B. C.). Minister of Solomon and disgraced by this prince, he organized a revolt of the ten northern tribes against Roboam, and founded the kingdom of Israel (III. Ki. xi.–xv.; II. Par. ix.–xiv.). 2. *Jeroboam II.*—King of Israel (790–749 B. C.). Son and successor of Joas. He was the most prosperous of the kings of Israel (iv. Ki. xii.).

Jerome (ST.) (Lat. *Hieronymus*).—Born at Stridon in Dalmatia, in 340. St. Jerome is regarded as the most learned of the Latin Fathers. His youth was passed in Rome, whither he was sent to complete his studies under Ælius Donatus, a celebrated grammarian. His thirst for knowledge caused him to visit foreign cities, among others Treves, where he transcribed, for his friend Rufinus, a commentary on the Psalms, and a treatise on Synods by St. Hilary. In company with several friends, Jerome, in 372, set out for the East, traveling through Asia Minor to Antioch. Here, he attended the Biblical lectures of Apollinaris, the future heresiarch. He afterwards withdrew into the Syrian desert of Chalcis, where, for four years, he led a solitary life, learning at the same time from a converted Jew the rudiments of the Hebrew language. While living in the desert, he wrote the life of St. Paul, the first hermit, and his dialogue against the Luciferian Schismatics. The Meletian schism caused him to return to Antioch, where he was ordained priest, in 379. In 381, Jerome went to Constantinople, to study the Holy Scriptures under St. Gregory Nazianzen, and thence returned to Rome. He was the intimate friend of Pope Damasus who appointed him his secretary. At the Pope's request, Jerome began his revision of the Old Latin, or Italic Version of the Bible. After the death of Damasus, he set out again for Palestine, where he founded and superintended several monasteries until his death, which occurred at Bethlehem, in 420. He was buried amid the ruins of one of his monasteries, which had been destroyed by the partisans of Pelagius. St. Jerome, who is called by the Church "the greatest Doctor raised up by the divine hand to interpret the Sacred Scriptures," was the author of the Latin translation of the Bible, known as the Vulgate. Of all his writings, this is the most useful and the most widely known. His other works are found in Migne, *Pat. Lat.* XXII–XXX.

Jerome of Prague. See HUSSITES.

Jeronymites. See HIERONIMITES.

Jerusalem.—The celebrated metropolis of Palestine, called by the Turks Koudsembarich or Koudsderif, and by the Arabs El Khods (*the Holy*). It is situated near the center of the country, among the mountains, about 37 miles from the Mediterranean, and about 23 miles from the Jordan. It was on the border of the tribes of Benjamin and Juda, mostly within the limits of the former, but reckoned as belonging to the latter, because conquered by it. The most ancient name of the city was Salem (Gen. xiv. 18; Ps. lxxvi. 2) and it afterwards was called Jebus, as belonging to the Jebusites (Jud. xix. 10, 11). Being a very strong position, it resisted many attempts of the Israelites to subdue it. The city was reduced by David (II. Ki. v. 6–9) after which it received its present name, and was also called the "city of David." Jerusalem, after its destruction by the Chaldeans, was rebuilt by the Jews on their return from captivity, about the year 536 B. C. They exerted themselves much in order to restore it to its former splendor, and Herod the Great afterwards expended vast sums in its embellishment. It was at last taken by Titus and totally destroyed, A. D. 72. Still, as the Jews continued to return thither, and manifested a rebellious spirit, the emperor Hadrian planted a Roman colony there in 134, and banished the Jews, prohibiting their return on pain of death. He changed the name of the city to Ælia Capitolina, and consecrated it to heathen deities, in order to defile it as much as possible; and used his utmost efforts in order to obliterate all traces both of Judaism and Christianity. From this period the name Ælia became so common, that the name Jerusalem, was preserved only among the Jews and better informed Christians. In the time of Constantine, however, it resumed its ancient name, which it has retained to the present day. St. Helena, the mother of Constantine, built many churches in Judea and in Jerusalem, about A. D. 326; and Julian the Apostate, who, after his father succeeded to the empire of his uncle Constantine, endeavored to rebuild the temple; but his design—and that of the Jews, whom he patronized—was frustrated in 363. Jeru-

salem to-day is under the Turkish dominion "trodden down by the Gentiles." Population estimated at about 40,000.

Jerusalem (*Council of*).—A counsel of the Apostles convened at Jerusalem in the year 50 or 51, for the settlement of disputes that had arisen regarding the recognition of the Gentile Christians and the obligation of their observance of the Jewish ceremonial law. Its decrees are given in Acts (xv. 23–29).

Jerusalem (*Church of the New*). See SWEDENBORGIANS.

Jesuats.—Members of a religious community, so called from their custom of continually crying through the streets, "Praised be Jesus Christ!" Were founded by John Colombino, a native of Siena, in the fourteenth century. He was so fascinated by the lives of the saints, particularly, that of St. Mary of Egypt, that he resigned the highest civil preferment the State could offer, to give himself wholly to the service of the poor and the sick. Pope Urban V., in 1367, approved the new congregation as a community of lay brothers, classed among the Mendicant Orders, and ordered them to adopt the Rule of St. Augustine. In the beginning of the seventeenth century, permission was given to the Jesuats to take priests' orders; but the congregation was suppressed shortly after by Clement IX., because some of the houses of the wealthy "*Padri dell' acqua vite*," as they were called, engaged in the business of distilling liquors and practicing pharmacy (1668).

Jesuits.—Name given to the members of the religious order known as the "Society of Jesus." At the very time when Luther and the other reformers bade defiance to the Holy See, divine Providence raised up an order which should support the Chair of St. Peter against the new heretics; and by example, preaching, and education, champion the cause of Catholic truth, and carry the light of the Gospel to the heathen of distant countries. This order was the noble and famous "Society of Jesus." St. Ignatius of Loyola, its founder, was born in 1491, of a noble Spanish family, and trained to the profession of arms. But, touched by divine grace, he gave up that profession to devote his life to the service of the Church. In instituting his order, the foundation of which was laid on the Feast of the Assumption (1534), Ignatius desired to create a spiritual militia which should be completely subject to the orders of the Vicar of Christ, and whose services should be ever ready to be employed by the Pope in whatever manner and whatever part of the world he should judge best. The rules laid down for the government of the society all tend to this end. A fourth vow, that of undertaking, at the bidding of the Pope, any mission in any part of the world, is added to the other three vows of poverty, chastity, and obedience, which latter they declare to be the duty of every member of the society. The "Society of Jesus" became the vanguard of the Church in her conflict with Protestantism. The progress of heresy in Germany was checked, and thousands were converted from their errors by the labors of the Jesuits. Austria, Bavaria, and Poland, where heresy had reached alarming dimensions, were confirmed in the Catholic faith, and, in the main, remained true to the Church. The Jesuits being everywhere the support and bulwark of the Church, we cannot be surprised that they won the deadly hatred of the enemies of the faith. The advice given by Calvin that "the Jesuits, who most oppose us, should either be killed, or if this cannot well be done, driven away; and at any rate put down by lies and slander;" remains to this day the common watchword of heretics and infidels. "Use your best endeavors," the Geneva Reformer writes, "to rid the country of these scoundrels. . . . Such monsters should be dealt with as was done here in the execution of Michael Servetus, the Spaniard." The common calumny of the Protestants, that the Catholic Church was hostile to learning, has been practically refuted by the numerous Jesuit colleges, founded in almost every kingdom of Europe, in which the humanities, philosophy, and the sciences are taught with great skill and success. The "Society of Jesus" increased rapidly. When St. Ignatius died, in 1556, it was firmly established in many countries of Europe and engaged in successful missions in Asia, Africa, and America. It possessed upwards of a hundred houses and colleges, and numbered more than a thousand members divided among twelve provinces. Many Jesuits became martyrs of charity, others suffered actual martyrdom in China, India, Japan, and North and South America. Even European countries, where heresy prevailed, were watered with their blood. In England,

where the first Jesuits arrived in 1580, they were hunted down like wild beasts. From a rough calculation it would appear that, from 1540 to 1773, 21,000 Jesuits were employed in foreign missionary work. During this period, 500 Jesuits were recorded to have won the martyr's crown; some at the hands of the heathen, others through the persecutors of Northern Europe. Of these martyrs, three have been canonized, 75 beatified, and 27 declared venerable.

Jesuits and Their Suppression. — The Order of the Jesuits was suppressed by Pope Clement XIV. The Brief of Suppression of the "Society of Jesus" was issued July 21st, 1773, although it had been prepared long before. To understand fully this Pontifical act of administration, which was indeed a purely administrative act, in all its bearings, we must go back to the Pontificate of Clement XIII. (1758–1769) and the Conclave which elected Clement XIV. (Feb. 11th, to May 19th, 1769). Already toward the close of the reign of Benedict XIV., the idea, or resolve of suppressing the order was mooted. To the everlasting honor of the Jesuits be it said, this resolve did not originate with the Church authorities but with its enemies. The philosophers and Jansenists were extremely jealous of the learning and great influence which the Jesuits enjoyed. In order to better effect the destruction of the society, the aid of the royal family of Bourbon was successfully invoked. Through the machinations of Pombal, minister of Joseph I., king of Portugal, an ambitious and wicked man, the Jesuits were expelled from the kingdom of Portugal. This led to a serious rupture between Portugal and Rome, which lasted for ten years (1759–1769). This act of Portugal found favor at several European courts, especially at that of Versailles, where the Duke de Choiseul declared himself in favor of the suppression. Both Portugal and Spain, the latter being then governed by Charles III., demanded from Clement XIII., the absolute suppression of the entire society. But Clement nobly resisted this action, and even turned a deaf ear to the united request of the courts, made Jan. 18th, 1769. But pitiful, indeed, was the situation of the Church on the death of Clement XIII. The courts of Southern Europe were in rupture with the Holy See, and those of the North were indifferent to its misfortunes. In this lamentable situation of affairs, the cardinals of the Conclave were divided. Some were disposed to make concessions; others would not make any compromise. The first, owing to the pressure of the courts, were victorious, electing their candidate Ganganelli, who took the name of Clement XIV. His election was hailed with joy by the enemies of the Jesuits, who now believed that their project of suppression would be effected. Four years afterwards the Pope came to a decision in the matter, although it would seem he had made up his mind much earlier. Yet he hesitated long, and tried to gain time by writing half promises to Louis XIV. of France (Sept. 29th, 1769), and to the kings of Spain and Portugal (Sept. 30th, 1769). The courts complaining of his tardiness, he again gave assurance to Monino, ambassador of Charles III. (Nov. 15th, 1772). Meanwhile the Pope took some steps which presaged an unfavorable procedure toward the order. He appointed visitors to their colleges, houses of retreat, and seminaries, situated in the State of the Church. To make matters worse, many friends of the Jesuits often acted imprudently. On June 27th, 1773, the Pope retired to the privacy of retreat, refusing to see or hold council with anyone. He remained in this seclusion till August 22d, to show that his final action was influenced by no one. He meanwhile drew up the Bull of Suppression, subscribing to it on July 21st. On August 6th, he appointed the congregation "*De rebus extinctæ Societatis Jesu*," and imposed upon it the obligation of strict secrecy. On the 17th of July the Brief was solemnly and officially made known to the Jesuits at Rome. The courts received it after the bishops, and the ambassadors after the courts. The Jesuits were treated, in spite of some rigorous measures, rather as victims than as men condemned. The Pope, in fact, in the Brief of Suppression (*Dominus ac Redemptor*), after having called to mind on the one hand the examples of those of his predecessors, who, since the time of Clement V. had, when it seemed advisable, abolished religious orders, and on the other, the many complaints made against the Jesuits, since the time of Paul IV., declared that he only sought and desired the peace and tranquillity of Church and State. He did not accuse the order of any crimes, but declared that he yielded as a choice of greater evil, to the demands made on him by many powerful courts, in

order to assure, as they said, the perpetual tranquillity of their subjects and the welfare of Jesus Christ. Naturally, the courts of Southern Europe received the Bull of Suppression with joy; they obtained what they had long desired. The courts of the North did not exhibit the same gladness. The Empress Maria Theresa put it into execution; but in the other parts of the vast empire of Germany, it met with opposition. Prussia and Russia retained and sheltered the members of the order. As to the bishops, those of Spain, Portugal, and Poland published it without delay. In France, parliament refused to confirm the Bull as it was not severe enough. They were dissatisfied because it did not condemn the doctrines, morals, and discipline of the order which had been, they declared, only suppressed to obtain peace. Unfortunately, this concession, like most concessions did not attain its desired end — the peace of the Church. Historians, philosophers, canonists, and even non-Christians are divided in their opinion, concerning the wisdom and opportuneness of the Bull of Suppression. Father Theiner is the only Catholic historian, who, in our day, has attempted to justify the Brief of Suppression and the action of Clement XIV. Pope Pius VII. restored the "Society of Jesus" in 1814.

Jesus. — Son of Sirach, Jewish writer of the second or third century B. C. He composed in Hebrew the Book of *Ecclesiasticus*, which the Church has ranked among the canonical books.

Jesus Christ. — Name of the divine founder of Christianity. Jesus signifies *Saviour*, and Christ means *Holy* or *anointed*, equivalent in Greek of the Hebrew word *Messias*, *i.e.* king. When the "fullness of the time" had come, the eternal Father sent into the world His only-begotten substantial Son, who assumed human nature from the Virgin Mary, and was born in Bethlehem, as the Prophets of the Old Testament had foretold. Apart from the flight into Egypt and a transitory sojourn at Jerusalem, Jesus Christ, at whose crib the representatives of Judaism and paganism had both bowed down in adoration, passed his life, up to his thirtieth year, in seclusion at Nazareth; after which, having been announced by John the Baptist as the promised Messias, He entered on the duties of His public mission, the scene of which was laid throughout the whole country of the Jews, and which lasted three years. During His journeyings in Galilee, Samaria, and Judea, Jesus, who had acquired His all surpassing wisdom neither from the sages of Egypt nor from the Essenes, nor in the Rabbinical schools, proved Himself, not only the absolute sinless idea of manhood, the Son of man, but also the true Son of God, by the purity of His life and doctrine. The divinity of the Saviour, Who on the most solemn occasion proclaimed Himself to be the Son of God in the proper sense of the word, which demands divine honor to be paid to Him, is prominently brought under our notice by His doctrine, which bears the stamp of the divine impress; by His power over nature, which was principally shown in the miracles He performed; by His surpassing wisdom, which enabled Him to read the innermost thoughts of man and to fortell future events; and, finally, by His absolute perfection and sanctity. As the object of His appearance on earth, Jesus Christ Himself announces it to be the redemption of mankind and the foundation of the kingdom of the new and eternal covenant, which would break through the limits of the land of Judea, embrace every nation upon earth, and endure to the end of the world. In order to found and extend this kingdom, Christ, the Supreme Teacher, King, and High-Priest, chose twelve Apostles, whom He sent forth endowed with the specific powers and intrusted with the same commission which He Himself had received from the Father. More especially did He delegate to them the full power to preach His doctrine with divine authority, to administer the sacraments to the people and to rule the Church. Among these Apostles, Jesus Christ bestowed on St. Peter a peculiarly special dignity and power. He selected him for the fundamental rock, that is, to be the center of unity in His Church; to him He delivered the keys of the kingdom of Heaven, with the sublime power of binding and loosing; he appointed him supreme ruler over the entire Church,— the shepherd, in fact, of the whole flock. It was in this manner, that, according to the ordinance of Christ, who came, not to destroy the Law and the Prophets, but to fulfill, the Church was to supersede the Synagogue, and the seat of Moses, was to become the seat of Peter.

This coming of Jesus, who went about the whole land of Judea "doing good and

healing such as were possessed" created a great sensation among the people. One part of them, particularly in Galilee, acknowledged Him as the Messias; on the other hand, the Pharisees and clerks of the people, that is the high-priests, declared Him to be a blasphemer. Their aversion to him was increased by the resurrection of Lazarus, which worked up their hatred to the point of outbreak. At the instance of Caiphas, the Sanhedrin was incited to the resolve of delivering Jesus up to death; after which they cautiously awaited a favorable opportunity for accomplishing this design. And when at length His hour was come, Jesus, who had made known to the Apostles the secret designs of His enemies, celebrated, shortly before the feast of the Passover, His triumphal entry into Jerusalem, that He might deliver Himself up into the hands of sinners. A short time previously He had shown Himself, transfigured in glory upon Mount Thabor, to His favorite disciples. Saluted now by the people as the Messias, Jesus taught and healed in the Temple, and solemnized on the day before the Easter festival — the feast of the Passover — with His disciples, and in the place of the Paschal lamb substituted the unbloody sacrifice of the New Covenant, as a continual remembrance of the bloody sacrifice which He was about to offer on the day following for the salvation of the world. He then betook himself to the Mount of Olives. Headed by Judas the betrayer, a troop of constables and soldiers of the high-priests presently made their appearance. These were first made to feel the power of the Saviour, after which He permitted Himself, of His own free will, to be shackled and taken prisoner, thence to be dragged before the Council. Here Jesus, being adjured by Caiphas, the high-priest, testified once again in the plainest and most solemn manner to His being the Messias and to His own divine nature; upon which the Sanhedrin adjudged Him to death as a blasphemer. But in order, on the one hand to insure the execution of this, their sentence of death, and on the other, to subject the object of their hate to the most shameful kind of death, the enemies of Jesus dragged him before the Roman procurator, Pontius Pilate, where they accused Him of rebellion and high treason against Cæsar. Pilate, however, was soon convinced of the groundlessness of these charges. Even Herod, before whom He was subsequently brought, found no fault in Him; on which account the high-priests resumed their former accusation of blasphemy before Pilate, when Jesus again affirmed that he was the Son of God. Then at length, from cowardice, the procurator weakly yielded to the clamors of the scribes and of the misled populace, and actually sentenced the Saviour,— to whom the Jews had preferred Barabbas,— to the most shameful death on the Cross. But it was precisely by this very death on Golgotha that Jesus destroyed the dominion of death and of Satan, and completed the work of redemption, the seal of which was placed on it by the greatest of all miracles, that of the glorious resurrection which followed, as the Saviour had prophesied. After His resurrection, Jesus repeatedly appeared to His Apostles and disciples, and gave special instructions and precepts respecting the Church. Then from the Mount of Olives, on which those Apostles and friends had assembled around Him, having once more imparted His blessing, He ascended into heaven before their eyes, whence He had promised to send down the Holy Ghost, the Comforter, the Spirit of all Truth.

Jews (*History of the*). — The name Jew correctly designates the Hebrew nation only from the time of the Babylonian Captivity. The Jews were God's people, chosen by Him to be His depositary of the laws given to Moses on Mount Sinai. The Jewish legislator had received the promise that from the bosom of His people would arise the Messias, the Redeemer, who was to come to save the world. Hence the chief importance which attaches itself to the history of this people, insignificant in appearance, and confined to the narrow spot of Palestine, but great by reason of its destinies, is that the moral and religious truths, deposited in its unique book, the *Bible*, became the basis of Christian teaching.

Abraham was the father of the Jewish nation. He departed from the city of Ur, in Chaldea, with his father Thare, and settled in the country of Chanaan, which was promised to his posterity. With Abraham began the period of the Patriarchs, continued by his son Isaac, and Jacob, his grandson. Jacob was the father of twelve sons, ten of whom, with the two sons of Joseph, were destined to be the chiefs of the twelve tribes which founded the Jewish nation. Joseph, having become the first

minister of the Pharaohs of Egypt, calls to him his father Jacob and his family to the number of seventy persons, and established them in the land of Gessen. There they increased in numbers to such an extent that the Pharaohs, becoming uneasy, subjected them to serfdom and to the most arduous labors. Then they ordered the death of all the male children, in order to retard the increase of the race. Moses being preserved from the general slaughter of the infants, afterwards saved his people from bondage, led them to the Red Sea, and by a miracle which opened the waters to allow their passage, they passed dry-footed to the other side. The army of Pharaoh, in pursuit, also attempted the passage, but the waters regaining their usual level, the whole Egyptian army was destroyed, while the Israelites entered the Arabian desert. Here they journeyed for forty years amidst sufferings and vicissitudes which their sins and infidelity drew upon them. God gave to Moses, on the top of Mount Sinai, His law, embraced in the Ten Commandments, which were engraved upon tables of stone. Moses died about 1605 B. C., upon Mount Moria, without being permitted to enter the Promised Land. Josue succeeded him, and lead the people into Chanaan, conquering the idolatrous nations that dwelt there. The twelve tribes divided the land and founded their nation (1580 B. C.). After Josue, the government was intrusted to Caleb and the Ancients. God afterwards raised Judges, whom He selected to govern these disobedient and often unfaithful tribes, and to fight against the neighboring nations, always hostile to the invaders. The reign and authority of the Judges embraces four centuries, from 1554 to 1080 B. C. During this period the Israelites had to struggle against the Chanaanites, Madianites, Amalekites, and Philistines. The chosen people experienced reverses and successes, according as they were faithful or unfaithful to the Lord. Finally, the Hebrews became tired of the intermittent domination of the Judges and clamored for a king. Saul was chosen and anointed, by the command of God, their first king; but after successes against the Ammonites, he deviated from the path of right and virtue, and was rejected. David, chosen in his place, enlarged his kingdom through brilliant victories. Solomon, his son, extended the limits of his kingdom to the Euphrates, on the East, and the Red Sea, on the South. He constructed at great cost the Temple of Jerusalem. In spite of his wisdom, he committed great faults and was punished by the division of his kingdom after his death. His son Roboam was only able to preserve the tribes of Juda and Benjamin, the other ten passed under the power of Jeroboam; thus Juda and Israel formed two distinct States. This lamentable separation was a cause of weakness for the Jewish nation, and continued wars between the two kingdoms paved the way for their common destruction. Notwithstanding the threats and admonitions of the Prophets whom God sent, the people repeatedly fell into impiety and idolatry. The kings of Juda numbered 20, from Roboam (952) to Sedecias (562 B. C.). Those of Israel numbered 19, from Jeroboam (962) to Osee (718 B. C.). See KINGDOM OF ISRAEL and OF JUDA.

Osee the last king of Israel fell under the blows of Salmanasar, king of Assyria, who captured Samaria, Israel's capital, and led its inhabitants captive to Ninive. The kingdom of Juda lasted a century longer; it was invaded by Nabuchodonosor, king of Assyria, who twice captured Jerusalem under the reigns of Joakim and Sedecias. The city, with the temple was destroyed, and a great part of the people were led away captive into Babylon and there remained for a period of 70 years (606–536 B. C.). Cyrus restored liberty to the Jews, permitting them, under Zorobabel, Esdras, and Nehemias to rebuild the Temple, practice their religion and re-establish their nationality. Divided into four provinces, the new State became a theocratic republic, under the direction of the high-priest associated with the Sanhedrin. Alexander the Great extended his conquest to Jerusalem, where he was shown the prophecy of Daniel concerning him, by Jaddeus, the high-priest. After Alexander's death, Judea passed under the dominion of Laomedon, who was deposed by Ptolemy Lagus (320); it was then occupied by Seleucus Nicator. Soon afterwards it became subject to the power of Egypt. The Seleucides recaptured it in 203 B. C., and one of their kings, Antiochus Epiphanes began a violent persecution of the Jews, profaned the temple and pillaged the country. Mathathias called his countrymen to arms to throw off the hateful yoke; his sons Judas Machabeus, Jonathas, and Simon completed the work of deliverance and imposed peace upon the kings of Syria. Their success assured the power in their family,

and one of them, Aristobolus, took the title of king, in 107 B.C. A rivalry which arose between Hircanus II. and Aristobolus II., brought on the interference of the Romans, and Pompey (63 B.C.), reduced Judea to a Roman province. Antigonus, son of Aristobolus II., surnamed the Asmonean, was the last king of his race; he was dethroned by command of Antoninus and put to death in 37 B.C. The Romans gave the throne to Herod, the Idumean, under whom occurred the birth of Christ. Then the kingdom was divided into four tetrarchs: Judea, Galilee, Iturea, and Batanea, the governors of which were subject to the orders of Rome. Pontius, one of these governors, took part with Herod Antipas, in the judgment which condemned the Saviour to death. The Jews repeatedly rebelled against the oppressive domination of the Romans. In 65 A.D., Vespasian began the siege of Jerusalem, which was continued by his son Titus. After an obstinate resistance, the city was taken, the Temple destroyed and most of the inhabitants sold as slaves. A last revolt in the reign of Hadrian, 135 A.D. resulted in the complete destruction of Jerusalem. More than 500,000 Jews were massacred and those who were spared were dispersed throughout the whole Roman empire. The Deicides naturally made their homes where they could. This indestructible race, passing through many and varied vicissitudes, no longer forming a nation, always constituted a caste or separate body in the midst of other nations. After the destruction of Jerusalem, a portion of the Jews passed into Asia; the others passed into the East, and their lot, in general, was most miserable. Despised by the Romans, hated by the Christians, the Jews were oppressed under Constantine, persecuted under Justinian and Heraclius. The Visigoths proscribed and outlawed them in Spain; but in the Mahommedan countries they were treated less severely; they could devote themselves to commerce in the Caliphate of Bagdad, Cairo, and Cordova. Under the subjection of Spain, they distinguished themselves in arts and sciences. Animated by an implacable hatred against the Christian name, accused and convicted of murder of Christian children, insolent, avaricious, the Jews became an object of public contempt, and were so cruelly treated that several Popes interfered in their behalf. Despite the persecutions waged against them, the Jews, through industry, commerce, and usury, accumulated vast riches, which added an incentive to the attacks of their enemies. In England, in 1255, they were compelled to pay a contribution of 5,000 marks of silver, and in 1290 were expelled from the land. In Germany, their persons were the property of the kings and princes, who could sell or give them as a pledge. Mathias Corvin banished them from Vienna. At Frankfort they were isolated in a separate quarter — the Judengasse, which had its counterpart in the Ghetto of Rome. In Spain, Ferdinand the Catholic considered them a menace to the throne, and decreed that they must adopt Christianity or leave the kingdom. Poland in the eleventh century was thronged with a vast multitude of Jews. Here they obtained privileges and prospered by monopolizing both commerce and industry, but in the fifteenth century restrictive laws were passed against them and they were forced to engage in menial occupations. Admitted into Russia under Peter the Great, driven out under Elizabeth, recalled by Catharine II., they remained in great numbers in the frontier provinces touching Germany and Austria, where they have devoted themselves, some to legitimate trade, others to smuggling and beggary. All efforts to interest them in agricultural pursuits were in vain. In France, where they were tolerated for a long time, public opinion caused them to be banished in 1306 and again in 1396. They returned later, and were permitted to settle in Bordeaux and Bayonne. The French Revolution emancipated them, and the constitutional assembly in 1791, granted to them civil and political rights. Rising in time from their moral degradation, they became fitted to occupy official positions and entered into all the branches of public life. England, like France, made them eligible to parliament, but they have become famed as financiers rather than statesmen. Everywhere they exert a great influence in the affairs of the financial world; they have acquired immense riches, and the banking houses of the Rothschilds, to which more than one great power is enormously indebted, is the richest private institution in the world, as the Rothschilds are the richest individuals. The enormous wealth of the Jews threatens to become a great public danger, and therefore it is said that the ancient hostility against the Jews has not entirely disappeared. On the

contrary, it seems to revive; there is an anti-Semitic movement going on to-day in most of the European countries. France, that wealthy nation, whose credit is only upheld by Jewish money-kings, becomes more and more a prey to the rapacious Semitic spirit, and undoubtedly, the time will come when public opinion will bring the Jewish oppression in that country to an end, or to banishment of the Jews from French territory.

Jethro. — A priest or chief of the Madianites who inhabited the southern point of Sinai, the father of seven daughters, one of whom, Sephora, was married to Moses. In Ex. ii. 18; Num. x. 29, the name is given as Raguel. Perhaps the latter was his personal name, and Jethro an honorary title, or the discrepancy of the names may be due to separate and independent narratives. By the advice of Jethro, Moses appointed deputies to judge the people and to share the burden of government with him (Ex. xviii.).

Jezabel. — The wife of Achab, king of Israel, whom he married before his accession, and by whom she became the mother of Athalia, queen of Juda, and of Achaz and Joram, kings of Israel. She was a Phœnician princess, daughter of Ethbaal, king of the Sidonians, and established the Phœnician worship at the court of Achab. She was put to death by order of Jehu, who caused her to be thrown from a window; her remains were trampled under foot by horses and devoured by dogs, according to the prophecy of Elias.

Jezrael. — In Bible geography, a city in the plain of Jezrael, Palestine, situated near Mount Gelboe, 53 miles north of Jerusalem. It was the capital of Israel under the dynasty of Achab. Famous by the punishment which God inflicted on Achab, because he had taken a vineyard from Naboth.

Joab. — General and nephew of David. He commanded in the war against Isboseth, the son of Saul, as well as against the Gentiles. He treacherously slew Abner, Saul's former captain, after he had become reconciled with David, and dispatched David's rebellious son Absalom. He was killed by order of Solomon for conspiring with Adonias.

Joachaz. — 1. King of Israel from 856 to 839 B. C., son and successor of Jehu, sacrificed to the idols in Samaria, was conquered by Hazael, king of Syria, in punishment for his impiety, humbled himself before the Lord and, through his penance, saved the kingdom from ruin. 2. *Joachaz.* — King of Juda, son of Jonas. He was, after a reign of three months and ten days, carried into the Babylonian captivity, with 10,000 of his subjects, by Nabuchodonosor.

Joachim (St.).—Husband of St. Anne and father of the Blessed Virgin, of the tribe of Juda and the family of David. They still show his tomb in the Church of the Holy Sepulchre of Notre Dame. A portion of his body is preserved at Cologne. F. March 20th.

Joachimites. See JOACHIM OF FIORE.

Joakim or **Eliakim.** — King of Juda from 609 to 598 B. C., eldest son of Josias, dethroned by his brother Joachaz, restored on the throne by Nechao; he delivered himself to impiety, persecuted Jeremias, was conquered and put to death by Nabuchodonosor II. With his reign the captivity of the Jews at Babylon begins.

Joachim of Fiore (1130–1202).—Writer and religious of the Order of Citeaux. Born at Celico, near Cosenza. Abbot of Fiore, Calabria. Composed prophecies. His disciples, called "Joachimites," were condemned as heretics. The most important feature of the doctrines of Joachim was the belief that the history of man will be covered by three reigns: the first, that of the Father, from the creation till the birth of Christ; the second, that of the Son, from the birth of Christ till 1260; and the third, that of the Holy Ghost, from 1260 onward. This last view was developed by his adherents into the belief that a new gospel would supersede the revelation of the Old and New Testaments. These views had many supporters in the thirteenth century.

Joan (*Fable of the Popess*). — The story that between the Pontificates of Leo IV. and Benedict III., the papal throne was occupied for more than two years by a woman Popess Joan, is now universally admitted to be a fable by even Protestant writers. 1. The interval, between the death of Leo IV., which took place July 17th, 855, and the accession of Benedict III., who was elected in the same month and consecrated September 29th of the same year, leaves no room for the imag-

inary reign of a popess, for which two years and a half are claimed. 2. Hincmar of Rheims, in a letter to Pope Nicholas I., observes that the messenger which he had sent to Leo IV., learned, on the way, the news of that Pontiff's death, and on his arrival at Rome found Benedict III. on the throne. 3. The story is not mentioned by any of the Latin or Greek writers from the ninth to the thirteenth century. It made its first appearance about the year 1240 or 1250 — nearly 400 years after its supposed date — being first mentioned in the *Chronicle* of Martinus Polonus and by Stephen of Bourbon, who died, the former in 1278, and the latter in 1261. 4. Photius, who searched for whatever might cast odium upon the Roman Church and the Popes, does not mention the fable. 5. As regards the statement of Anastasius the Librarian of the ninth century, and Marianus Scotus of the eleventh century, it is established beyond a doubt that the story was interpolated into their works, since some manuscripts and earlier copies of their writings do not contain it.

Joan of Arc (1412–1431) (Fr. *Jeanne d'Arc*), called "The Maid of Orléans," was born at Dom-Remy. The French national heroine. She was the illiterate daughter of a peasant inn proprietor at Dom-Remy. At the time of her appearance in history, the English were masters of the whole of France, north of the Loire, and the queen mother, Isabella, supported the pretensions of her grandson Henry VI. of England to the throne of France, in opposition to her son Charles VII. of France. According to a version of a prophecy by Merlin, which was current in her native province and with which she was undoubtedly familiar, France was to be overwhelmed with calamities, but was to be delivered by a virgin out of the forest of Dom-Remy. She imagined that she heard supernatural voices commanding her to liberate France, and eventually gained access to the court of Charles VII., who intrusted her with the command of an army. She raised the siege, which the English were maintaining at Orléans, May 8th, 1429, and gained the great victory of Patay, June 18th, 1429, with the result that Charles VII. was enabled, July 17th, 1429, to receive the consecrated oil at Rheims, where the kings of France were anciently accustomed to hold the coronation ceremonies. She was captured May 24th, 1430, while defending Compiègne against the Duke of Burgundy; was sold by the duke to his allies, the English; and was burned at the stake as a heretic at Rouen, May 31st, 1431. In our day the Church has taken steps to canonize Joan of Arc.

Joas. — King of Juda 837–797 B.C. Son of Ochozias. He was the only prince of the royal house who escaped massacre on the usurpation of the throne by Athalia. He was proclaimed king by the high-priest Joiada, who overthrew Athalia, in 837. He put to death Zacharias, the son of Joiada, in anger at being rebuked for restoring the worship of Baal, and was murdered by his own servants during an invasion of the Syrians. *Joas.* — King of Israel (798–790 B.C.). Son and successor of Joachaz. He expelled the Syrians from his kingdom, and defeated and captured Amasias, king of Juda, and plundered the temple of Jerusalem.

Joatham or **Joathan.** — King of Juda, 748–742 B.C. Son and successor of Ozias, defeated the Ammonites and fortified Jerusalem.

Job. — Biblical personage of whom we know very little. He was an Arabian, remarkable for a holy life. The fact of his riches, consisting in flocks and pasturage, and his acting as priest in his own family, places him, certainly, in the patriarchal times, though there are some who think he was a contemporary of Moses about 1520 B.C. God allowed Satan to afflict this devout man in order to test his virtue. This was begun by the destruction of every beast on Job's extensive plains, and the murder of the herdsmen, except two, who escaped to tell the sad tale to the unhappy owner. Soon after this calamity, Job was informed that his seven sons and three daughters, while together in a brother's house, were crushed to death by the falling in of the roof. But, though these misfortunes came rapidly upon him, Job did not complain (Job. i. 21). But the last suffering sent to him by God was excruciating, for his whole body became a mass of festering sores, so loathsome that his wife bade him "bless God and die" (ii. 9). Still he meekly observed: "If we have received good things at the hand of God why should we not receive evil?" (ii. 10.) In this state he was visited by some friends who sat at his feet for seven days without uttering a

single word of sympathy. At last they broke this silence with bitter remarks, to the effect that sinners only are afflicted by such painful diseases. Job replied that God, no doubt, being infinitely good, disposes all things justly and wisely; but He sometimes allows the wicked in this life to prosper, and the good to be sorely tried for an end known to Himself. Notwithstanding this glorious profession of faith, Job ventured rashly to sound the divine secrets in connection with his own case. God, from a whirlwind, reprehended his temerity. Job, seeing his error, humbled himself in dust and ashes, when God, after defending him from the cruel taunts of false friends, rewarded his patience and repentance, by restoring to him his former prosperous condition and raising up a new family to him. Job prophesied the coming of the Messias and the resurrection of the body (xix. 25, 26). The author of this book is supposed to be Job himself.

Jocques (ISAAC).—A French Jesuit missionary to Canada; born at Orleans, Jan. 10th, 1607; joined the Order of Jesuits in 1624; became a priest and was sent to the New World as missionary to the Hurons in 1636. He sailed up the St. Lawrence and Ottawa rivers into the Huron country, east of Lake Superior. After five years' missionary work he started to return to Quebec, was taken prisoner by the Mohawk Indians and tortured, but finally escaped to Albany, and returned to France by way of New York. He soon returned to Canada, negotiated a treaty between the French and Mohawks in 1646, and began a mission among the latter, but was killed as a sorcerer by them, Oct. 18th, 1646, in a part of the country which is now Montgomery county, New York. In 1884 a chapel was built on the spot, and steps have been taken toward his canonization. His *Life* was published by Felix Martin, in 1873.

Joel.—The twelfth of the twelve minor Prophets. He lived under the reigns of Ezechias and Manasses. His prophecies compose three chapters in which he foretells the Babylonian captivity, the coming of the Messias and the Last Judgment.

John (name of twenty-three Popes).—*John I.*—Pope from 523 to 526. At the request of King Theodoric, he undertook a mission to Constantinople to obtain from the Emperor Justin I. religious liberty for the Arians and the restoration of their churches. Theodoric, displeased with the issue of the embassy, had the Pope cast into prison, where he died May 27th, 526. *John II.*—Pope from 532 to 535. He obtained from Alaric, king of the Goths, an edict which annulled all the Simoniacal gifts and promises that might be made on the occasion of the election of the sovereign Pontiffs. *John III.*—Pope from 560 to 573. *John IV.*—Pope from 640 to 642. He condemned the Monothelitic formula of faith prepared by Sergius at the instance of the Emperor Heraclius. *John V.*—Pope from 685 to 686. He was a native of Antioch in Syria. *John VI.*—Pope from 701 to 705. Scarcely had he ascended the Papal throne, when the usurper Tiberius III. sent the Exarch Theophylactus to Rome to compel the ratification of some unjust measures. But the indignant people and military rallied together and would have laid violent hands upon the exarch, had not the Pope interposed. *John VII.*—Pope from 705 to 707. Like his predecessor, John VI., he refused, when asked by the emperor, to approve the Trullan Council. *John VIII.*—Pope from 872 to 882. A vigorous and indefatigable Pontiff, but his position was embarrassing in the extreme. During his whole pontificate, Rome was continually in danger of falling into the hands of the Saracens. Yet even more formidable to the Holy See than the Saracens were the petty Christian princes of Italy. He appealed for aid, first to Charles the Bald, king of France, and after the latter's death in 877, to his son, Louis of France. But the Carlovingian princes were unable or unwilling to grant the help and protection solicited by the Pope, who was obliged to purchase the safety of Rome by the payment of an annual tribute to the Saracens. *John IX.*—Pope from 898 to 900. Was an active and energetic Pope, who labored most zealously to heal the evils of his time. A Roman council held under him annulled the unprecedented judgment passed on Pope Formosus, and solemnly restored his memory. The orders which he had bestowed were confirmed, and reordination condemned. *John X.*—Pope from 914 to 928. He was a near relative, according to some, the nephew of the elder Theodora, a Roman lady, famous on account of her beauty, disorders and crimes. Upon this fact the lying Luitprand built up his grievous accusations

against that Pontiff, whom he charges with gross licentiousness. The conflicting statements of Luitprand are a sufficient proof of the falsehood of his allegations. By other contemporary writers, John X. is represented as a Pontiff of unimpeachable conduct, whose reign was eminently useful to the Church. Pope John X. displayed great activity and energy for the liberation of Italy from the Saracens, whom he utterly routed and freed the country from their power, in 916. He manifested a disposition to break the power of the Tuscan tyrants, and free the Papacy from its degrading dependency. But his noble endeavors were anticipated by the party of Marozia. He was surprised in the Lateran palace by this daring woman; his brother Peter was killed before his face, and the Pope himself thrown into prison, where shortly after he died, it is said, by violence. *John XI.* — Pope from 931 to 936. Son of Marozia, who caused him to be elected, he being only twenty-five years old. The youthful pontiff was wholly dependent upon his mother, and, after her banishment from Rome, on his still younger stepbrother, Alberic II., who, with the title of "Princeps Romæ," reigned as absolute sovereign over Rome, and kept the Pope, his brother, in strict captivity during his lifetime. *John XII.* — Pope from 955 to 964. Was only eighteen years old when he assumed the Pontificate. This youthful Pontiff, whose training and conduct in no wise befitted him for his exalted office, was an unworthy occupant of the Papal Chair, upon which he brought disgrace by his dissolute life. But the Church, then in a most humiliating state of bondage, cannot be held responsible for the outrageous conduct of this young profligate, who was not her choice, but who had intruded himself into the Pontificate by means of the temporal power which he inherited from his father, Alberic II. *John XIII.* — Pope from 965 to 972. The severity with which he maintained his sovereign rights against the nobility caused an insurrection against him; he was seized and held in prison for ten months. Otho I. delivered him. The Pope crowned Otho II. emperor. *John XIV.* — Pope from 983 to 984. Cardinal Franco, antipope, with the aid of the Crescentians, dethroned the Pope, confined him in the Castle of St. Angelo, and there left him to die of hunger. *John XV.* — Pope from 985 to 996. Governed with great prudence and success, notwithstanding the many difficulties of his position. The tyranny of Crescentius II. obliged the Pope to leave Rome and to invite the young emperor-elect, Otho III., to his aid in 996. *John XVI.* — Antipope from 997 to 998. He was elevated to the Papacy by Crescentius, on the expulsion of Gregory V. in 997, but was imprisoned and blinded by the emperor Otho III., in 998. *John XVII.* — Pope from June 9th to October 31st, 1003. *John XVIII.* — Pope from 1003 to 1009. *John XIX.* — Pope from 1024 to 1033. His reign of eight years was a laudable administration. In 1027 he conferred the imperial crown upon Conrad II., of Germany, with whom the Franconian dynasty ascended the German throne. *John XX.* — Pope from 1276 to 1277. *John XXI.* (or XXII.). — Pope from 1316 to 1334. He made Avignon his residence, and was wholly subservient to the interests of the French court. He opposed the emperor Louis the Bavarian, whose imperial dignity he offered to Charles the Fair, of France. Louis, however, installed Nicholas V. as antipope at Rome in 1328, but, on retiring from Italy, was unable to prevent Nicholas from falling into the hands of John. *John XXIII.* (Baltassare Cossa). — Pope from 1410 to 1415. He served as a Corsair in his youth; afterwards studied at the University of Bologna; was created cardinal in 1402; and in 1410 succeeded Alexander V. He was opposed by the antipopes Benedict XIII. and Gregory XII., along with whom he was deposed by the Council of Constance, in 1415.

John (*Knights of St.*). See KNIGHTS.

John Capistran (ST.). (1385–1456). — Franciscan, disciple of St. Bernardin of Siena, born at Capistrano, Italy. He showed great zeal and power in preaching; he traversed Italy, Austria, Moravia, Bohemia, Hungary, Poland, and part of Germany, everywhere preaching with wonderful success. He received the abjuration of 11,000 Hussites. To his zeal and eloquence, principally, is ascribed the great victory, which, in 1456, the Christians, under the gallant Hanniades, gained at Belgrade, over Mohammed II. F. Oct. 23d.

John Chrysostom (ST.). See CHRYSOSTOM.

John Climacus. — John, who from his most celebrated work (*Klimax*-Ladder) is

surnamed "Climacus," but whose time and place of birth are unknown, was evidently endowed with splendid talents, by the careful use of which he soon began to acquire a rich store of knowledge. At the age of sixteen he renounced the honors of the world and entered the monastery of Mount Sinai. After the death of his teacher, Martyrius, he lived for forty years as an anchorite in a lonely cave at the foot of the mountain, spending his time in rigid penance, prayer, contemplation, the study of Holy Scripture, and the writings of the Fathers. Having ever edified his brethren by willing submission to others, they made him, at the age of 70, their abbot, and venerated him almost as a second Moses. But after a few years, he resigned his dignity and chose as successor his brother George, a man of great experience in the ways of spiritual life. He then returned to his solitary cell, in which he ended a long and holy life about the year 600. His works can be found in Migne, *Pat. gr.* LXXXVIII, 579–1248.

John Gualbert. See VALLOMBROSA.

John of Antioch (surnamed the "Scholastic").— Patriarch of Constantinople from 564 to 578, author of a collection of ecclesiastical laws, which became the basis of Canon Law among the Greeks, and of the *Nomocanon*, a collection of constitutions in regard to the Church, promulgated before and under Justinian.

John of Damascus (ST.).—"The last of the Fathers of the Church," was born in the decline of the seventh century at Damascus, from which city he received the surname "Damascene." By the Saracens he was called "Mansur," and on account of his eloquence was surnamed "Chrysorrhoas" (*Gold-streaming*). He received his education from a pious and learned monk named Cosmas, who was taken prisoner and brought to Damascus. Like his father, he held a high office under the Caliphs. His zeal in defending the sacred images against the Iconoclasts, exposed him to the resentment and persecution of the Greek Emperor. On the suspicion of a treasonable correspondence, he was deprived of his right hand, which, however, was miraculously restored by the Mother of God. He resigned his office, distributed his wealth among the poor, and retired into the Laura of St. Sabas, where, after some time, he was ordained priest. He died about the year 754. John Damascene has left many works which, on account of their solid learning and great literary merit, have been held in high esteem in both the Latin and the Greek Churches. His collected works were edited by Le Quien, Paris (1712, 2 vols. fol.).

John of God and Brothers of Charity.— The Brothers of Charity were founded in 1540 at Seville, in Spain, by the Portuguese, John of God. Born in 1495, John led a roving life until his forty-fifth year, when he was converted at Grenada by an impressive sermon of John Avila, and from thenceforth (1540) gave himself entirely to the service of the sick in the hospitals. The Archbishop of Grenada and the Bishop of Tuy, admiring his efforts to copy the broad charity and tender mercy of our Saviour, entered warmly into his plans, surnaming him "John of God." He died in 1550, poor in the wealth of this world, but rich in good works. His companions, who continued to carry on his work, bound themselves still more closely to each other by taking upon them the three monastic vows, with the additional obligation of gratuitously serving the sick in the hospitals. They received recognition as an Order, under the name of the "Brethren of St. John of God," in 1617, from Pope Paul V., and have since continued to render important services within their sphere in every Catholic country. In the hospitals, to each of which only one priest was attached, they were as ready to serve non-Catholics as those of their own faith, their constitution obliging them to make no distinction of faith, rank, or nation. Their founder was beatified in 1630, by Urban VIII., and canonized by Alexander VIII., in 1690. F. March 8th.

John of Matha. See TRINITARIANS.

John of Nepomucene (ST.) (born between 1340–50).— Patron of Bohemia, born at Nepomuk, Bohemia. Having become priest, he refused three bishoprics and accepted only a canonicate of Prague. Refusing to reveal to King Wenceslaus the secret of confession of the Queen Joane, his wife, whose fidelity the king suspected, he was thrown into prison, then drowned in the Moldau, March 20th, 1393. He was canonized by Pope Benedict XIII. in 1729. F. May 16th.

John of the Cross (St.) (1542–1591). — Spanish Carmelite, born at Fontibera (Ancient Castile). He associated himself with St. Theresa for the reform of the Carmelites, founded at Manresa the first convent of the so-called Discalced Carmelites (1568), an institute approved by Pope Pius V. and confirmed by Gregory XIII. in 1580. Imprisoned at the instigation of the ancient Carmelites, he regained his liberty through St. Theresa. Died in the monastery of Ubeda, and was canonized in 1726, by Benedict XIII. F. Nov. 24th.

John the Almoner (St.) (556–619). — Patriarch of Alexandria (608), born at Amathonte, on the island of Cyprus, surnamed "The Almoner," on account of his inexhaustible charity; from him the Order of St. John of Jerusalem draws its name. F. Jan. 23d.

John the Baptist (St.).—Precursor of the Messias, born six months before Jesus Christ, son of Zacharias and Elizabeth. Thirty years had elapsed from the birth of our Lord, when he appeared on the banks of the Jordan, preaching the baptism of penance for the remission of sins. He was the last representative of the Prophets of the old covenant; his work was to announce the way for, and to prepare the advent of the promised Messias. Such was the fame and authority of John, whom the Lord Himself declared the "greatest of those born of women," that it led men to suspect that he himself might be the Messias. But John openly confessed that he was not the Christ, and announced the approach of "one mightier than himself, who would baptize with the Holy Ghost and with fire, and the latchet of whose shoes he was not worthy to loose" (Luke iii. 16). It was by the testimony of John that the divine mission of Jesus was authenticated, as, at the baptism of Jesus, the holy precursor received the miraculous token that Jesus was, indeed, the "anointed of God." John was at length put to death by order of Herod, at the instigation of Herodias, whose licentiousness he had the boldness to reprove. Feast of the Nativity of St. John, June 24th; of his Decollation, August 29th.

John the Evangelist (St.) (5–101 or 102). — Apostle and Evangelist. The youngest of the Apostles, son of Zebedee and Salome, and brother of James the Elder, labored first in Judea and Samaria. Shortly after the feast of Pentecost, we find him in the temple with Peter curing the lame man; and later on in Samaria, imposing hands on the new converts. He seems to have remained in Palestine, probably, until the death of the Blessed Virgin. He assisted at the Council of Jerusalem, after which he is reported to have preached the Christain faith to the Parthians. About the year 58, he went to Asia Minor to assume the government of the churches founded in that country by St. Paul. He lived in Ephesus, where he made many disciples, among whom were Papias, Ignatius Martyr and Polycarp. According to a widely spread tradition, the apostle St. John was brought to Rome under Domitian in the year 95, and cast into a caldron of boiling oil, whence he came forth unhurt. He was subsequently banished to the island of Patmos, in the Grecian archipelago, where, about the year 96, he wrote the Apocalypse. Returning to Ephesus, he wrote, at the request of the Asiatic bishops, his Gospel, to oppose the errors of Cerinthus and Ebion, about the year 97. His three Epistles were written at a later period. John, who survived all the other Apostles, died at a very advanced age. F. Dec. 27th.

Jonas. — One of the twelve minor prophets. He appeared under the reigns of Joas and of Jeroboam II., kings of Israel, and, under the reigns of Ozias and Azarias, kings of Juda, and, consequently, more than 800 years before Christ. The Lord ordered him to foretell to the Ninivites the destruction of their city: but Jonas, being afraid of the dangers of such a mission, embarked for Tarsus, just in the opposite direction. Being overtaken by a storm, he was thrown overboard, but was miraculously preserved by being swallowed by a large fish. The fish afterwards cast him out upon the land. The word of the Lord a second time directed him to visit Ninive. He went thither and accomplished his mission. The Ninivites, having done penance, God pardoned them.

Jonathas or **Jonathan.** — Jewish warrior, son of Saul, died in 1055 B. C. Friend of David, whom he protected against his father; twice conqueror over the Philistines, he incurred the punishment of death, because, in pursuing the enemy, he had eaten before sunset, contrary to the order of Saul, but was saved by the people.

Joppe or **Jaffa.** — A seaport of Palestine, situated on the Mediterranean. It is often mentioned in Biblical history. It was frequently taken and retaken by the Crusaders; was stormed by the French under Napoleon in 1799; was taken by Mehemet Ali in 1832; and was retaken by the Turks in 1840. It is the terminus of the Jaffa-Jerusalem Railway. Population, about 23,000.

Joram. — 1. King of Israel, 896–884 B.C. Son of Achab, brother and successor of Ochozias, conqueror of the Moabites and of Benhadad, king of Syria, thanks to the intercession of the prophet Eliseus; sacrificed, nevertheless, to the idols, and was put to death by Jehu, who succeeded him. 2. *Joram.* — King of Juda, 893–886 B.C. Son and successor of Josaphat, spouse of Athalia, inaugurated his reign by murdering his brothers and the chief men of the State, beheld his kingdom ravaged by the Arabs and Philistines, and died of a frightful disease.

Jordan. — The chief river of Palestine. It rises in Anti-Libanus, traverses Lake Merom and the Sea of Galilee, and flows into the Dead Sea 19 miles east of Jerusalem. Its length is about 120 miles.

Josaphat. — King of Juda, 904–889 B.C. Son of Asa. A pious, wise, and enlightened prince, enlarged and fortified several cities of his kingdom; won brilliant victories over the Ammonites, Moabites, and Arabs.

Josaphat (*Valley of*) (Hebr. *Judgment of God*). — Famous valley of Palestine situated between Jerusalem and the Mount of Olives, through which the Cedron flows. According to a prophecy of Joel (iii. 2) the last judgment will take place in this Biblical valley.

Joseph. — The favorite son of Jacob and Rachel, and distinguished by the wonderful Providence of God, by which he was raised from prison to be a grand vizier of Egypt. His history is one of the most pathetic and interesting in the whole Bible, and is contained in Genesis (xxx. 22; xxxvii. and xxxix.). When the Israelites left Egypt, they took with them the bones of Joseph and buried them in Sichem.

Joseph (St.). — Spouse of the Blessed Virgin Mary, foster father of Jesus Christ, of the tribe of Juda and of the family of David; a simple artisan, perhaps carpenter, was instructed by an angel concerning the mystery of the Incarnation. He appears for the last time in the Gospel when he goes to seek with Mary the child Jesus in the midst of the doctors, at Jerusalem. Very probably he was dead when Christ began to preach the Gospel. Pope Pius IX. established St. Joseph as patron saint of the universal Church. F. March 19th.

Joseph (*Congregations of St.*). — There are several of these congregations: 1. *Priests of St. Joseph.* — Congregation of secular priests, founded at Rome, in 1620, by Father Paul Motta. It was approved by Pope Innocent X., in 1649. 2. *Missionaries of the Congregation of St. Joseph.* — Congregation founded at Lyons, in the seventeenth century, by Cretenet, a physician, with the view of evangelizing the neighboring countries of Lyons; they are sometimes called "Cretenists." 3. *Daughters of St. Joseph.* — Religious community founded at Bordeaux, in 1638, by Marie Delpech, known under the name of Mlle. de l'Estang, or Letan. The object of this congregation was to take care of orphans. 4. *Religious Hospitalers of St. Joseph.* — Religious congregation founded at La Flèche, in 1612, by Mlle. de La Ferre. Its members served in hospitals in a great number of cities of France. 5. *Sisters of St. Joseph.* — Congregation founded in the city of Puy in Velay, in 1650, by Henri de Maupas, bishop of this city, with the view of taking care of poor girls and widows. Its members had also charge of hospitals, houses of refuge, and orphan asylums. Later on they also served in the capacity of teachers in schools. An offshoot of the Sisters of St. Joseph was, in 1836, introduced into the Diocese of St. Louis by Bishop Rosati, These sisters have since been introduced into many other dioceses of the United States as well as Canada. 6. *Sisters of Charity of St. Joseph.* — The original name of the community of sisters established by Mrs. Seton at Emmittsburg, Maryland, in 1809. In 1850, with its dependencies, it assumed the habit and the vows of the French Sisters of Charity of St. Vincent de Paul, of which the Emmittsburg house and its dependencies now form a province. But the sisters of this order in the Diocese of New York, whose mother-house is at Mount St. Vincent on the Hudson, were, in 1846, made independent of Emmittsburg.

Josephinum. — Papal College at Columbus, Ohio, U. S. It is a free institute of learning, in which poor German-American youths are received as students without any expense on their part, if they have talents and vocations fitting them to become secular priests. The Josephinum was founded in 1888 by Rev. Joseph Jessing (died 1899) and has been made a gift to the Holy See. Pope Leo XIII. raised the Josephinum to a Papal College in the year 1892. In the year 1896, the Josephinum had 125 students. Those priests who go forth from the Josephinum, understand both the German and English languages, and are destined to labor within the United States for the salvation of souls and for the exaltation and propogation of the Roman Catholic Church. The Josephinum receives its support from three sources: 1. From a weekly journal, "Der Ohio Weisenfreund." 2. From endowments for poor students. For such an endowment a capital of $5,000 is required, and the interest of this capital permits a student to study, gratis, for all future time. At present the Josephinum possesses more than 50 such endowments. 3. From other voluntary alms.

Josephism. — Gallicanism in France aimed at the restriction of the rights of the Church and sought to transfer them to the civil power. Febronianism and Josephism pursued a similar course in Germany. See GALLICANISM and FEBRONIANISM. Joseph II. of Austria, misled by impious advisers, especially by the arrogant minister Kaunitz, began a career of anti-ecclesiastical innovations. He suppressed 600 monasteries, containing 30,000 members and destroyed magnificent works of science and art. The monarch issued ordinances regarding the celebration of divine worship, prescribed the number of candles to be used at service, commanded the use of the German language in liturgy; prohibited the celebration of more than one Mass at the same time, and a promulgation of indulgences without his permission; he also placed heavy penalties on the devotion to the Sacred Heart and the Way of the Cross. On this account he was ridiculed by Frederick II. of Prussia as the "Brother Sacristan." The would-be reformer abolished several ecclesiastical impediments to matrimony, introduced freedom of the press, thereby causing, in Austria, an overflow of the obscene literature of foreign countries; he suppressed the diocesan seminaries and replaced them by "General Seminaries," in which "enlightened" professors taught gross infidelity to the students of theology. The emperor's aim was to completely separate the Austrian Church from Rome. Unfortunately, many bishops lacked the courage and energy to resist these anti-ecclesiastical measures. Pope Pius VI. went in person to Vienna, but was coldly received by Joseph (1782). The deluded emperor lived long enough to see the failure of his so-called reforms; he died repentant.

Joseph of Arimathea. — A member of the Jewish Sanhedrin or senate, who was secretly a disciple of Christ, and who, with Nicodemus, embalmed the body of Jesus after his crucifixion, and laid it in his own new sepulchre. It is claimed that he preached the Gospel in Great Britain.

Josephus Flavius. — Born 37 A. D., died about 95. A celebrated Jewish historian. He was of an illustrious priestly descent, and related to the Machabean house. He gives the following testimony concerning Christ: "There was at one time a wise man whose name was Jesus, if, indeed, he may be properly called a man, for he wrought wonderful works, taught the truth to those who were willing to hear Him, and had among His followers a great number of Jews and Gentiles. This was the Christ. When, at the suggestion of our leading men, Pilate condemned Him to death on the Cross, those who loved Him from the beginning did not forsake Him and He appeared alive to them on the third day. All this, and much more, the Prophets foretold concerning Him; and the Christians, who are named after Him, exist at this day." *Antiquities of the Jews*, xviii. 3, 3.

Josias. — King of Juda, 641–610 B. C. Son of Amon. He was defeated and slain by Pharao Nechao at the battle of Mageddo in the valley of Esdrælon (IV. Ki. xxii.–xxiii. 30; II. Par. xxxiv.–xxxv.). He brought about important reforms, destroying all forms of idolatrous worship. It was under his reign that the high-priest Helcias found the Book of the Law.

Josue (Hebr. *whose help is Yahveh*). — The successor of Moses as leader of the Israelites. He was the son of Nun, of the tribe of Ephraim, and was one of the two spies who favorably reported Chanaan.

He was an attendant of Moses, who designated him, his successor. He led the nation into the Land of Promise, and was their captain in the wars that resulted in their peaceful occupation of it. The book that bears his name consists, mainly, of an account of the settlement of the Israelites in Chanaan.

Journalism (*Catholic*) in the United States.

(*Hoffmann's Catholic Directory of 1899.*)

	California		
Banning	The Mission Indian	.....	English
San Francisco	The Monitor	Weekly	English
"	The Angelus	Monthly	English
"	The Nation	Weekly	English
"	Western Witness	Weekly	
"	California Volksfreund	Weekly	German
Los Angeles	Catholic Tidings	Weekly	English
	Colorado		
Denver	Colorado Catholic	Weekly	English
	Connecticut		
Hartford	Connecticut Catholic	Weekly	English
New Haven	Catholic Standard	Weekly	English
	Delaware		
Wilmington	St. Joseph's League	Quarterly	English
	District of Columbia		
Washington	Georgetown College Journal	Monthly	English
"	Church News	Weekly	English
"	Bulletin of Catholic University	Quarterly	English
	Illinois		
Chicago	The New World	Weekly	English
"	Western Catholic News	Weekly	English
"	Homeless Boy	Weekly	English
"	The Catholic Religious Youth	Monthly	English
"	Newsboy's Protector	Monthly	English
"	Katolisches Wochenblatt	Weekly	German
"	Katolisches Sonntagsblatt	Weekly	German
"	St. Aloysius Banner	Monthly	German
"	Katolischer Jugendfreund	Monthly	Ger. & Eng.
"	Le Courrier de l'Illinois	Weekly	French
"	Gazet Katolicka	Weekly	Polish
"	Przyjaciel Dzieci (for children)	Weekly	Polish
"	Wiarai Ojizyzna	Weekly	Polish
"	Pritel Ditek (for children)	Weekly	Bohemian
"	Katolik	Semi-weekly	Bohemian
"	Narod	Daily	Bohemian
Quincy	The Western Catholic	Weekly	English
Wetang	Die Legende	Monthly	German
	Indiana		
Collegeville	Der Botschafter des Geislichen Wohlthäitgkeits-Vereins	Monthly	Ger. & Eng.
"	The Young Crusader	Weekly	English
Notre Dame	Notre Dame Scholastic	Weekly	English
Evansville	Official Messenger of the Knights of St. John	Semi-monthly	English
Ft. Wayne	C. K. of A. Bulletin	.....	English
Indianapolis	Glocke	Weekly	German
"	Catholic Record	Weekly	English
Notre Dame	Ave Maria	Weekly	English
"	Scholastic (college paper)	Weekly	English
"	Annals of Our Lady of Lourdes	Weekly	English
St. Meinrad	Paradiesesfrüchte (Eucharistic)	Weekly	German
	Iowa		
Cascade	Katolischer Waechter	Weekly	German
Davenport	Iowa Catholic Messenger	Weekly	English
Dubuque	Katolischer Westen	Weekly	German
"	Luxemburger Gazette	Weekly	German
"	The Catholic Tribune	Weekly	English
Sioux City	Northwestern Catholic	Weekly	English

	Kansas		
Atchison	Abbey Student (college paper)	Monthly	English
St. Mary's	The Dial (college paper)	Monthly	English
	Kentucky		
Covington	Emmanuel	Monthly	English
"	New Cathedral Chimes	Weekly	English
"	The Teacher and Organist	Monthly	Ger. & Eng.
Louisville	Central Catholic Advocate	Weekly	English
"	The Review and Record	Weekly	English
"	Katolischer Glaubensbote	Weekly	German
"	The Midland Review	Weekly	English
St. Mary's	The Sentinel	Monthly	English
	Louisiana		
New Orleans	Morning Star and Catholic Messenger	Weekly	English
"	The Salve Regina (college paper)	Monthly	English
"	Observateur Louisianais	Monthly	French
	Maine		
Augusta	The Celtic Mirror	Monthly	English
Biddeford	L'Ouvrier Catholique	Weekly	French
Lewiston	Le Messager	Semi-weekly	French
Portland	The Columbian	Weekly	English
	Maryland		
Baltimore	Catholic Mirror	Weekly	English
"	The Chimes	Weekly	English
"	Mt. St. Joseph Collegian	Monthly	English
"	Agnetian Monthly	Monthly	English
"	The Month	Monthly	English
"	The Tablet	Semi-monthly	English
"	The Messenger from St. James's Home for boys	Annual	Eng. & Ger.
"	Colored Harvest	Quarterly	Eng. & Ger.
"	The Mission Helper of the Sacred Heart	Quarterly	English
"	Katolische Volkszeitung	Weekly	German
Emmittsburg	The Mountaineer (college paper)	Monthly	English
	Massachusetts		
Boston	Donahoe's Magazine	Monthly	English
"	The Working Boy	Monthly	English
"	Pilot	Weekly	English
"	Republic	Weekly	English
"	S. H. Review	Weekly	English
"	Weekly Bouquet	Weekly	English
"	L'Ami de l'Orphelin	Quarterly	French
Cheisea	Catholic Citizen	Weekly	English
Fall River	Catholic Advocate	Weekly	English
"	L'Independant	Daily and Weekly	French
Haverhill	Index	Monthly	English
Holyoke	Le Defenseur	Weekly	French
Lawrence	Sunday Register	Weekly	English
Lowell	L'Etoile	Daily and Weekly	French
New Bedford	Catholic Union	Weekly	English
"	L'Echo du Soir	Daily	French
North Adams	L'Independant	Weekly	French
Springfield	Messenger	Weekly	English
"	Springfield Tribune	Weekly	English
Worcester	Messenger	Weekly	English
"	The Purple	Weekly	English
"	Le Réveil	Weekly	French
"	L'Opinion Publique	Semi-weekly	French
"	The Worcester Recorder	Weekly	English
"	The Holy Cross Purple (college magazine)	Monthly	English
	Michigan		
Bay City	Le Patriote	Weekly	French
Detroit	Michigan Catholic	Weekly	English
"	The Angelus	Weekly	English
"	The Angelus Bell	Weekly	English
"	American Catholic Tribune	Weekly	English
"	Sodalist	Monthly	English
"	Stimme der Wahrheit	Weekly	German
Harbor Springs	Anishinabe Enamiad	Monthly	Indian
Kalamazoo	Kalamazoo Augustinian	Weekly	English
	Minnesota		
Collegeville	St. John's University Record	Monthly	English
Minneapolis	L'Echo de l'Ouest	Weekly	French
"	Irish Standard	Weekly	English
St. Cloud	Wordstern	Weekly	German

	Minnesota — *Continued*		
St. Paul	Northwestern Chronicle	Weekly	English
"	Wanderer	Weekly	German
Tower	Amerikanski Slovenec	Weekly	Slavonic
White Earth	The Progress	Weekly	English
	Missouri		
Kansas City	Kansas City Catholic	Weekly	English
"	K. F. M. Journal	Weekly	English
"	Die Kansas City Zeitung	Weekly	German
St. Joseph	Catholic Tribune	Weekly	English
St. Louis	Church Progress and Catholic World	Weekly	English
"	Western Watchman	Weekly	English
"	Review	Weekly	English
"	Catholic Knights of American News	Monthly	English
"	Herold des Glaubens	Weekly	German
"	Amerika	Daily and Weekly	German
"	Pastoralblatt	Monthly	German
"	Hlas	Weekly	Bohemian
	Nebraska		
Omaha	Western Chronicle	Weekly	English
"	Messenger of St. Vincent's Union	Quarterly	English
"	Central Chronik	Weekly	German
Westpoint	Omaha Waisenvater	Quarterly	German
	New Hampshire		
Manchester	Standard	Weekly	English
"	L'Étoile de Manchester	Weekly	French
"	L'Avenir National	Weekly	French
	New Jersey		
Arlington	Sacred Heart Union	Quarterly	English
Long Branch	Good Tidings	Monthly	English
Morristown	The Sentinel and Bagley School Messenger	Monthly	English
Newark	The Catholic Ledger	Weekly	English
New Brunswick	St. Mary's Messenger	Weekly	English
	New Mexico		
Las Vegas	Revista Catolica	Weekly	Spanish
	New York		
Brooklyn	Record of the Catholic Benevolent Legion	Monthly	English
Buffalo	Catholic Union and Times	Weekly	English
"	Le Couteulx Leader	Weekly	English
"	Aurora	Weekly	German
"	Christliche Woche	Weekly	German
"	Volksfreund	Daily and Weekly	German
Cohoes	L'Independant	Weekly	French
Goshen	The Visitor	Monthly	English
New York	The Missionary (Paulist Fathers)	Quarterly	English
"	Supplement of Messenger of Sacred Heart	Monthly	English
"	The Xavier (college paper)	Monthly	English
"	Catholic American	Weekly	English
"	Catholic News	Weekly	English
"	Catholic Review	Weekly	English
"	Freeman's Journal	Weekly	English
"	The Catholic Herald	Weekly	English
"	Irish World	Weekly	English
"	Weekly Union and Catholic Times	Weekly	English
"	Catholic World	Monthly	English
"	Messenger of the Sacred Heart	Monthly	English
"	The Pilgrim of Our Lady of Martyrs	Monthly	English
"	The Catholic Reading Circle Review	Monthly	English
"	American Ecclesiastical Review	Monthly	English
"	Fordham Monthly (college paper)	Monthly	English
"	The Rosary	Monthly	English
"	The Young Catholic	Semi-monthly	English
"	Katolisches Volksblatt	Weekly	German
"	Die Christliche Muther	Monthly	German
Niagara University	Index (college paper)	Monthly	English
Rochester	Catholic Journal	Weekly	English
"	The Catholic Quarterly Review	Quarterly	English
Syracuse	Catholic Sun	Weekly	English
Troy	The Calendar	Weekly	English
Watertown	The Annals of Our Lady of the Sacred Heart	Monthly	English
Westchester	St. Joseph of the Oaks (school paper)	Monthly	English
West Seneca	The Association of Our Blessed Lady of Victory	Quarterly	English
Yonkers	Home Journal and News	Weekly	English

	North Carolina		
Raleigh	Truth	Monthly	English
	Ohio		
Canton	Catholic Magazine	Weekly	English
Cincinnati	The Angelus Magazine	Monthly	English
"	Emmanuel (official of the P. E. L.)	Monthly	English
"	Catholic Telegraph	Weekly	English
"	Wahrheitsfreund	Weekly	German
"	Sendbote des göttlichen Herzens Jesu	Monthly	German
"	The Teacher and Organist	Monthly	Eng. & Ger.
"	The Sodalist	Monthly	Eng. & Ger.
"	St. Anthony's Messenger	Monthly	English
"	Der Franciscus Botc	Monthly	German
Cleveland	Catholic Universe	Weekly	English
"	Jednota Universe	Weekly	Slavonic
"	Magyarorszagi Szent Erzibet Amerikai Hirnöke	Weekly	Magyar
"	Stimme der Wahrheit	Weekly	German
Columbus	Catholic Columbian	Weekly	English
"	Ohio Waisenfreund	Weekly	German
Dayton	Young Catholic Messenger	Semi-monthly	English
"	St. Joseph's Post	Monthly	Eng. & Ger.
Toledo	Czas	Daily	Bohemian
"	Ameryka	Weekly	Polish
"	Toledo World	Weekly	English
	Oklahoma Territory		
Sacred Heart Mission	Indian Advocate	Quarterly	English
	Oregon		
Mt. Angel	St. Joseph's Blatt	Weekly	German
"	Der Armen Seelen Freund	Weekly	German
"	The Banner (college paper)	Monthly	English
Portland	Catholic Sentinel	Weekly	English
	Pennsylvania		
Beatty	St. Vincent's Journal (college paper)	Monthly	English
"	St. Xavier's Monthly	Monthly	English
Erie	Lake Shore Visitor	Weekly	English
Philadelphia	Catholic Standard and Times	Weekly	English
"	American Catholic Historical Researches	Quarterly	English
"	Catholic T. A. News	Weekly	English
"	American Catholic Quarterly Review	Quarterly	English
"	Records of the American Catholic Historical Society	Quarterly	English
"	Griffin's Journal	Monthly	English
"	Philadelphia Volksblatt	Daily	German
"	Nord-Amerika	Weekly	German
"	Annals of the Perpetual Adoration and Work for Poor Churches	Quarterly	English
Pittsburgh	Catholic	Weekly	English
"	Katolisches Familienblatt	Weekly	German
"	Beobachter	Daily and Weekly	German
"	Holy Ghost College Bulletin	Monthly	English
"	Annals of the Holy Childhood	Bi-monthly	English
"	Annalen der Kindheit Jesu	Bi-monthly	German
Meadville	The Meadville Monitor	Weekly	English
Scranton	The Index	Weekly	English
"	Diocesan Record	Weekly	English
Villanova	Our Lady of Good Counsel	Weekly	English
Wilkesbarre	The Emerald	Weekly	English
"	Der Leuchtthurm	Weekly	German
	Rhode Island		
Central Falls	L'Esperance	Weekly	French
Pawtucket	Le Jean Baptiste	Weekly	French
Providence	Providence Visitor	Weekly	English
Woonsocket	La Tribune	Weekly	French
	Tennessee		
Memphis	Catholic Journal	Weekly	English
"	Catholic News	Weekly	English
Nashville	St. Cecilia's Phonograph	Monthly	English
	Texas		
Austin	The College Echo (college paper)	Weekly	English
"	The Catholic Journal	Weekly	English
Hallettsville	Novy Domov	Weekly	Bohemian
"	Polish Paper	Weekly	Polish
Independence	Colored Orphan Boy	Monthly	English

	Texas — *Continued*		
San Antonio	The Southern Messenger	Weekly	English
"	La Fe Catolica	Weekly	Spanish
"	Katolische Rundschau	Weekly	German
	Virginia		
Norfolk	Emerald Vindicator	Monthly	English
Richmond	Catholic Visitor	Weekly	English
	Wisconsin		
Chippewa Falls	Catholic Sentinel	Weekly	English
De Pére	Volksstem	Weekly	Hollandish
"	Onze Standaard	Weekly	Hollandish
"	Annals of St. Joseph	Monthly	English
La Crosse	Patriot	Weekly	German
"	Vlastenec	Weekly	Bohemian
Milwaukee	Catholic Citizen	Weekly	English
"	Our Young People	Semi-monthly	English
"	Excelsior	Weekly	German
"	Columbia	Weekly	German
"	Katolik	3 times a week	Polish
St. Francis	Caecilia	Monthly	German
"	The Stamp Collector	Quarterly	English
Sinsinawa	Young Eagle	Monthly	English
Watertown	The Sacred Heart Collegian	Monthly	English
	West Virginia		
Wheeling	The Mount	Monthly	English
"	Church Calendar	Monthly	English
	Washington		
Tacoma	Washington Catholic	Weekly	English

Jovinian.— Heretical monk of the fourth century. He left Milan and the cloister to preach in Rome the doctrine to which he has left his name. He denied the merit of fasting and good works in general, the distinction between mortal and venial sins, and maintained that a person baptized cannot lose sanctifying grace, and that there is but one grade of reward and one of punishment in the future world. He also opposed celibacy, maintaining that virginal life is no better than the married state in the sight of God, and denied that Mary remained a virgin, after she had given birth to Christ. Jovinian was excommunicated as a heretic by St. Ambrose and Pope Siricius, in 390.

Jubilee (*The Year of*).— A peculiar institution among the Jews (Lev. xxv.), by which, every fiftieth year, the land that in the interval had passed out of the possession of those to whom it originally belonged was restored to them, and all who had been reduced to poverty, and obliged to hire themselves out as servants, were released from their bondage; no less were all debts remitted.

Jubilee or Jubilee Year.— An institution of the Catholic Church. See INDULGENCES.

Juda.— One of the twelve tribes of ancient Palestine, formed from the country of the Jebusites and Hetheans. It was the most powerful tribe of all. Its territory was bounded by Dan and Benjamin on the north, the Dead Sea and Idumæa on the east, Idumæa and Simeon on the south, and the Mediterranean (nominally) on the west. It was subdivided into the districts of the mountain or hill country, the wilderness, the south, and the lowland.

Juda (*Kingdom of*).— One of the two Jewish States, formed after the schism of Jeroboam (962 B. C.); capital, Jerusalem. Comprising only the two tribes of Juda and Benjamin and only about the sixth part of Judea, it was more powerful and more peopled than the kingdom of Israel. For the kings of Judea, see CHRONOLOGY.

Judæa or Judea.—The name Judæa was applied in different ages either to the whole or a part of Palestine. In the time of David, the name Juda denoted that portion of the country which belonged to the tribes of Juda and Benjamin. After the secession of the ten tribes, the territory of the kingdom of Juda was called Judea, including the tracts belonging to Juda and Benjamin, and also part of that which appertained to the tribes of Dan and Simeon. Hence it became a general name for the southern part of Palestine, while the northern part was called Galilee, and the middle Samaria. After the Captivity, as most

of those who returned were of the kingdom of Juda, the name Juda or Judea was applied, generally, to the whole of Palestine. When the whole country fell into the power of the Romans, the former division into Galilee, Samaria, and Judea, seems to have again become current.

Judaizers.—Members of a class of persons in the early Church, who, though converted from Judaism to Christianity, still insisted on obedience to the Mosaic law.

Judas (the name of several persons in the Bible).—1. *Judas*, surnamed "Iscariot," from the place of his birth, a city of Juda or Benjamin. Being one of the twelve Apostles of our Lord, he meanly and wickedly betrayed the Saviour into the hands of the Pharisees, for the paltry bribe of thirty pieces of silver, or about fifteen dollars: His remorse was afterwards so great that he went and hanged himself in the field, Hacceldama. 2. *Judas*.—A Christian teacher, called also "Barsabas," sent from Jerusalem to Antioch with Paul and Barnabas (Acts xv. 22; xxvii. 32). 3. *Judas*, surnamed the "Galilean," also called Josephus the *Gaulonite*. He was born at Gamala, a city of Lower Gauloni, lying near the southeastern shore of the Lake of Tiberiades. In company with one Sadoc, or Sadducus, he attempted to excite a sedition among the Jews, but was killed by Quirinus, or Cyrenius, at that time governor of Syria and Judea.

Jude (St.).—One of the twelve Apostles. Also called "Thaddeus." Was the brother of James the Less and one of the "Brethren," or cousins of Jesus. His name occurs only once in the Gospel of St. John (xiv. 22). Nothing certain is known of the later history of this Apostle. Nicephorus tells us that after preaching in Judea, Galilee, Samaria, and Idumæa, Jude labored in Arabia, Syria, Mesopotamia, and Persia. According to the Bollandists, he also preached the Gospel in Greater Armenia. The Armenians, at least, claim him and St. Bartholomew as their first Apostles. He is said to have suffered martyrdom in Phœnicia, either at Beyruth or Arad. General tradition regards this Apostle as the author of the Catholic Epistle of St. Jude in the New Testament.

Judgment (*The Last*).—It is the faith of the Church, declared in the Creeds, that in the last day, Christ will come again on earth to judge the whole race of mankind; and some extend this judgment also to the angels, good and bad. The scene is described by Christ Himself (Matt. xxv. 31–46), and the account raises no difficulty, except in connection with the Particular Judgment (which see). It has been thought that a new judgment is needless, when sentence has already been passed on each, and in part executed. It may be enough to reply that our insight is not keen enough to see the wisdom of all that God does; but if speculation be permitted, we may say that there is a fitness in this solemn act which marks the close of the time of probation for the race, just as the Particular Judgment closes the probation of each man. Men form a society, and as a society they should be judged, and it is well that all should be assembled to see and acknowledge the justice of God in His dealings, and the fullness with which He avenges those who have suffered tribulation for His sake. It is right, too, that the Sacred Humanity of Christ should receive due honor from all.

Judgment (*The Particular*).—It is the ordinary belief of Catholics, expressed in the Roman and other Catechisms, that each human soul is judged by God immediately after its separation from the body, and this judgment is called particular, to distinguish it from the general judgment of all men, which will take place at the end of the world. The conviction of Catholics on this subject is so constant as to make the truth certain, although no express definition has been put forward by the Church. The essential point in the doctrine of the Particular Judgment is that the separated soul, immediately after death, becomes aware whether God's grace is with it or whether it is in enmity with Him; and that this is so, follows from the assured truth that the entry of the soul on its final state of reward or punishment is not delayed. In the light of this truth we are able to understand certain texts of Scripture which, taken by themselves, might admit of other explanations. Thus, it is easy before God in the day of death to reward every one according to his works (Ecclus. xi. 28); and it is appointed unto men once to die, and after this the judgment (Hebr. ix. 27); to understand this text of the Particular Judgment is far more natural than to interpolate an indefinitely

long time of unconsciousness or of inactive expectation. The Good Thief was with Christ in Paradise on the day of his death (Luke xxiii. 43); and Judas was in his own place while St. Peter was speaking (Acts i. 25); and these facts imply judgment to have been passed upon them.

Judges (*Book of*). — This Book, which the Church acknowledges as authentic and canonical, is attributed to Phinees, Esdras, Ezechias, Samuel, or even to all the Judges, each of whom would have written the history of his own judicature. However, the Book of Judges appears to be the work of one author, who lived after the Judges, and comprises the time between Josue and Samuel. It is not a consecutive chronicle. Moses had foretold the people that they would be happy in the Promised Land if they would be faithful to God and His law, but that they would become the slaves of foreign nations if they would allow themselves to be dragged into idolatry. Josue had renewed to them this prediction. The author of the Book of Judges intended to show to the Hebrews, by their own history, that this prophecy constantly fulfilled itself, and that they must not look anywhere else for their successes or reverses. The Book ends with two episodes, attached to it so to speak. Namely, the history of the idol of Michas (Judges xvii.–xviii.), and that of the Levite whose wife was outraged by the Benjamites.

Judges of Israel (Hebr. *Shophetim*) were the rulers, chiefs, leaders of Israel, from Josue to Saul. The office of the Hebrew Judge was for life, but the succession was not always constant. There were anarchies, or intervals, during which the commonwealth was without rulers. There were likewise long intervals of servitude and oppression, under which the Hebrews groaned, and were without either Judges or governors. Although God alone regularly appointed the Judges, yet the people, on some occasions, chose that individual who appeared to them most proper to deliver them from oppression; and as it often happened that the oppressions which occasioned recourse to the election of a Judge were not felt all over Israel, the power of such Judge extended only over that province which he had delivered. The authority of the Judges was not inferior to that of kings; it extended to peace and war; they decided causes with absolute authority, but had no power to make new laws or to impose new burdens on the people. They were protectors of the laws, defenders of religion, and avengers of crimes, particularly of idolatry; they were without pomp or splendor; and without guards, train or equipage, unless their own wealth might enable them to appear in the state corresponding to their dignity. The Book of Judges contains the annals of the times in which Israel was ruled by Judges. It is often referred to in the New Testament and other parts of the Bible.

Judicatum. See CHAPTERS (*Three*).

Julian (surnamed the "Apostate"). — Son of Julius Constantius and nephew of Constantine the Great; was born in 331. He believed himself destined to reanimate dying paganism and restore it to its former power and glory. He was educated at Athens. In his early youth his mind had been corrupted by the artful flatteries of pagan philosophers. Never having been thoroughly familiar with the spirit of Christianity, he was uncertain in his belief. At one time, to please his cousin Constantine, he favored the Christian religion, at another the tenets of paganism. As supreme ruler of the empire (361–363) he did all in his power to restore the ancient idolatry, and openly declared himself an advocate of paganism. The Christians were treated with contempt and ridicule. They were forbidden to have schools of their own. Yet paganism was on the decline. Julian having ordered the rebuilding of the temple of Jerusalem, the work was interrupted by divine intervention. Miracles by which the work was prevented are attested by the pagan historian, Arminianus Marcellinus (xxiii. 1–3). He was enraged by his failures. He died in a battle with the Persians at the age of thirty-two, crying out when dying: "Thou hast conquered, O Galilean!"

Julianists. — A sect of Monophysites which held the body of Christ to be incorruptible: so called from Julian, Bishop of Halicarnassus, early in the sixth century.

Julius (name of three Popes). — *Julius I.* — Pope from 337 to 352. Successor of Marcus. During the violent struggle with Arianism, Julius was the strenuous champion of the Nicene faith, and the constant defender of St. Athanasius and other orthodox bishops oppressed by the heretics. The bishops, whom the Eusebians had unjustly deposed, were reinstated by

Julius, by virtue of the prerogative of the Roman See. With the concurrence of the two emperors, Constans and Constantius, he, in 343, summoned the great Council of Sardica. *Julius II.*— Pope from 1503 to 1513. Was an energetic and valiant Pope. An enemy to nepotism, a liberal patron of arts and letters, and in heart and action a brave and valiant Christian soldier, such as the Roman See then needed. His highest aim being the restoration of the Papal States, and the re-establishment of Italian unity, he directed all his efforts towards subduing the petty Italian tyrants, and freeing the Peninsula from foreign domination. One of his first acts on coming to the Papal throne was to reduce the refractory nobility to submission, and eject Cæsar Borgia from the Papal dominions. In 1508, he formed the League of Cambrai against the Venetians, who held different territories of the Church. Then he resolved to free Italy from the French rule. For this purpose he formed the Holy League against France, in 1511. The result was the expulsion of the French from Italy. Hereupon, Louis XII. of France, at the instance of his prelates and several discontented cardinals, presumed to assemble a general council against the Pope. To crush the schism in its beginning, Pope Julius laid France under interdict, excommunicated the prelates that had taken part in the council, and convoked, at Rome, the Eighteenth General, and Fifth Lateran, Council, in 1512. The Council defined the "Authority of the Pope over all Councils," and condemned the opinion holding that the intellectual soul is mortal, or only one in all men, or that these propositions were true, at least philosophically. *Julius III.*— Pope from 1550 to 1555. Successor of Paul III. This Pope reopened the Council of Trent on May 1st, 1551. The war which had broken out between the Protestant princes and the emperor caused the Pope, in April, 1552, to suspend the Council for two years.

Julius Africanus.— Ecclesiastical writer of about the middle of the third century. Died about the year 232. Was the author of a *Chronography* in five books, containing a history of the world from the creation to the year 221; only disjointed parts of it are extant. We have from him also two letters, the one to Origen questioning the scriptural authority of the story of Susanna, and the other to Aristides on the genealogies of Matthew and Luke.

Jurisdiction.— By virtue of the Primacy with which the Bishop of Rome is invested, a Primacy of divine institution, he, the Pope, the Bishop of Rome, is supreme chief, master and sovereign of all bishops and of the Faithful at large. He promulgates laws which the entire Church must obey, institutes bishoprics and permits bishops to be consecrated, assigns to them their respective divisions of the Lord's flock and governs with full authority both pastor and people. He convokes general councils, presides over them either directly or by his legates, confirms their decrees, and, finally, is supreme judge in matters of faith and morals. These various prerogatives and many others attached to the See of Rome may be reduced to two: Jurisdiction and Infallibility.

By jurisdiction we understand the power which the Pope possesses to promulgate laws concerning the divine worship and the morals of the people. There are two kinds of jurisdiction: the spiritual and the temporal. We treat here of the spiritual jurisdiction only. This jurisdiction is nothing less than the power to make laws and pronounce judgments concerning religion and morals, which judgments all the Faithful are bound to obey. Now, this power belongs to the Pope, in consequence of his Primacy. To convince ourselves of this, it is sufficient to consider the passages of Holy Scripture where Peter is invested with this Primacy (Matt. xvi. 16, 17). Peter is clothed with a universal jurisdiction, through the keys committed to him. The keys are given to him alone, hence Peter is in future, the only source of all jurisdiction; and as all authority emanates from his power, no one has jurisdiction, if not delegated by him. All the Fathers and councils have been of one voice in this regard.

Peter has attached his universal jurisdiction, which he received from God Himself, to the See of Rome. Hence no man can give this jurisdiction to the Pope; he can receive it only from God by the fact of his elevation to the See of Rome. For we must be careful not to confound the succession of the Roman Pontiffs in the episcopacy of Peter with the succession in the Primacy of Peter. The first is of ecclesiastical law, the second of divine law. Hence it follows, the choice of this or that

person as bishop of Rome, depends on the Church, but the Church in placing this or that person in the See of Rome, does not communicate to him the Primacy; she cannot make this proceed from her bosom. She presents only to God a subject upon whom He bestows the Primacy of Peter, according to His promise. Hence, as soon as the Pope is canonically elected, that is according to the established rules, and as soon as he has given his consent to his election, he has, without any other confirmation, obtained authority over the universal Church, even if he had previously been neither bishop, priest, deacon, nor subdeacon, but only a simple layman. From the time of his election he is empowered with all the prerogatives of jurisdiction, as, for instance, to grant dispensations, canonize, promulgate censures, grant indulgences, institute bishops, create cardinals, and decide controversies in regard to faith and morals. See POPE and INFALLIBILITY.

Jus Primæ Noctis. — Latin term signifying, *right of the first night.* A pretended right of the landlords in the Middle Ages, who claimed the right of sleeping with one of their female serfs on her nuptial night. Such a right in no place nor in no period of the Middle Ages ever existed. It is nothing more than a pure invention, born of misunderstanding and malice. According to the German law the manors of the serf could be divided; they inherited from both father and son. When the child of a serf had married in another place and thus acquired another domicile, or had moved into a city, then such a child lost all his rights on the landlord's possession, in case the latter died without children, or in the event of the entire family becoming extinct. The manors had become possessions of great value; and the serfs, by feudal law, obtained the right, that if the second marrying brother or sister passed the first nuptial night in their own father's house, their firstborn child obtained the right to be an heir of the manor, consequently the heir of the uncle in case of death. This was the "right of the first night," because the married couple declared thereby that their descendants should be looked upon as serfs of the manor. "It is a sad thing," says Moeser, "that scoffers contorted one of the most noble and most expressive symbols into an immoral action so bestial."

Just. — This word, taken in the theological sense, signifies not only a person who fulfills the duties of justice in regard to his neighbor and renders to each one what is due to him, but one who entirely satisfies the law of God and fulfills all his obligations, in regard to God, his neighbor, or himself. This is what we call saintliness. But this justice is more or less susceptible of degrees, and nobody possesses it in its full perfection. Theologians also call just the one who passes from a state of sin into a state of grace.

Justice. — Justice, in its general acceptation consists, in the terms of Holy Scripture, in the fulfillment of the duties incumbent on us toward our Creator and our neighbor. Under this aspect it comprises: 1. The virtue of religion, by which we render to God the worship that is due to Him. 2. The filial piety, which imposes on us the obligation to respect and love in a particular manner our parents, to whom after God, we owe all that we are. 3. The obedience, which makes us respect the authority of our masters, superiors, and those whom Divine Providence has placed over us, either in the spiritual or temporal order. 4. The obligation to respect the persons, the reputation and the goods of others. Justice, properly speaking, is a moral virtue which moves us to render to each one what belongs to him. If, as it happens quite frequently, the legal and distributive justice imposes the obligation of restitution, one cannot violate this obligation without violating at the same time commutative justice with which it is united, in virtue of the implicit compact which exists among all those who form a part of society. Thus, for example, the one who sins against legal justice by refusing to pay the taxes necessary to support the State, sins thereby also against commutative justice; he violates the compact by which every one desiring to form part of a society, engages himself implicitly to support its charges and expenses proportionately to the advantages which he derives from it. So also those who are appointed by the government to regulate the distribution of the public charges, violates both distributive justice and commutative justice, in imposing taxes beyond the power of the people.

Justification. — Justification is a supernatural gift which makes man pass from the state of sin into the state of grace, and

renders him agreeable to God. There is question here only of adults. Now, according to the Council of Trent, the required dispositions, in order to obtain the grace of justification, are: Faith, by which man believes all that has been revealed, and in particular, that the sinner is justified by the grace and the merits of Jesus Christ; the fear of the divine justice; hope in the mercy of God; a more or less explicit act by which we commence to love God as the source of all justice; hatred and detestation of sin, with the desire to receive the sacrament of baptism or penance, to lead a new life, and to obey the Commandments of God. Justification has for its final object the glory of God and of Jesus Christ, and eternal life. Its efficient cause is God Himself, in as far as He is merciful. The meritorious cause is our Lord Jesus Christ, God's only and well-beloved Son, who, when we were His enemies, by an effect of the extreme love with which He has loved us, has merited for us justification, and has made satisfaction for us to God the Father, through His most sacred Passion and death on the Cross. The instrumental cause is the sacrament of baptism, which is the sacrament of faith, without which no one can ever obtain justification.

Finally, its unique formal cause is the justice of God, not the justice by which He is just Himself, but that by which He justifies us in renewing us in the interior of our soul.

And not only are we then represented as just, but truly we are called just; and we are this indeed when we receive the justice which the Holy Ghost distributes in the measure He desires to each, and according to the proper disposition and co-operation of each.

Justification consists in the habitual or sanctifying grace, which is a gift inherent in our soul and permanent in its nature. It is of faith, that neither the sole imputation of the justice of Jesus Christ, nor the sole remission of sins, to the exclusion of grace and charity inherent in the soul, is sufficient for justification. Justice and the state of grace are not inadmissible; the just one does not always persevere. It is of faith that the one who is justified can lose grace, as it is also of faith that justice or holiness is susceptible of increase. This is in perfect accord with the words of St. John: "Let the one who is just, justify himself more; let the one who is holy, sanctify himself more." Nobody, without a special revelation, can be absolutely certain of possessing sanctifying grace and of being of the number of the predestined.

Justin (ST.) (100–167). — Apologist, philosopher, and martyr, born of Greek parents at Flavia, Neapolis (ancient Sichem, now Nablus), in Samaria. He was brought up in paganism and studied successively under a Stoic, Peripatetic, and Pythagorean, when he finally embraced the Platonic philosophy, in which he flattered himself he would find true wisdom. The objections raised by an aged Christian, or, as some say, by an angel under the appearance of an old man, regarding all pagan philosophy, led him to read the books of the Old Testament, especially the Prophets. This, as well as the heroism of the Christian martyrs, induced him to embrace Christianity between 133 and 137. He continued to wear the philosopher's mantle after his conversion, and henceforth devoted himself by word and writing to the defense of Christianity against the pagans, Jews, and heretics. His boldness in pleading the Christian cause, and especially his zeal in unmasking the hypocrisy of the cynic philosopher Crescens, is said by Eusebius to have caused his imprisonment and death. With six other Christians, Justin was beheaded at Rome in the year 167 under the prefect Rusticus. In his first *Apology*, which he addressed to Antoninus Pius in 139, Justin boldly advocated the cause of the basely misrepresented Christians, entreating the emperor to judge them not by their name, but by their actions. His second *Apology* he addressed, about the year 162, to the Emperor Marcus Aurelius, on account of one Ptolemy and two other Christians, whom the prefect Rusticus had put to death. The writer undertakes to prove the injustice of persecuting the Christians merely for their faith, predicting, at the same time, his own death as the recompense of his bold plea in support of Christianity. About 150, Justin published his famous *Dialogue with Tryphon*, a learned Jew of Ephesus, or, according to some, of Corinth. The saint showed that, according to the Prophets, the Old Law was local and temporary, and was to be abrogated by the New, and that Jesus was the true Messias and the true God. F. June 6th.

Juvencus. — Christian poet, whose full name in the older books is Gaius Vettius Aquilinus Juvencus, was descended from

an illustrious Spanish family. Of his life and education we only know that he became a priest and was a contemporary of Hosius of Cordova, and that during the reign of Constantine (325–337), he devoted his poetical talent to the cause of the Christain faith. In order to make the Christian doctrines more attractive to the intellectual class of pagans, he clothed them in the poetical garb of Virgil.

K

Kaaba. See MOHAMMEDANISM.

Kabala. See CABALA.

Kant (IMMANUEL) (1724–1804). — German philosopher, born at Königsberg. Was educated at the Collegium Fredericianum and the University of Königsberg; became professor of logic and metaphysics in the latter in 1770, and was made its rector in 1786. His great work is *Criticism of Pure Reason* (1770), in which all knowledge is based on experience, with the admission that experience must inevitably conform itself to the subjective laws of the mind. His second work *Criticism of Practical Reason* appeared in 1788. This treats of morals; according to it, the ideas of God, human liberty, and immortality are postulates of practical reason. Finally, the third *Criticism of the Power of Judgment*, appeared in 1790. Kant destroyed the faith in the heart of many of his disciples.

Karaites. — A sect among the Jews which rejects the traditional law as it is fixed in the Talmud, and recognizes only the Pentateuch or the five books of Moses as binding. The name is derived from the Hebrew *quârâ* (to read)—*i. e.*, adherents of the law that was written and read in opposition to the traditional law which, originally, was oral. The origin of the sect is ascribed to a certain Anan-ben-David, of Babylonia, in the eighth century A. D., who became leader of the anti-Talmudic movement from resentment at not being chosen exiliarch or head of the Jewish community. The controversy between the Karaites and Talmudists has been productive of an accurate and rational study of the Bible on both sides. The sect never made great headway. Small communities of it linger in Turkey, Syria, Egypt, Galicia (Austria), Lithuania, and the Crimea (Russia).

Keane (JOHN JOSEPH). — An American prelate; born in Ballyshannon, County Donegal, Ireland, Sept. 12th, 1839. The family removed to the United States in 1846. He was educated for the priesthood in Baltimore, at St. Mary's Seminary. After his ordination in 1866 he was assigned to St. Patrick's Church, Washington, District of Columbia, as assistant; in 1878 was appointed bishop of Richmond, and in 1886 rector of the Catholic University of America, at Washington. He was made archbishop of Ajasso, a titular see, in 1888, and from that time until October, 1896, when he was removed by a Papal decree, devoted himself to the upholding of the university. He was offered the choice of his field of labor, but preferred to retire to Rome, where he is one of the canons of St. John Lateran.

Kempis (THOMAS À). See À KEMPIS.

Kenrick (FRANCIS PATRICK) (1796–1863). — American prelate; was born in Dublin, Ireland, received a sound and pious education, and completed his studies at the College of the Propaganda at Rome, where he spent seven years. As professor of St. Thomas's Seminary, Bardstown, Kentucky, he trained many excellent priests, and, untiring in his labors, acted as professor in the college and discharged parochial duties. Bishop of Philadelphia in 1830, where he broke the power of the trustees, permitting only the exercise of functions recognized by the Church. He founded the theological seminary of St. Charles Borromeo, which has given Pennsylvania so many excellent priests. In 1851, Bishop Kenrick was promoted to the see of Baltimore, and was soon after appointed apostolic delegate to preside at the Plenary Council, held in 1852. The last work of this studious prelate was a revision of the Catholic Version of the Bible, which had been revised by Bishop Challoner, and had undergone so many changes at the hands of others as to be no longer creditable to the Catholic body or safe as a translation. He also wrote several controversial works, and in

Latin *Theologia Moralis*, Philadelphia, (1841–43, 3 vols.).

Kentigren (ST.). — Apostle of Strathclyde; born at Edinburgh; died in 603. He was a disciple of St. Severianus; evangelized Cumbria — the district between the Wall of Severus and the river Forth — and founded the see of Glasgow, where he died.

Kilian (ST.). — Irish bishop, martyred at Würzburg. He was the first to preach the Gospel in the north of Bavaria, the country now known as Franconia. With two companions, Coloman a priest, and Totnan a deacon, Kilian left Ireland, his native country, in 686, and with the sanction of Pope Conon, established a mission at Würzburg. Duke Gozbert received him kindly and was converted, and his example was followed by a great number of his subjects. But St. Kilian fell a victim to the hatred of Geilana, whose marriage with Gozbert, brother of her former husband, he declared to be contrary to the law of God. He and his companions, in the absence of the duke, were cruelly murdered, in 689. F. July 8th.

Kings (*Books of*). — The four Books of Kings of the Old Testament bear this name because they comprise the actions of several kings of the Jews and the details of their reigns, from Heli and Samuel, to the destruction of the kingdom of Juda. In the Hebrew text, these four books were formerly only two, of which the first bore the name of Samuel, and the second that of Kings or Reigns. The Septuagint gave to all the four books the title of Books of Kings, and in this they were followed by the author of the Vulgate. The first Book, to the twenty-fifth chapter, is attributed to Samuel, and it is believed that the rest, to the end of the second chapter, is the work of the prophets Gad and Nathan. Written during the Babylonian captivity, or shortly before, according to the annals of several contemporary authors, the Books of Kings contain some details about the population left in Palestine.

Kings and Emperors (*Chronological Table of*). See EMPERORS.

Kissing the Altar. — The priest, when saying Mass, kisses the altar, out of respect and affection toward that spot on which Jesus Christ is daily offered. He is directed to kiss that part of the altar under which are deposited relics of some martyr or other saint. In the earliest ages of the Church, the holy sacrifice of the Mass used to be offered on the tombs of martyrs; hence arose the custom of inclosing a portion of their relics beneath the table of the altar.

Kiss of Peace.—St. Peter (I. Peter v. 14) and St. Paul (Rom. xvi. 16, etc.) instruct the Faithful to "salute one another with a holy kiss." In solemn high Mass, the Kiss of Peace, with the words "*Pax tecum*," is given by the officiating priest to the deacon, who answers, "*Et cum spiritu tuo*"; and in the same manner it is passed from deacon to subdeacon, and successively to the rest of the clergy, as a sign of the charity that should unite the hearts of all Christians in communion with each other. In Masses for the dead, this Kiss of Peace is omitted.

Knights. — The order of knighthood owes its origin to the warfare with unbelievers. Its constitution combined the essential elements of the military and monastic life and prescribed as a fourth vow, warfare against unbelievers. The members of the order were divided into three classes: priests, for the care of the souls; knights, for contest and defense of pilgrims; serving-brothers, for the care of the sick pilgrims. The knights were governed by a grand master: 1. The Knights of St. John the Baptist, or Hospitalers, were founded in 1048, for the care of the sick. They became a military order in 1118, and wore a black mantle ornamented with a white cross. On the conquest of Palestine, by the Saracens, they were assigned a residence in Rhodes (1310), and later in the island of Malta (1530). From this circumstance they received the name of Knights of Malta. 2. The Soldiers of the Temple, or Templars, so called from their residence on the site of the Temple of Solomon, were founded by the French about the year 1118. Their habit was a white mantle ornamented by a red cross. This order was abolished in 1312, at the instigation of King Philip IV. of France. The charges against the Order of Templars as such, were certainly unfounded; most of the Templars were proven innocent. The true cause of their suppression was Philip's hatred, increased by the fact, that in his contest with Pope Boniface VIII., they had sided with the Pope against him. Another motive was, his greed to seize the vast possessions of the knights in France, contrary to the

promise he had made, to hand the property over to the Knights of St. John. The grand master, John of Molay, and 54 knights, were burned alive in Paris (1314), protesting their innocence. 3. The order of the Teutonic Knights was established by the Germans during the siege of Acre (1190). Their habit was a black mantle ornamented with a white cross. In 1226 these knights were assigned the duty of protecting the Christians against the heathen Prussians, and by their zealous efforts they contributed largely to the conversion of this barbarous tribe. As to the *influence of knighthood*, the military orders inspired the nobility with sentiments of faith and honor. The conferring of arms on a knight was accompanied by religious ceremonies. What the Olympic and Isthmian games were to Greece of old, chivalry became to the Middle Ages. In the twelfth century the knights were animated by a spirit of religion. But later on, with wealth and luxury, corruption crept in, and religious ardor was superseded by rudeness, brute force, and predatory combats.

Know-Nothingism.—Name given, in the United States, to a "Native American Party," founded about 1842. During the fifty years following the Revolution, Catholics in the United States were generally left unmolested in the practice of their religion. About this time, however, a violent agitation, amounting to persecution, was commenced against the Church and its institutions. The "No Popery" cry resounded from the pulpits and the press throughout the land. Protestant associations were formed in every city of the Union, with the avowed object of protecting the liberties of the country against alleged "machinations of the Jesuits and plots of the Pope." *Maria Monk's Disclosures*, as the foul utterances of an abandoned woman were called, and other vile volumes, containing the most errant fictions that were ever palmed off upon society, were concocted by unscrupulous Protestant ministers to deceive and arouse the public against Catholicity and its professors. In 1844, the "Native American" party provoked a fearful riot in Philadelphia, which lasted three days. Several Catholic churches, or houses of the Sisters of Charity, and a number of private dwellings belonging to Catholics were destroyed, besides many Catholics were killed. In 1854, Know-Nothing mobs destroyed Catholic churches at Manchester and Dorchester, New Hampshire; at Bath, Maine; and at Newark, New Jersey; and, besides burning a number of houses, killed a large number of Irish and German Catholics, at Louisville.

Knox (JOHN). See SCOTLAND.

Koran. See MOHAMMEDANISM.

Kultur-Kampf, is the name given to a contest against the Catholic Church in Prussia, inaugurated by Prince Bismarck, chancellor of Germany. The word itself signifies *war of culture*, or struggle for civilization, enlightenment. Dr. Falk, the minister of worship, was a special tool in Bismarck's hands to carry out the Kultur-Kampf. On July 8th, 1871, the Catholic department of ministry was abolished. Then followed the changing of those constitutional paragraphs which were favorable to the Church and the enactment of the so-called "May Laws" (1873), which in many respects violated the rights of the Church. Within the next three years following, the May Laws were rendered more stringent. Heavy fines, imprisonment, exile, and deposition were used to enforce the observance of those laws among the clergy. For a time more than 1,000 parishes were thus orphaned. The Faithful were without service and without the ecclesiastical means of grace. This state of affairs lasted for about fifteen years, when Bismarck, the chancellor, realized that his plan could not be carried out, and thus entered, in 1887, into negotiations with Pope Leo XIII. The most obnoxious of the May Laws, with the help of the Center Party, was gradually removed, but several of them are still in existence.

Kyrie Eleison, *Christe Eleison*, etc. (*Lord have mercy on us, Christ have mercy on us*), words used at the commencement of the Mass, Litany, etc. The formulary is always said in the Greek wording, but the intermediate *Christe Eleison* is unknown to the Eastern Church. By this petition we supplicate the mercies of Heaven in cries like those of the blind man of Jericho (Matt. xx. 30), with the perseverance of the Chanaanean mother (Ibid. xv. 22–27), and as humbly as the ten lepers (Luke xvii. 13). *Kyrie Eleison*, is said thrice, in honor of God the Father; *Christe Eleison* thrice in honor of God the Son; and *Kyrie Eleison* thrice, in honor of the Holy Ghost.

L

Labadie (JOHN) (1610–1674).—Heretic, born at Bourg, near Bordeaux. At first Jesuit and preacher, he permitted himself to be led astray through foolish and mysterious ideas and embraced Calvinism; pastor of a Protestant church at Montauban during eight years. Expelled for preaching suspicious doctrines and leading a licentious life, he fled to Geneva and finally to Middleburg. Condemned by the Synod of Dordrecht as a heretic, he retired with a small circle of friends or followers to Altona. The doctrine of Labadie was a mixture of the principles of the Anabaptists, Calvinists, Pietists, and Hermites. The sect disappeared about the middle of the eighteenth century.

Laban. — Biblical Patriarch, son of Bathuel, lived at Haran, Mesopotamia, in the eighteenth century B. C. He gave successively two daughters, Lia and Rachel, in marriage to his nephew Jacob, under condition to serve him during fourteen years.

Labarum. — A Roman military standard upon which Constantine the Great caused to be put a cross and the monogram of Christ. By the later Roman emperors the Labarum was adopted as the imperial standard. The biographer of Constantine the Great has left an accurate description of the celebrated standard called the Labarum. Eusebius tells us that this imperial banner was fashioned in the following manner: Near the top of the shaft of a lance sheathed in plates of gold was affixed a small transverse rod forming the figure of a cross. From this crossbar was suspended a small square of purple stuff of the finest texture, embroidered with gold thread and precious stones. Above this banner arose the sacred monogram of Christ, composed of two letters, the Greek X or *chi* intersecting P or *ro*, and encircled with a wreath or chaplet of gold profusely gemmed with precious stones. Just below the monogram of Christ it became the custom, a little later, to insert the effigy of the reigning emperor, and of his son and consort. Fifty men, the most conspicuous among the imperial guards for their valor and their piety, were selected and embodied into a particular band, to whom was confided the distinguished office of carrying and defending the Labarum, which was borne by them singly in turns before the emperor whenever they went to battle. Banners partially resembling the imperial model, but of somewhat smaller dimensions, and wrought of less costly materials, were distributed through the whole army to be the future ensigns of the Roman cohorts. Figures of those standards frequently occurred upon the coins of the empire in the time of Constantine and his immediate successors.

Labre (BENEDICT JOSEPH, ST.) (surnamed the "Beggar"; 1748–1783). — He was born at Amettes, France; died in Rome. He was a brilliant light, by his evangelical poverty, which he practised in the highest degree, living wretchedly from alms. As a pilgrim he visited the most celebrated sanctuaries, and was beatified by Pope Pius IX. in 1860, and canonized by Leo XIII. in 1898. F. April 16th.

Lachis. — One of the capitals of the Chanaanites, conquered by Josue, situated on an elevation between Gaza and Eleutheropolis. It seems to have been an important frontier fortress in the direction of Egypt. It was conquered by Sennacherib during his invasion of Juda in 701 B. C. It was again taken, after a long resistance, by Nabuchodonosor. After the return from the captivity it was restored. It is now represented by the stone heaps of Tel-el-Hesy.

Lacordaire (JEAN BAPTISTE HENRI) (1802–1862). — Famous French pulpit orator, educated in the Lyceum of Dijon; abandoned the bar for the Church; was ordained priest, 1827; became joint editor with Lamennais of "L'Avenir," but, on its condemnation by the Pope, in 1832, submitted to the Church; was preacher at Notre Dame in Paris and attained a great reputation. In 1840, he joined the Dominican order and in 1860, he was elected to the French Academy. A complete edition of Lacordaire's works was published in six volumes, in 1858.

Lactantius. — Christian writer. He was born, probably in Italy, of heathen parents, about the middle of the third century. He attained to great eminence as a teacher of rhetoric. Having in the meantime embraced Christianity, Constantine called

him to become the preceptor of his eldest son Crispus. Lactantius has been held in high esteem as well for the subject-matter of his writings, as especially for the elegance and purity of his style, which procured for him the title of the "Christian Cicero." He died about the year 330. His chief works were his *Institutiones Divinæ* in seven books, written in defense of Christianity, and *De Mortibus Persecutorum*. The latter work is a history of the persecutors of the Church from the time of Nero down to his own day, in which the author dwells with special emphasis on the exemplary punishments with which all the emperors, who persecuted the Christians, were visited by an avenging Providence.

Lacticinia. — Dishes prepared from milk and eggs, which, in early times were forbidden; later, in the Latin Church, to some extent permitted as food on fast days. Recent papal dispensations have made its use in the Church lawful, in some countries, on fast days.

Lætare Sunday. — The fourth Sunday in Lent; so called from the first word in the antiphon of the Introit: "Rejoice, O Jerusalem, and gather together all ye who love her," etc.

Lainez (JAMES) (1512–1565). — Second general of the "Society of Jesus"; born at Almancaris, Castile; died in Rome. Assisted St. Ignatius in drawing up the statutes of the famous association and succeeded him as general in 1558. He assisted at the Council of Trent, and defended there the authority and prerogatives of the Roman Pontiff.

Laity. See CLERGY.

Lamaism. — A corrupted form of Buddhism prevailing in Tibet and Mongolia, which combines the ethical and metaphysical ideas of Buddhism with an organized hierarchy under two semi-political sovereign pontiffs, an elaborate ritual, and the worship of a host of deities and saints.

Lamech. — 1. Descendant of Cain. He took unto him two wives, Ada, who bore to him Jabel and Jubal; and Sella, by whom he had Tubalcain and Noema. 2. Son of Mathusala and father of Noe. He lived from 4090 to 3313 B. C.

Lamennais (HUGHES–FÉLICITÉ ROBERT DE) (1782–1854). — French philosopher and political writer, born at St. Malo; died at Paris. Was ordained priest in 1816, and, in order to defend the Catholic religion against the oppressions of the government and the attacks of modern unbelief, the Abbé Lamennias, Gerbet, Lacordaire, and Count Montalembert came forward and founded the periodical called "L'Avenir" (*The Future*) and the motto "God and Freedom," in 1830. An ardent advocate of the complete independence of the Church, and a determined enemy of all State interference in spiritual affairs, he pushed his principles to their last consequences, maintaining that the clergy should decline to accept any salary from the government, and that the Church, once more reduced to her condition of poverty in the primitive ages, would no longer place her trust in anything save in the power of Him, who alone is her true Head. To these questions of discipline he soon joined others of a strictly devotional character, concerning which he held wholly erroneous views, as, for example, that the subjective ground and reality of certitude are not in the individual reason and general acceptance (*sensus communis*) of mankind. The views of de Lamennais on the complete severance of Church and State and on the *sensus communis* were condemned by Gregory XVI. in an encyclical letter of August 15th, 1832. All the bishops of France prohibited the reading of "L'Avenir" in their dioceses, and the publication of the journal was in consequence suspended. M. de Lamennais retracted, but the Pope suspected his sincerity, and his fears were justified when, some time later, *Les Paroles d'un Croyant* and *Le Livre du Peuple*, both written with fervid eloquence and extraordinary brilliancy, made their appearance. With a strange confusion of the most elementary ideas, the author advocated the murder of kings, the assumption of the clergy of the leadership in popular insurrections, and the adoption of the Cross as the universal standard of nations in revolt, and appealed to the Gospel as a sanction for his wild vagaries. Being no longer able to simulate the character of a priest, the Abbé de Lamennais at length threw off all disguise, and was regarded by all as a democrat and Jacobin of the most extreme school. Abbé de Lamennais never became again reconciled with the Church.

Lamentations. See JEREMIAS.

Lance (*The Sacred*). — The lance with which they opened the side of our Saviour while hanging on the Cross. Its point is broken off. Andrew of Crete assures us that it was buried with the Cross. The fear of the Christians before the Saracens, caused them to bring it to Antioch, where it was secretly buried. In 1098, they recovered the same, and several miracles took place on this occasion. It was returned to Jerusalem and from there, shortly afterwards was taken to Constantinople. The Emperor Bauduin II. sent its point to the republic of Venice, in payment of a sum of money the Venetians had loaned him. St. Louis, king of France, obtained the relic by paying to the Venetians the debt of Bauduin and he deposited it in the Sainte Chapelle of Paris. The rest of the lance remained at Constantinople, and, in 1492, the Sultan Bajazet sent it to Pope Innocent VIII., in a very costly casket, telling him that the point of the lance was in possession of the king of France.

Lando. — Pope. Roman by origin, elected on Dec. 4th, 914, died April 24th, 915.

Lanfranc (1005–1089). — Archbishop of Canterbury, born at Pavia. Entered the Order of St. Dominic at the Abbey of Bec. After three years of retirement there, the knowledge of his place of retreat spread abroad, and he was soon surrounded by a multitude of scholars, among whom were Anselm, his successor (1093), the famous theologian, and another Anselm, who became Pope Alexander II. (1061). He was made abbot of Caen, in Normandy, in 1062. On the deposition of Stigand, Lanfranc was, by command of both the Pope and the king (William I.), compelled to accept the now vacant see of Canterbury (1070). Soon after he went to Rome for the pallium. Pope Alexander II., his former pupil, received the renowned master with the greatest honors. Returning, Lanfranc worked energetically to remedy the evils which then afflicted the Church of England, and King William ably seconded the noble exertions of the primate. He had obtained the full confidence of William, who left to him the administration of the kingdom during his voyage into Normandy; at the moment of his death, he charged him to crown his son William II. called the Red, or Rufus. The name of Lanfranc is found in several martyrologies with the title of Saint or Blessed. He had upheld the Eucharistic dogma against the heresy of Berengarius.

Langton (STEPHEN). — Cardinal, statesman, and poet, born at Slindon, Sussex, died in 1228. Cardinal in 1206, Archbishop of Canterbury in 1207. Was elected archbishop of Canterbury (as a compromise between the superior Reginald, chosen by the monks, and John de Grey, supported by the king), and consecrated by the Pope, June 17th, 1207, but prevented by the king (in a long struggle with the Pope) from admission to his see until 1213. On April 17th, 1222, he opened a Church council at Osney, the decrees of which (the *Constitutions of Stephen Langton*) are the earliest provincial canons still recognized as binding in the English ecclesiastical courts. He was a voluminous writer, and from among his works we quote a *Hexæmeron* and a commentary on parts of the Old Testament.

Language (employment which man makes of sounds and articulations of the voice, to express his thoughts and sentiments). — God having created man, in the state of perfect man, in a natural order, created him with all the faculties essentially connected with this order. We may ask: Was artificial language, particularly formed by the word, revealed by God, or was it invented by man? Some claim that language was revealed. "Man," they say, "thinks of his word before formulating his thought." The thought and the word are two simultaneous facts which react one upon another. Others maintain that language is the work of man: the first manifestation of reason, in man, was naturally the language by imitation, by onomatopœia, and by analogy; he first imitated nature in making use of his organs. Later on, turning his thoughts inwardly, man distinguished himself from his surroundings and gave to the faculties and operations of the mind denominations analogous to those which he had already given to exterior objects which first struck the sense of hearing and sight. Founding ourselves upon the authority of Holy Scripture, we see that God spoke to man in the Garden of Eden. God, says Ecclesiastes, has given to man intelligence and language. St. Augustine says that God did reveal to man not only the faculty of language, but also its use. The ancient philosophers did not even question this. They had the idea that language was the most beautiful of

God's presents. This was the opinion of Plato, Euripides, and of Cicero. The Greek philosophers made use of the same word *logos* to express both reason and language; for the brute, they reserved the word *alogos*, that is, a being without language and without reason. Man has, therefore, been created speaking as he has been created thinking. We can say this especially of man elevated to a supernatural order. We could also appeal, in favor of this opinion, to the argument that languages are more perfect the farther back we go to their origin. Could man, assisted by his sole natural forces, invent language? Again, here some are affirmative, others negative. Some admit the possibility of this invention. In order to reconcile the two opinions, might we not attribute a part of man's language to the divine action and a part to man's labor? These two causes, indeed, must have contributed to the formation of language. Undoubtedly, man has been created with his intellectual faculties and also to communicate his thoughts to his equals, and, consequently, God provided him with the means of attaining this end; but a language has value only by the use which we make thereof with conscience and full liberty. The part of man's reason in the formation of language is not only to perfect it, but consists especially in appropriating it, to make it his own. It is asserted that the thought does not exist without the word; it would be truer to say that, without the thought, the word would be an idle sound. Primitively, thanks to the divine gift, man thinks and speaks: "He thinks his word and expresses his thought." By his thought he appropriates the word, the *logos* of the Greeks, the *verbum* of the Latins. He only needs to make use of this wonderful instrument, to perfect it either in modifying it, according to the circumstances of time, place, or climate. It is thus that we can reconcile the opposed theories.

Laodicea.—An ancient city in Phrygia, Asia Minor, in the valley of Lycus, an auxiliary river of the Mæander, 50 miles north of Aradus. It was one of the most northern of the Phœnician cities and its original name was Ramantha. In the Apocalypse, it is one of the Churches to which an epistle is addressed. A Church Council was held in Laodicea (393), which condemned the celebration of the Agapæ, or *Love-feasts*.

Lapsi.—In the early Church, those who, having professed Christianity, denied the faith in times of persecution or fell into some other kind of sin, such as offering sacrifice or incense to idols, etc. On profession of contrition they were allowed to hope for restoration to the Church, but, before being again admitted to communion, had to pass a long probation, and submit to special penances, sometimes lasting till the approach of death.

La Salle (JEAN BAPTISTE). See BROTHERS OF THE CHRISTIAN SCHOOLS.

Las Casas (BARTHOLOMEW) (1474–1566).—Famous prelate, born at Seville. A member of the Dominican order, who proved himself the warmest friend of the oppressed Indian and the champion of his liberty. Las Casas accompanied Columbus on his third voyage in 1498; he is said to have been the first priest ordained in the New World. "The whole of his future life," says Irving, "a space exceeding sixty years, was devoted to vindicating the cause and endeavoring to meliorate the sufferings of the natives. As a missionary he traversed the wilderness of the New World in various directions, seeking to convert and civilize them; as a protector and champion he made several voyages to Spain, vindicated their wrongs before courts and monarchs, wrote volumes in their behalf, and exhibited a zeal and constancy, and integrity worthy of an apostle." Las Casas was made bishop of Chiapa in Mexico. Seeing all his efforts in behalf of the distressed Indians thwarted by the avarice and malice of men, he retired to his monastery at Madrid, where he died at the great age of ninety-two.

Lateran (*The*).—A palace in the eastern part of Rome. The present edifice dates from the sixteenth to the eighteenth centuries. The palace was originally named Lateranus, from the Roman family Lateranus to which, until the time of Nero, it belonged. Nero put the last owner, Plautius Lateranus, to death, and appropriated the palace. It was given by Constantine (who also built a church in its precincts) to the Bishop of Rome, Pope Melchiades, and was inhabited by his successors until 1308, —the period when the Popes removed to Avignon. Eleven Church councils were held in the Lateran Palace (649, 864, 1105, 1112, 1116, 1123, 1139, 1167, 1179, 1215, and 1515). Those of 1123, 1139, 1179, and 1215,

were the ninth, tenth, eleventh, and twelfth Ecumenical Councils.

Latimer (HUGHES) (1472–1555).—Renegate prelate; one of the first Protestants of the Anglican Church, born at Thurcaston, Leicester county, England. At first a very zealous Catholic priest, he combated by his writings Lutheranism; then ensnared by the preaching of his friend Thomas Ridley and by the reading of the works of Luther, he became a fanatical Protestant. He nevertheless kept possession of the bishopric of Worcester, which had been bestowed upon him on account of his zeal in defending the Apostolic and Roman Faith. Having refused to accept the bill of the "Six Articles," and accused of having used offensive language against Henry VIII., he was confined in the Tower (1541). The ascension of Edward VI. to the throne delivered him from prison (1547), but under Mary Tudor he was again arrested, judged and condemned, together with his friend Ridley, to be burned alive (April, 1554). He was executed at Oxford, Oct. 16th, 1555. His *Sermons*, which the Anglicans esteem very highly, were published in 1570 and often reprinted, especially at London (1815, 2 vols. in–8).

Latin Language (*Use of the*).—Though the Church has never pretended that it was necessary to celebrate the Liturgy in a language not understood by the people, she has never considered it as imperatively requisite that her service should be performed in a vulgar tongue, or that the language which she speaks in her public service should follow the changes and variations incidental to the vernacular idioms of those several nations which compose her household. In this respect the spouse of Christ has imitated the example furnished to her by the Synagogue. From the commencement of the Jewish dispensation, up to the conquest of Jerusalem by Nabuchodonosor, genuine Hebrew was the only tongue familiar to the Israelites. Holy Scripture was recited and the service of the Temple was performed in the language common to the people. Even after their seventy years of captivity, when the Jews had forgotten their ancient Hebrew, and adopted the Syriac, or Chaldaic, as their ordinary language, on their return to Jerusalem, no change was made in the language of the sanctuary, a practice scrupulously observed to the present day among the Jews. Had there been any blame attached to the custom of praying in a strange or unknown tongue, Christ would have undoubtedly enumerated it among the other accusations which He so unhesitatingly advanced against the Scribes and Pharisees. He, Himself, prayed in a language which they did not understand: "*Eli, Eli, Lama sabacthani*," He ejaculated, as he yielded up the spirit; and the people mistaking the pure Hebrew word Eli, for the name of one of the Prophets, said: "This man calleth Elias" (Matt. xxvii. 46–47).

The Catholic Church has been induced by several powerful reasons to celebrate the holy sacrifice of the Mass in the Latin language throughout almost all the nations of Europe. From the time of the Apostles, Latin has been invariably employed at the altar throughout the western parts of Christendom, though their inhabitants very frequently did not understand that language. Hence the Catholic Church, through an aversion to innovations, carefully continues to celebrate her Liturgy in that same tongue which apostolic men and saints have used for a similar purpose during more than eighteen centuries. A uniformity in public worship is thus more securely preserved, since a Christian, in whatever country he may chance to be, will encounter no inconvenience with regard to his attendance at Church; for he still beholds the service performed in every place according to the selfsame rite, and in precisely the same language, to which he has been accustomed from his early childhood. The Church could not celebrate her Liturgy in each of the several languages common to those respective nations that dwell within her widely extended pale. The Englishman, for instance, would find himself a stranger at the celebration of the Church's offices in more than one spot even within the United States. Finally, the Church adheres to the Latin language in her divine services, in order to avoid those changes to which all living languages are perpetually exposed; for she perceives the danger of altering the expressions of her Liturgy at every change and variation in language.

But while using the Latin language does not this prevent the people from following the service intelligently, and indeed from knowing what is going on? Not at all. For those who are able to read can easily find the same meaning of the words

the priest is saying, by means of the translations put in the common prayer books; and those who cannot read may have the translations read to them.

From the days of the Apostles, the Liturgy of the Mass has been celebrated in Greek and in Latin, in Syriac and in Coptic. Since the fourth century it has also been solemnized in Ethiopic and Armenian. The language of these Liturgies was never changed, although the people for whom they were originally drawn up, and among whom they still continue to be celebrated, have entirely transformed their ancient language, and are perfectly incapable of understanding it at the present time in its original form. Hence, it follows, as a consequence, that the Latin Church acts, only, in the spirit of all the ancient Churches from the days of the Apostles, since, like them, she refuses to exchange her ancient for a modern language.

Latitudinarians. — In Church history, a name applied by contemporaries to a school of theologians within the English Church in the latter half of the seventeenth century, analogous to what is known today as the Broad Church party. They strove to unite the dissenters with the Church by insisting only on those doctrines which were held by both and requiring merely submission to, not acceptance of, the Thirty-nine Articles of the Church.

Latria. See WORSHIP.

Latrocinium. See EPHESUS.

Lauds. See BREVIARY.

Laura. — An alley, lane, later a cloister, hermitage, monastery. In early monachism, an aggregation of separate cells under the control of a superior, the inmates meeting on Saturday and Sunday of each week for a common meal in the refectory, and for common worship in the chapel, on other days dwelling apart from one another, every one in his cell engaged in some light manual occupation.

Lavabo is that part of the Mass where the celebrant washes his fingers on the Epistle side, while reciting several verses of the Psalm, *Lavabo inter innocentes manus meas.* In the Ambrosian rite, the priest washed his hands in silence, but the Psalm now recited accompanied the washing in the liturgies of St. Chrysostom and St. Basil.

Lavigerie (CHARLES MARTIAL ALLEMAND). — A French prelate; born Oct. 31st, 1825, at Bayonne. He studied theology at the Seminary of St. Sulpice, and was ordained priest in 1849; made bishop of Nancy, in 1863; in 1867, archbishop of Algiers, where he came into conflict with the government by trying to establish charitable institutions among the Arabs. The contest went so far, that the Emperor Napoleon III., wrote him a personal letter, advising him to leave temporal matters to the government and confine his attention to the spiritual wants of his flock. The archbishop, however, continued his work. In 1882 he was made cardinal, and two years later became archbishop of Tunis and primate of Africa. Lavigerie won particular attention by his vigorous opposition to the African slave trade. He died in Algiers, Nov. 26th, 1892.

Law. — Laws are the exterior and remote rule of human actions. A law is a just precept; an unjust law is no law at all, it is but an abuse of power, an act of tyranny. Human laws which are not in agreement with natural law are not true laws. In case of doubt whether the law is just or not, whether the thing ordained is legitimate or not, the law is to be observed, as in all such cases the presumption is in favor of the power which commands. We must not regard as unjust the laws which seem to permit certain customs little comformable, or even contrary to rules of Christian morals. To tolerate an abuse is not to uphold it or approve it. The civil laws cannot forbid everything which the natural law forbids. It is necessary that a law should be stable and permanent; that is, a law should continue as long as the state of things, which has given occasion for the existence of the law, continues. All laws should emanate from the superior powers or persons that have the right to govern and command. This power and right, as well in the temporal order as in the spiritual, comes from God, to Whom belongs all absolute power and dominion. To those in such authority God has communicated His authority, more or less, according to the rank which they occupy. In order that a law should have binding force, it must be promulgated publicly. It is a matter of dispute among canonists and other authorities whether the essence or complete matter of the law should be published. As long as a law is not pub-

lished it has no more force than a matter merely under consideration.

We distinguish between divine and human laws. Divine laws are either natural or positive according as they emanate necessarily or freely from the Creator. Among the positive laws are those called Mosaic, after the great lawgiver, Moses, who received them from God; the others are called Christian or Evangelical laws, being given and promulgated by Jesus Christ. Human laws are either ecclesiastical or civil; the first relate to the spiritual, the latter to the temporal order. "The natural law is," as St. Thomas says, "only an impression in us of the divine light, a partaking of the eternal in a reasonable being." The natural law is engraved in the hearts of all men, the characters of which we must read; and to do this rightly is not always an easy matter on account of human passion, prejudice, and the force of inveterate habits, which tend to blur the divine characters. It is possible, therefore, for man to be ignorant of some points of the natural law.

The first and fundamental truths are within the comprehension of all men, they are met with everywhere.

As to the remote consequences, these we can certainly be ignorant of, and this ignorance, when invincible, excuses us from sin. The natural law being founded upon the inborn constitution of man cannot vary more than can human nature. We can, therefore, in no case obtain a dispensation from this natural law. We must distinguish in the Mosaic law, the moral part from the ceremonial part, which regulated all that concerned the divine worship, and the civil and judicial part which related to the policy of the Jews. The moral part was the natural, positive law, the substance of which is contained in the Decalogue. The law of Moses, apart from the Decalogue, was only expedient for the time being and was abrogated by the Evangelical law, while the natural law is always in force, not because of its solemn promulgation by Moses, but because it is eternal, and was confirmed by Christ in the New Law, or dispensation. In the Christian law as in the Mosaic law we must, likewise, distinguish between the laws of positive precept and those of counsel, between the laws concerning dogma, morals, and worship. We have in the New Law the Evangelical counsels of poverty and celibacy addressed to those whom God calls to a higher state of perfection. The Mosaic dispensation was intended for the Jewish people only and only for a determinate period. On the other hand, the Christian dispensation or law is for all time and for all peoples. It should make, as it were, of all nations one people, one family. This is why our Saviour established neither civil nor political laws. Men can be good Christians and at the same time good citizens, no matter what the form of government may be under which they live. The Christian law has become obligatory only by reason of its having been promulgated by the Apostles and their successors. As long as a law has not been promulgated, it has no binding force. Nobody is obliged to believe what he does not know; nobody can know the Gospel or its laws if it has not been announced to him. Those who have never heard of the law of Christ are precisely in the same condition as the Gentiles were before the coming of Christ. Their rule of conduct and of morals is based on the principles of the natural law, and on some traditions, more or less obscure, which have been preserved among them from the primitive revelation.

As the principles of the natural law cannot be dispensed with, neither can the positive law of Christ, which depends for its force on the will of God. The Church, under the guidance of the Holy Ghost, has the mission of interpreting the Commandments of her divine Founder, but, notwithstanding the scope and extent of her prerogatives, she cannot derogate from them in any point.

Among the ecclesiastical laws, we distinguish between the written laws and the laws introduced by custom, or the unwritten laws; between general laws, common to the whole Church, and particular laws, for a province or diocese. It is of faith that the Church can establish laws, which may not be violated without sin. The Pope, being Bishop of the universal Church may promulgate laws obligatory on all Christians. Bishops may make laws for their respective dioceses. Yet the power of all bishops is in this matter subordinate to the Holy See from which they receive their jurisdiction. Ecumenical councils, convened and approved by the Pope, acting in the name of the entire Church, can make laws which bind in conscience all Catholics without distinction of class. When the councils are par-

ticular, national, or provincial, their enactments or laws bind only those under their jurisdiction. Again these decrees must be invested with the approbation of the Holy See, or approved by the Sacred Congregation of Cardinals, interpreters of the Council of Trent. For irrespective of what concerns metropolitans, bishops, either of themselves or individually or gathered in assembly, have no jurisdiction over foreign dioceses.

Lawrence or **Laurentius Justinianus** (ST.) (1380–1465).—First patriarch of Venice, born in that city. General of the Canons-Regular of the Congregation of St. George, Bishop of Venice (1433), patriarch (1451). Built at Venice ten churches and several monasteries. F. Sept. 5th.

Lawrence (ST.).—Deacon and martyr, born near Huesca, Spain. He was the chief among the seven deacons of the Roman Church. In the year 258 Pope Sixtus was led out to die, and St. Lawrence stood by, weeping that he could not share his fate. The holy Pope comforted him with the words: "Do not weep, my son; in three days you will follow me." This prophecy came true. The prefect of the city knew the rich offerings which the Christians put into the hands of the clergy, and he demanded the treasures of the Roman Church from Lawrence their guardian. The saint promised, at the end of three days, to show him riches exceeding all the wealth of the empire, and set about collecting the poor, the infirm, and the religious who lived by the alms of the Faithful. He then bade the prefect "see the treasures of the Church." Christ, whom Lawrence had served in his poor, gave him strength in the conflict which ensued. Roasted over a slow fire, he made sport of his pains. "I am done enough," he said, "eat, if you will." His remains were buried in the Catacombs of Campo Verano. Constantine built over his tomb a basilica, which is one of the five patriarchal churches and one of the seven principal stations, (St. Lawrence *Extra muros*.) F. Aug. 10th.

Lawrence (ST.) **O'Toole** (1125–1180).—The scion of a princely family, Lawrence in his youth had been held in captivity as a hostage, by Dermot M'Murrough, king of Leinster. At the age of twenty-five he was chosen abbot of Glendaloch, and on the death of Archbishop Gregory, in 1162, was promoted to the metropolitan see of Dublin. He was consecrated by Gelasius, successor of St. Malachy in the primatial see of Armagh. His first care was to reform the manners of the clergy and to furnish his Church with worthy ministers. He was so rigid in enforcing ecclesiastical discipline, that, though he had the necessary faculties himself, he frequently obliged grievous sinners to journey to Rome for absolution. In 1179, the saint, with some other Irish prelates, attended the Third General Council of Lateran. On his return to Ireland, he at once commenced to discharge his legatine power, by making wholesome regulations and introducing much needed reforms. After a glorious and most useful episcopate of eighteen years, St. Lawrence O'Toole, who was styled, as St. Bernard tells us, "the Father of his country," died in the year 1180. He was canonized in 1225, by Honorius III. F. Nov. 14th.

Lazarists or **Priests of the Mission.**—The Lazarists owe their foundation to St. Vincent de Paul. He was born of humble but pious parents, in the village of Pouy, at the foot of the Pyrenees, in 1576. In his youth he tended his father's flocks, but his parents, judging correctly, that one of such excellent parts, both of intellect and heart, was fitted by nature for some higher calling, sent him, in 1588, to a Franciscan convent to be educated. Here he felt himself called to the priesthood; went to perfect his studies at the University of Toulouse, where he was ordained priest in 1600. In the course of a voyage from Marseilles to Narbonne, in 1605, he and his companions fell into the hands of some Barbary corsairs, who sold him into slavery at Tunis. Here he passed successively under the proprietorship of three masters, the third of whom, a Savoyard renegade, he brought back to the Church, and having returned to France, went thence to Rome, and prevailed upon his former master to join the "Brothers of Charity" in that city. He entered the Oratory, lately established by the Abbé de Berulle, on whose recommendation he became successively curé of Clichy, near Paris, and tutor of the family of Count de Condi. While in this position, Vincent conceived the design of starting what are known as the "Missions of France." Out of these grew forth the foundation of the "Daughters of Charity" or "Grey Sisters," to whom he gave a rule

of life, and charged them with the care of Hospitals (1618). But the project which he had long had in his mind, of forming a society of "Priests of the Mission," who, with the consent of the bishop of the diocese and of the pastor of the parish, would preach the Gospel to the peasants of the country, was, in the year 1624, carried into effect. In 1632, Pope Urban VIII. approved the object of the congregation, and instructed Vincent to draw up a rule for its guidance. The society of "Priests of the Mission," which had been established at the so-called Priory of St. Lazarus in Paris (whence the name *Lazarists*), was soon widely extended. Besides their mission labors, they took complete charge, in many instances, of ecclesiastical seminaries. St. Vincent himself continued to give missions, was constantly engaged in founding hospitals, religious associations, and held conferences in the houses of the missions. He died Sept. 27th, 1660, and was canonized by Clement XII. in 1737. F. July 19th.

The "Priests of the Mission" came to the United States in 1815, and have now several houses in this country and Canada.

Lazarus. — Brother of Martha and Mary, dwelt with his sisters at Bethania, near Jerusalem; and our Saviour sometimes lodged with them, when He visited that city. While He was beyond the Jordan with His Apostles, Lazarus fell sick and died. Jesus came to Bethania immediately, and raised him to life again. It is claimed that afterwards he became bishop of Marseilles and suffered martyrdom after an apostolate of thirty years. His relics are venerated at Autun, France, in the Church of St. Lazare. F. July 29th.

League (*Holy*). — When, in 1535, the Protestant States of Germany renewed their alliance against the Catholics for a period of ten years, known as the "League of Smalkald," this caused the Catholic princes, in 1538, to unite in a confederation, known as the "Holy League," for the maintenance of the Catholic religion.

Leander (St.) (540–600 or 601). — Archbishop of Seville, born at Carthagena. Brother of St. Fulgentius, of St. Isidore, and of St. Florentina. Monk at Seville, archbishop of this city in 597, friend of Pope Gregory the Great, who dedicated to him his *Commentaries on Job;* successfully combated Arianism and presided over the third National Council of Toledo (589). The Mozambic Liturgy is attributed to him.

Lectionary. — One of the service books of the mediæval Church, so called because it contained the Epistles and Gospels of the Roman missal, and sometimes, all the lessons of the various services in use in the Roman Church, in which case it was called the Plenarium. Its compilation was attributed to St. Jerome; and it appears certain that it belongs in substance, although not in form or details, to that age. The collection was revised and remodeled in the eighth century.

Lector (*reader*). — The term designates one who has received the second Minor Order. The following words, addressed to the candidate by the bishop, explain the duties attached to this office: "It is necessary for the reader to read for him who preaches, to sing the lessons, to bless the bread and all the new fruits. Endeavor, therefore, to announce distinctly and clearly the words of God, namely, the holy lessons, etc." In presenting to the candidate the book from which he is to read, which he touches with his right hand, the bishop says: "Receive this book, and be reader of the word of God, destined, if you faithfully and usefully fulfill your office, to have part with those who from the beginning have acquitted themselves well in the ministry of the divine word."

Ledochowski (MIECZYSLAW HALKA, COUNT DE). — A Polish cardinal; was born at Gorki, in Russia, Oct. 29, 1822. He began his theological studies under the Lazarists in the College of St. John, Warsaw, and at the age of 18 received the ecclesiastical tonsure from the bishop of Sandomir. After some studies at Vienna he proceeded to Rome, where he joined the "Academia Ecclesiastica"; became domestic prelate and prothonotary apostolic; and also went as auditor of the nunciature to Lisbon, Rio de Janeiro, and Santiago de Chile. He was named archbishop of Thebes, in *partibus infidelium*, on his appointment in 1861 to the nunciature of Brussels, where he remained four years. In January, 1866, he was translated to the archbishopric of Gnesen and Posen, with the title of primate of Poland. In consequence of his resistance to the so-called May Laws enacted in Prussia, he was, in 1874, cast into prison, and, while there, was proclaimed a cardinal by the Pope, in

a secret consistory held in Rome in 1875. He was released from captivity in 1876, and went to Rome. Here he was made Prefect of the Propaganda in 1892, which office he continues to hold to the present day.

Legate. — The name of the ambassador or representative, whether temporary or permanent, sent by the Pope to a particular Church. Three classes of legates are distinguished: first, *Legati a latere* (*legates dispatched from the side*) of the Pontiff, who are commonly cardinals; second, *Legati missi*, also called "apostolic nuncios," and including a lower grade called "internuncios"; third, *Legati nati* (*legates born*), whose office is not personal, but is attached by ancient institution or usage to the see or ecclesiastical dignity which they hold.

On Jan. 24th, 1893, the American Legation was established, and Monseigneur Satolli being appointed delegate apostolic, from the office and dignity thus received, acquired ordinary jurisdiction over the bishops, clergy, and Catholic people of the United States in all spiritual affairs.

Legio Fulminatrix (*Thundering Legion*). — In the Roman army, there were a great many Christian soldiers. When Emperor Marcus Aurelius (161–180) was waging war in Pannonia against the Quadi and Marcomanni (174), his army, unable to obtain water to drink, was threatened with imminent death. Then the Christians went down on their knees, and addressed fervent prayers to God. Suddenly the sky became clouded, and a plentiful rain fell on the side of the Romans. The Barbarians thought the moment favorable for an attack; but the heavens taking up arms in support of the Romans, sent such a fearful volley of hail and thunder upon them, that their battalions were overpowered; this prodigy gave the victory to the Romans. The Christian troops, who had obtained this favor from heaven, were named the "Thundering Legion"; because both the Romans and Barbarians looked upon this event as miraculous. The emperor himself wrote of the matter to the senate. To perpetuate the memory of this prodigy, it was represented in bas-relief on the Antonine column, erected in the center of Rome and is still existing.

Legion (*Theban*). — Thus called because levied in the Thebaid, the district around Thebes, Egypt; was taken to Italy by Maximian (286–305), to be used against the Bagandæ, who had risen in revolt. The whole army, having received a command to offer sacrifice to the gods for the success of their expedition, the Thebean Legion, composed of Christians, refused to take part in such a sacrilegious ceremony. Enraged at this resistance, Maximian commanded the Legion to be decimated. The soldiers, on whom the lot fell, were put to death. The rest of the Legion continued immovable. The first decimation was followed by a second, which produced no new effect. Then Maximian surrounded the Legion with his army and caused them all to be slaughtered. The place where they were martyred took the name of St. Maurice, after their gallant leader, and the Abbey of St. Maurice, to this day, bears witness to the constancy of this brave band of martyrs.

Leibnitz (Gottfried Wilhelm von) *Baron* (1646–1716). — Born at Leipsic; died at Hanover. A celebrated German philosopher. His father was professor of law at Leipsic. He entered the University there in 1661; devoting himself to the study of jurisprudence and philosophy; studied mathematics at Jena in 1663; returned to Leipsic; and in 1666 took the degree of doctor of law at Altdorf. To escape the scepticism of Locke, Leibnitz tried to reconcile all the philosophical systems; and, from their fusion, he founded a system of eclecticism. His whole system of doctrine may be divided into three great divisions: *Monadology; Law of Continuity* and *Pre-established Harmony*. We may add his *Theodicy*, which is the crown of the system. His method, being based upon the principle of the mathematical infinite, is false, because it is too exclusive. Its principles may be reduced to two: the *principle of contradiction* and the *principle of sufficient law*. The first is the spring of *mathematics* and of the *essential;* the second is the basis of *moral* and of the *contingent*. In wishing to exclude experience as the means of certitude, he falls into idealism; in fact, he who wishes to prove too much, proves nothing; the first principles escape demonstration. *Monadology*.—Every being is a simple or composed monad, which we can classify thus: monads without perception (inert bodies); monads with perception (soul); the latter class may be divided again into

monads with obscure conscience (souls of animals); with a conscience clear through their perceptions (reasonable souls or spirits). *Pre-established Harmony.*— In creating both body and soul, God established, in the constitution of these two substances, all they need in order to develop themselves; both of these substances are in "accord" or correspondence; God joined both body and soul, which had between each other this correspondence, this pre-established harmony anterior to their union: they therefore correspond just like two clocks regulated according to the same time. But what, then, becomes of liberty? This system makes of man a pure machine and, consequently, leads to fatalism. In fact everything being certain and determined beforehand, the soul would be merely a spiritual automaton. *Theodicy.*— Here, also, Leibnitz shows himself too absolute. He exaggerates the doctrine of St. Augustine and of St. Thomas Aquinas about optimism. According to him, God, being infinite in all His perfections, had to create the best world possible. As his days were drawing to a close, Leibnitz gave a sublime and almost Catholic exposition of the majestic truths of Christianity, but to little purpose, as his influence on Protestant divines was inappreciable. He was a Catholic after his own way; he acknowledged the infallibility of the Catholic Church and refused to accept the Council of Trent, and in fact remained Lutheran.

Lent. (Lent derives its name from the Saxon word *lencten*—*lengthening days*, or *springtime*—for it was the spring fast; just as we are indebted to the Saxon word *faesten*—*to restrain*—for the word "fast.") Anciently in the Latin Church, Lent lasted only thirty-six days, and commenced only on the Sunday of the sixth week before Easter, which they called Quadragesima Sunday. In the eleventh century, to more closely imitate the fast of forty days which Jesus Christ suffered in the desert, some added four days before Quadragesima Sunday, and this custom was followed in the West; for, by deducting the six Sundays which are no fast days, there remain exactly forty days of fast, in imitation of our Savior. From this rule we have to except the Church of Milan, which commences Lent only on Quadragesima Sunday.

Lent was instituted by the Apostles. St. Jerome, in his Epistle to Marcella, and to St. Leo, in the sixth sermon *De Quadragesima*, expressly mentions it, and the Rule of St. Augustine (Ep. 118 *ad Januarium et Lib. IV. de bapt. cap.* 24) has reference to this subject. All that we find generally established in the entire Church, without seeing its institution in any council, must pass as an establishment made by the Apostles. Now such is the case with the fast of Lent. We do not find its institution in any council; on the contrary, the First Council of Nice, *can.* 5, that of Laodicea, *can.* 14, etc., the Sixth Ecumenical Council, *can.* 29, and in the West, the First Council of Orleans, *can.* 11, the Fourth of the same city, *can.* 2, that of Agde, *can.* 8, that of Auxerre, *can.* 3, the Eighth of Toledo, *can.* 9, the Second of Prague, *can.* 9, speak of Lent as of a general and very ancient subject, as well as all the Greek and Latin Fathers. Tertullian, who lived about the end of the second century and at the beginning of the third, in his book *De jejuniis*, cap. 2 and 13, seems to indicate that there was not only a law for the fast before Easter, but that it was regarded, by even those who passed as enemies of fasting, as an apostolic institution, and, moreover, as an apostolic institution founded upon the Gospel and upon the words of Jesus Christ in St. Matthew, ix. 15, in St. Mark, ii. 19, in St. Luke, v. 34. St. Ignatius clearly speaks of Lent in his letter *Ad Philippenses*. Finally, it appears, by the Apostolic Constitutions V, c. xviii, that the Christians since the beginning of the Church have fasted through obligation during the time that preceded Easter. The fast lasted until the hour of Vespers, that is, until evening. Tertullian also speaks of this in his *Treatise on Fast*, and St. Irenæus in *Eusebius, I.ib.* V, c. 24, St. Basil, *Orat.* 2, *de Jejun.*, St. Ambrose, *Serm.* 34, Socrates, *Lib.* V, c. 21, Cassian, *Collat.* 21, c. 27, St. Leo, *Serm.* 4 *De Quadragesima*, etc. Socrates and Sozomenus tell us, the first, *Lib.* V, c. 22, the other, *Lib.* VII, c. 19, that the fast of Lent lasted six weeks before Easter in Illyria, in Greece, at Alexandria, in whole Egypt, in Africa and Palestine; but that at Constantinople, and in all its neighboring provinces, until Phœnicia, they commenced Lent seven weeks before Easter, but that of these six or seven weeks some fasted only every other day, or only five days during the week.

The ancient Latin monks kept three Lents: the great Lent before Easter, the

other before Christmas, which they called the *Fast of St. Martin*, and the other the *Fast of St. John the Baptist*, after Pentecost, all three of forty days. The Greeks observed four others besides that of *Easter*, namely: that of the *Apostles*, of the *Assumption*, of *Christmas*, and of the *Transfiguration;* but they reduced them to seven days each. The Jacobites have a fifth fast, which they call the *Fast of the Penance of Ninive*. The Chaldaics and Nestorians do the same. The Maronites have six, by adding that of the *Exaltation of the Cross*. The forty days' period, as commemorative of our Lord's forty days' fast, or of the similar perfunctory fasts of Moses and Elias, commences with Ash Wednesday, between which day and Easter Sunday (omitting the Sundays, on which the fast is not observed), forty clear days intervene. The rigor of the ancient observance, which excluded all flesh and even the so-called "white meats," is now much relaxed; but the principle of permitting but one meal, with a slight refection or collation, is widely retained. The precept of fast obliges all those who have their twenty-first year completed, if no other cause dispenses them from fast. In Spain, during the Crusades and the wars with the Moors, a practice arose of permitting in certain cases, the substitution of a contribution to the holy war, for the observance of Lenten abstinence; and although the object has long since ceased, the composition is still permitted, under the same title of the "Crusada."

Leo (name of thirteen Popes). — *Leo I.* (ST.) — Pope from 440 to 461. On account of his eminent learning, sanctity, and great achievements, is called the "Great." It was this great Pontiff who, by his confidence in God and noble and courageous conduct, in 452, saved Rome from being pillaged by the Huns under Attila "the Scourge of God," and again, in 455, he saved the city from destruction by the awe which he inspired in the fierce Genseric, king of the Vandals. Rejecting the false Council of Ephesus ("Robber Synod"), Leo, in 451, summoned the General Council of Chalcedon, over which he presided by his legates and in which his Dogmatic Epistle was accepted as the expression of true Catholic Faith. He strongly maintained Papal supremacy against arrogant and aspiring bishops, and was zealous everywhere for the interests of the faith and Church discipline. *Leo II.* (ST.) — Pope from 682 to 683. Translated, from the Greek into Latin, the acts of the Sixth General Council, in which the heresy of the Monothelites had been condemned. Leo II. established a second metropolitan see at York, Canterbury still holding the chief place in the Anglo-Saxon Church, as in the days of St. Augustine. *Leo III.* (ST.) — Pope from 795 to 816. Immediately after his election he wrote to Charlemagne, requesting him to continue his protection over the Roman See and State. At his request, Charlemagne, in the year 800, went to Rome to quell a rebellion in which the Pope came near losing his life. He crowned Charlemagne and proclaimed him emperor, amid the joyful acclamations of the people, in 800. *Leo IV.* (ST.) — Pope from 847 to 855. The eight years of his Pontificate were employed, chiefly, in arming and defending the Roman State against the Saracens, over whom he gained a complete victory. He encompassed the Vatican hill with walls and towers, and founded what has been called after him the "Leonine City." In 850, he crowned Louis II., son of Lothaire, emperor, and anointed as king the young Alfred of England, afterwards surnamed the Great. In 850 and 853, he held synods at Rome, at which canons were enacted enforcing ecclesiastical discipline. *Leo V.* — Pope in 903. Successor of Benedict IV. Imprisoned by Christophorus; he died of grief two months after his coronation. *Leo VI.* — Pope from 928 to 929. Successor of John VI. Reigned only six or seven months and fifteen days. *Leo VII.* — Pope from 936 to 939. Successor of John XI. He reformed the monastic discipline. *Leo VIII.* — Pope from 963 to 965. Elected, after the deposition of John XII., by the authority of the Emperor Otho. Benedict V., canonically elected to succeed John XII. and exiled by Otho (964), acquiesced to his own deposition. *Leo IX.* (ST.) — Pope from 1048 to 1054. With his accession to the Papal throne, began the dawn of better and brighter days for the Papacy. He resumed and carried on, with untiring zeal, the great work of reformation begun by Clement II. His Pontificate was one continued journey, undertaken for the purpose of everywhere enforcing ecclesiastical reforms. He held numerous councils and presided over them in person. Several laws were enacted for the extirpation of the then prevailing vices of simony and clerical in-

continence. He was defeated and captured by the Normans at Astagnum, near Civitella, June 18th, 1053. The conquerors, beholding in their captive the Vicar of Christ, knelt before him, asked his blessing, and then set him at liberty. *Leo X.*— Pope from 1513 to 1521. Born at Florence, second son of Lorenzo de Medici. An ardent admirer of classic literature and a magnanimous patron of the arts and sciences, he was at the same time a great Pontiff, who was sincerely devoted to the interests of the Church. His Pontificate, one of the most brilliant in the history of the Church, was greatly embarrassed by the treachery of the Italian princes, the religious revolution in Germany, and by the rivalries between Charles V., of Spain, Francis I., of France, and Henry VIII., of England. This explains why the character of this Pope has been judged with so much prejudice and inconsistency. His reign was long and gratefully remembered by the Romans, as an era of happiness and prosperity. *Leo XI.* — Pope in 1535. Died twenty-six days after his coronation. *Leo XII.* — Pope from 1823 to 1829. Gave his chief attention to restoring religion and learning in Rome and to averting the evils by which the Church was then more particularly threatened, especially by religious indifferentism and secret societies, particularly Freemasonry. *Leo XIII.* (VINCENT JOACHIM PECCI)— Was born March 2d, 1810, at Carpineto, a small village of the Diocese of Anagni, Italy, on the outside of the Apennines. His father, Count Ludovico Pecci, belonged to a noble family, originally of Siena; his mother, Anna Prosperi, was also of a patrician race. The nobility of the Peccis is an ancient one. They have, in their coat of arms, a comet illuminating an azure field, with its inflaming sheaf. At the hour when the future Pope was born, Napoleon I. held united under his scepter Italy and France. A few years later the young Pecci could behold the Papal flag floating over the walls of Carpineto and salute the triumphant re-entry of Pius VII. into the eternal city; he was a witness of the glorious Pontificate of Leo XII., whose name he was destined to adopt. When the hour arrived to enter upon the way in which God called him, the Pope who reigned in the Vatican was Gregory XVI. Joachim Pecci commenced his studies in the College of Viterbo. After the death of his mother, he was sent to the Roman College. Here, as at Viterbo, he soon became the admiration of his professors and fellow-students. At the age of twenty years he received the title of doctor. Shortly after this he entered the Academy of Ecclesiastical Nobles, and continued there his brilliant course of studies in preparing himself for sacred orders. Distinguished among all by Gregory XVI., the young Pecci was named, at the age of 26, a Referendary to the Signature. On Dec. 23d, 1837, he was ordained priest, and shortly afterwards the Pope intrusted to him the important and delicate mission as delegate of the province of Benevent. Mgr. Pecci was then 28 years old. The young prelate displayed a remarkable skill and an unconquerable energy in the administration of the province. In a short time it was cleared of the robbers who infested it and perfect order was restored. Gregory XVI. rewarded Mgr. Pecci by intrusting to him, successfully, the government of the most important provinces of Spoleto and Perugia. Such was the wisdom and prudence of the Pontifical delegate, that in the last named city, whose population is more than 20,000, the prisons under his administration remained empty. Desirous of utilizing the rare talents of the delegate of Perugia in a more elevated post, Gregory XVI. recalled him in 1843, preconized him archbishop of Damietta *in partibus infidelium*, and sent him as nuncio to Brussels. King Leopold, who knew well how to judge men, did not delay to accord to the young apostolic nuncio the highest and most sincere esteem. The Belgian Catholics equally appreciated him, and have preserved the best remembrance of the three years of his nunciature. In 1846, his health beginning to fail, he had to ask to be recalled. Leopold, the king of the Belgians, took leave of him with great regret. He conferred on him, before his departure, the great cordon of his order, and handed to him a sealed letter recommending him for the purple to Pope Gregory XVI. On the request of a deputation of Perugia, the Pope intrusted to him the government of this diocese in the consistory of Jan. 19th, 1846, and created him at the same time cardinal *in petto*. Unfortunately, Gregory XVI. died before he could fulfill his desire to confer on him publicly the insignia of cardinal. It was only seven years later, on Dec. 19th, 1853, that Pius IX. caused him to enter

the Sacred College. Enthusiastically applauded by the Perugian population, which had not forgotten the wisdom of his political administration, Mgr. Pecci, during the 22 years he remained at Perugia, labored without relaxation for the well-being of his diocese, and for the development of the higher education of the clergy. To this end he founded and equipped the Theological Academy of St. Thomas. The Pastoral Letters which he published during his episcopate are most remarkable, those especially wherein he treats of civilization, and which were the prelude of his immortal encyclical letters in which the entire world to-day finds light and salvation. In the Vatican Council, Cardinal Pecci was remarkable for the certainty and depth of theological knowledge. But it was only after the death of Cardinal Antonelli, whose influence had kept him away from Rome for such a long time, that Cardinal Pecci was named Camerlingo of the Holy Roman Church, replacing Cardinal De Angelis (Sept. 21st, 1877). The dignity of Camerlingo — one of the first of the Sacred College — confers extensive rights and powers upon the cardinal who is invested with it, at the death of the Pope, during the vacancy of the Holy See, and for the preparation of the Conclave.

When Pius IX. died, Cardinal Pecci knew how to display in this delicate charge exceptional qualities of prudence, wisdom, energy, and experience. The unequivocal testimonies and approvals which Pius IX. and Gregory XVI. had given him, seemed to designate him beforehand, as the choice among his venerable colleagues. Indeed, on Feb. 20th, 1878, after 36 hours of Conclave, he was elected Pope, on the third ballot, by 44 votes out of 61, and took the name of Leo XIII. Saluted since then as a light from heaven, "*Lumen in Cœlo*" the august Pontiff has spread over all the world the illumination of Christian doctrine. Since the beginning of his Pontificate, he denounced, in his celebrated encyclical of Dec. 28th, 1878, the dangers of Socialism, which is the enemy of human governments, no less than of the Church of God, and points out in Catholic doctrine the most efficacious remedy against the subversive theories of the Nihilists and Socialists. His eye continually open to all the wants and dangers of the Church and of society, his care extends to all, pointing out philosophical errors as they arise and condemning wicked attempts against the family and civil society. According to him, reason has entered on a false direction, and modern thought is decaying. Behold his wonderful encyclical on the restoration of philosophical studies according to the doctrine of St. Thomas (*Æterni Patris*, Aug. 4th, 1879). Domestic society being threatened by divorce, he addresses to the world the encyclical on Christian marriage, wherein he explains and expounds the real doctrine concerning this great sacrament (*Arcanum*, Feb. 10th, 1880). Meanwhile, he treats of the origin of power and authority and of the great advantages which the Catholic Church offers to princes and peoples (*Diuturnum*, June 29th, 1881). Later he deals a terrible blow to that enemy of Church and State, Freemasonry, and indicates to Catholics the means of protecting themselves against this sect and how to combat it. Finally, in order to come to the aid of civil society, a prey to revolutionary evil, he publishes his famous encyclical "*Immortali Dei*" (Nov. 1st, 1885), on the Christian Constitution of the States — a master-work and a magnificent synthesis of Catholic teaching on this important matter. Other Pontifical documents, too numerous to mention here, have for their object the promotion of the veneration of the saints and to recommend to the piety of the Faithful the Third Order of St. Francis, and especially the devotion to our Lady of the Rosary. We can truly assert that the great wisdom of Leo. XIII., his enlightened zeal, and the providential aim of his glorious Pontificate are all summed up in his encyclical letters, imperishable monuments of the solicitude of the supreme pastor of Church.

But it is especially by diplomatic means that Leo XIII. seems to have undertaken to inaugurate with the different States of Europe a policy of peace and reconciliation. His encyclical against Socialism became the starting point of a very marked approachment between the court of Rome and the governments which are threatened by the attacks of Nihilists and other revolutionary organizations. After having obtained, in the congress of Berlin, complete liberty for the Catholic religion in the East, Leo XIII. made proposals to Prince Bismarck, with the object of securing the religious pacification of Germany, and, after difficult negotiations which lasted several years, had the conso-

lation to behold his efforts crowned with success (1887). The meeting in the Vatican of the Pope and new emperor of Germany, William II., did not appear to have had any serious result. The negotiations with Russia, without removing the grievous differences between the Czar and the Holy See, obtained, however, some concessions regarding the exercise of religious worship (1883). These negotiations were resumed, in 1888, through the intermediary of Mgr. Galimberti and Prince Lobanoff, ambassador to Vienna. In spite of the anti-Catholic spirit of the government of France, Leo XIII. has always exhibited toward that unfortunate country great interest and kindness. In Belgium he exercised his wise authority and influence with regard to the question of religious education. Chosen as umpire between Spain and Germany, concerning their dispute over the Carolines, he rendered a judgment satisfactory to both nations. This happy result greatly tended to enhance the authority of the Pontifical prisoner of the Vatican. Even Protestant England felt the benign influence of Leo XIII., and semi-official negotiations took place with the view of restoring diplomatic relations between the Vatican and the court of St. James.

In regard to the political troubles and sufferings of the Irish people, Leo has ever shown toward this unhappy country a father's heart, and exercised a salutary influence and wise discretion regarding many delicate questions which agitated the minds of his ever faithful Irish children. The Third Plenary Council of Baltimore, the happy issue of the discussion of the question of the Knights of Labor, the abolition of slavery in Brazil (1888), are so many facts due to the initiative and prudent hand of Leo XIII. Catholic influence made itself known and felt throughout the extreme East, causing successful negotiations between China and the Vatican. Finally, on the occasion of his sacerdotal jubilee (1888), the Holy Father beheld with happiness testimonies of respectful love and sympathy shown to him by all foreign courts, and a countless number of Faithful winding their way toward St. Peter's to assist at the Jubilee Mass (Jan. 1st, 1888). At the same time magnificent presents, objects of art, Pontifical ornaments, sacred vessels, were offered to him by sovereigns, princes, countries, and by the Catholics of every diocese. Special visits of embassies and numerous pilgrimages completed this spontaneous outburst of the nations toward the one who is God's representative upon earth. This respect and love toward the supreme Pontiff continues to show itself until the present day.

As a temporal sovereign, Leo XIII. has never ceased to proclaim the rights of the Church and to protest against the spoliation of the patrimony of St. Peter. Upheld by divine protection, encouraged by the unanimous adhesion of the Sacred College, of the entire episcopate, of the whole Catholic people, the great Pontiff, in spite of his conciliatory spirit, rejects all combinations toward establishing a *modus vivendi* with the Italian government, as long as it refuses the restoration of his sovereign rights, prerogatives, and complete independence.

Leviticus. — This name of the third book of the Pentateuch, had its origin in the ordinances relating to the Levites, to which it is chiefly devoted. The sacrifices to be offered were either bloody, and were figures of the sacrifice of Christ upon the Cross, or unbloody, and were a type of the sacrifice of the Mass. The religious feasts of the Jews were the Pasch, in memory of their deliverance from Egypt; and the Pentecost, seven weeks after the Pasch, to celebrate the promulgation of the Law on Mount Sinai. There was also the annual feast of the Tabernacles, to commemorate their long wandering in the desert, and the feast of Expiation, when the priests offered sacrifices for their own sins, and the sins of the people. At the head of the ministry, charged with this public worship came the high-priest, — Aaron being the first to fill this office. His sons were the first priests, and the Levites took care of the tabernacle as well as of the sacred vessels, etc.

Lia. — Eldest daughter of Laban and the wife of Jacob, mother of Ruben, Simeon, Levi, Juda, Issachar, Zabulon, and Dina. She was buried with Abraham, Isaac, and Sara in the land of Chanaan.

Libanon. — A long chain of limestone mountains, on the northern border of Palestine. It consists of two principal ridges, the easterly ridge being called Anti-Libanon by the Greeks. The western ridge, or proper Libanon, runs nearly parallel to the coast of the Mediterranean;

the eastern, or Anti-Libanon, runs first east, but soon inclines in like manner to the north. Between these two ridges is a long valley called Cœle-Syria, or Hollow Syria, the valley of Libanon. At present, it opens toward the north. The elevation of Libanon is so great, that it is covered in many places with perpetual snow; whence in all probability it derives its name. It is composed of four inclosures of mountains, which rise one above the other. The first is very rich in grain and fruits; the second is barren, abounding in thorns, rocks, and flint; the third, though higher than this, enjoys a perpetual spring, the trees being always green, and the orchards filled with fruit. It is so agreeable and fertile, that some have called it a terrestrial paradise. The fourth is so high that it is always covered with snow. The Libanon is inhabited by Mohammedans, Druses, and Maronite Christians.

Libellatici. — Name given to those Christians, who, during the persecution, escaped death by buying testimonials showing that they had sacrificed to the idols. The Church readmitted these cowardly Christians, but only after long penances.

Liberius (ST.). — Pope, born at Rome; successor of Julius I., in 352. Upheld Athanasius against the Arians and was exiled to Beréa by Constantius. He returned to Rome in 358. It has been asserted, and for a long time admitted, even by Catholic writers, that Pope Liberius obtained his recall from exile by condemning St. Athanasius, and subscribing to one of the three creeds of Sirmium. Now, first of all, it is certain that Liberius did not sign the first or second Sirmium creed, and secondly, it is highly improbable that he signed the third. For: 1. Liberius was exiled after the Council of Milan, *i. e.*, toward the close of the year 355. After an exile of over two years, he returned to Rome in the year 358. Now, contemporary historians, such as Sulpicius Severus, Socrates, and Theodoret, without mentioning any condition or terms, ascribe the return of Liberius simply to the urgent entreaties of the Roman ladies, who presented themselves in a body to Constantius on his visit to Rome, and to the seditions of the Romans, which forced the emperor to recall the illustrious exile. 2. Rufinus, after seeing Bishop Fortunatian of Aquileja, who was said to have induced Liberius to sign the formula in question, writes: "Liberius, Bishop of Rome, returned to his See during the lifetime of Constantius; but whether his permission was given him because he consented to subscribe to the Arian formula, or because the emperor thought he would conciliate the Roman people by this act of clemency, I have not been able to ascertain." 3. The Roman people were hostile to the Arians and would not endure Felix the antipope, who, though professing the Nicene Creed, communicated with the sectaries; he was on that account deserted, and afterwards expelled by them from Rome. But on the return of Liberius the Roman people went forth to meet him and gave him a triumphal entry into the city. Now, the Roman people would not have given him such a reception, had he fallen in faith. 4. Nor could Liberius, had he fallen, have established himself and reassumed his attitude as defender of the Nicene faith without a public recantation. Of such a recantation, however, nothing is known, nor that Liberius afterwards communicated with the Arians. On the contrary, he condemned the Arians as before, repudiated the Council of Rimini, and, when fifty-nine Semi-Arian bishops applied (A. D. 365) to be admitted into communion with the Roman Church, Liberius received them on condition of their accepting the Nicene symbol and the "Homoosion" which, in his letter to them, he called "the bulwark of the orthodox faith against Arian heresy."

Of the writings and passages in which mention is made of the alleged fall of Liberius, some are evidently not genuine; others are interpolated. 1. Thus, the four letters which are ascribed to our Pope bear intrinsic evidence of another authorship and of their forgery. That the Arians did not shrink from forging documents, is a well-known fact in the history of Athanasius. 2. The two passages of St. Athanasius in his *Apology* against the Arians and *History of the Arians*, which refer to this imputation, are manifestly interpolated, since the two works were written at a period prior the supposed fall of Liberius. 3. The fragments of St. Hilary which are cited against Liberius, on account of the intrinsic contradictions which they contain, are evidently spurious. The account given of the charge by writers who were almost contemporaries of Liberius, leaves no doubt that it was a fiction of the Arians, which was believed also on popular rumor by St. Jerome, who heard the calumny from the Arians in Palestine. Besides,

the passages of St. Jerome referring to our question, if not interpolated as they seem to be, are founded on the forged letters of Liberius and the spurious fragments of Hilary. But, be this as it may, even if we admit the fall of Liberius, no argument can be derived therefrom against Papal Infallibility. His yielding, if so, to open violence, was at the most but a personal weakness and does not prove that the Pope fell by heresy, since he gave no doctrinal definition, nor imposed a heresy upon the Church. One admitted requirement for an *Ex Cathedra* definition was wanting, *i.e.*, freedom. His defense of orthodoxy, as well before as after his banishment, is unquestionable.

Liberties (*Gallican*). See GALLICANISM.

Libertines. —A sect of fanatical Pantheists, that sprang up in the Calvinistic establishment. They first appeared in Flanders, in 1547, and thence spread into Holland, France, and Switzerland, where they gave Calvin much annoyance. They taught that God was the sole operating cause in man, the immediate author of all human actions, denied the distinction of good and evil, and held that those who have once received the Spirit of God, are allowed to indulge, without restraint, their appetites and passions, and that, therefore, for them, even adultery was no sin.

Life. See ANIMISM.

Lights at Divine Service. — The use of lights in the service of the Jewish Temple is a fact too well authenticated to require any proof. (Cf. Exod. xxv. 31–40; xxvii. 20.) Among the vessels which Solomon made for the house of the Lord were "the golden candlesticks, five on the right hand and five on the left" (III. Ki. vii. 49). But without referring to the ceremonial of the Jewish Temple, we have an authority for the employment of lights in the functions of religion presented to us in the first chapter of the Apocalypse. Here St. John particularly mentions the golden candlesticks which he beheld in his prophetic vision. By commentators on the Sacred Scripture it is generally supposed that the Evangelist adopted the imagery with which he represents his mystic revelations from the ceremonial observed in his day by the Church for offering up the Mass or Eucharistic sacrifice of the Lamb of God, Christ Jesus. That the use of lights was adopted by the Church, especially at the celebration of the sacred mysteries, as early as the time of the Apostles, may likewise, with much probability, be inferred from that passage in their Acts which records the preaching and the miracles of St. Paul at Troas (Acts xx. 7, 8). The custom of employing lights, in the earlier ages of the Church, during the celebration of the Eucharist and other religious offices, is authenticated by those venerable records of primitive discipline which are usually denominated Apostolic Canons. In several of these ordinances mention is made of these offerings of oil which were intended for nourishing the lamps employed in the assemblies of the Faithful; and the third of these canons expressly prohibits that anything should be offered at the altar during the holy oblation, except oil for the lights and incense. Also, some of the Fathers attest in favor of the use of lights in the sanctuary. St. Athanasius, writing in 341, complains feelingly against the Arians, whose impiety was such that they afforded access to the Church to the heathen, who pilfered the oil and burned before their idols the very tapers that had been the offerings of the Faithful (*Epist. encyclical*). St. Augustine, in one of his discourses (*De Tempore, Sermo* 215), thus exhorts his auditors: "Let those who are able present either wax tapers or oil which may supply the lamps." Also St. Jerome defended the lights, used during the celebration of the Eucharist, against Vigilantius, and they are noticed by St. Paulinus and Prudentius (*De S. Felice Natalitium carmen*, iii.). That lights were anciently, as now, employed at the celebration of the sacred mysteries and at other portions of the public service may be gathered, not only from the ritual constitutions of the Church, but from a variety of incidental circumstances. The person to be initiated into the Order of Acolyte was admonished, that among his future offices would be to take care of the lights of the church. St. Isidore says that the acolytes are denominated in Latin *ceroferarii* (*taper bearers*), from their carrying wax lights, not only when the Gospel is read, but whenever sacrifice is to be offered up (*Orig. lib.* VII. c. xii.). The use of lights at Mass is not peculiar to the Latin Church, but in all Churches of the East. A section of the Protestant denomination still preserves this ancient rite in its public service, for

the Lutherans, like the Catholics, have wax tapers burning at their celebration of the Lord's Supper; the same is done by the Episcopalians. The lights at Mass have a mystic signification. The Church in her primitive days, to manifest her lively faith and joyfulness, adopted this emblem of lights. She still continues to retain their use. While these wax tapers proclaim our exultation for the actual presence of our Blessed Redeemer, they typify the light and glory of the Gospel diffused throughout the earth by that Orient from on high, Christ Jesus.

Liguori (MARIA ALPHONSE OF, ST.) (1696–1787). — Prelate and theologian. Alphonse was born at Naples, of a noble family, and, after having made a successful course of law studies, and practiced at the bar with distinction, threw up the profession in disgust, and began the study of theology, was ordained priest in 1722, and two years later entered the "Society of Missionaries of the Propaganda" at Naples. As a priest he devoted himself mainly to preaching and the direction of souls, and in the course of a mission, given in the neighborhood of Amalfi, in which he took an active part, was pained to learn that the country people there and elsewhere had their spiritual wants but indifferently cared for. Grieved at the sight of so much spiritual poverty among people so destitute of this world's goods, he took comfort in the thought that he would one day found a congregation whose members would supply them with religious instruction, and give themselves up wholly to their service. Authorized by Pope Clement XII., he founded, in the year 1732, the Congregation of the Most Holy Redeemer, composed of secular priests, who were willing to spend their lives in instructing the people and training the young. Their Rule was published June 21st, 1742, and their founder intrusted with the supreme direction of the order, under the name superior-general. The order was approved by Benedict XIV. in 1749. In the year 1762, while engaged in his apostolic labors, Alphonse of Liguori was appointed bishop of Sant'Agata dei Goti, in the kingdom of Naples, where he displayed all the virtues of a Pontiff wholly devoted to the welfare of his flock. Though a laborious and model bishop, he never ceased to take the liveliest interest in his congregation, to which he returned in the year 1775, after resigning his see, from the responsibilities of which he shrank. He was far advanced in age and broken in health, and after spending a few more years among his spiritual children, he died at Nocera, Aug. 1st, 1787. His numerous writings have been a guide and comfort to many souls in these latter days and have given him rank among the great teachers of the Church. He was solemnly canonized by Gregory XVI., on the feast of Pentecost, 1839, and declared a Doctor of the Church by Pius IX., March 23d, 1871. F. Aug. 1st.

Limbo. — From the Latin *limbus*, (*fringe*) the outskirts of hell, where the just, who died before Christ, were detained till our Lord's resurrection.

Limbo Puerorum. — A place where those children are detained who die without baptism and who cannot enter heaven on account of original sin. It is of faith that these children are deprived of the beatific vision, but it is almost generally admitted by theologians that they enjoy a natural happiness and suffer no pain of the senses.

Litany. — A word, the specific meaning of which has varied considerably at different times, but which means in general, a solemn act of supplication addressed with the object of averting the divine anger, and especially on occasions of public calamity. Through all the varieties of form which litanies have assumed, one characteristic has always been maintained, *viz.*, that the prayer alternates between the priest or other minister, who announces the object of each petition, and the congregation, who reply in a common supplicatory form, the most usual of which were the well-known "*Kyrie eleison*," "*Ora pro nobis.*" In public offices, use can be made only of those litanies that are found in the liturgical books. To introduce or add another litany thereto, an approbation of the Congregation of Rites would be necessary. They may, however, be printed in books of piety, after having been approved by the Ordinary. We call the Greater (*litaniæ majores*) the procession which takes place on the day of St. Mark, April 25th, and Lesser (*litaniæ minores*) those which take place on the three Rogation days. The first were instituted by Pope Leo the Great; the second by St. Mamertus, bishop of Vienne, in the year 474.

Liturgy in general, signifies a form of prayer and ceremonial established by ecclesiastical authority, to be used in the public services of the Church, but is especially applied to the service used in the celebration and administration of the Eucharist. To veil the sacred mysteries from the gaze of vulgar ignorance and Gentile profanations, or in Scriptural language, not to "cast pearls before the swine," the Discipline of the Secret, which is of Apostolic origin, enacted that the Faithful in general should conceal the Creed, the Sacraments, and the holy sacrifice of the Mass, from all knowledge of the uninitiated; and the members of the priesthood in particular, were directed to convey the substance and formularies of the Liturgy by word of mouth to one another; and though required to learn and retain them by memory with the most scrupulous precision, were prohibited from committing them to writing. During the early portion of the fifth century, Nestorius attempted to engraft upon the Liturgy his errors concerning the Incarnation. To counteract this artifice, and to preclude the possibility of any future heresiarch propagating his novelties by disseminating them through the prayers and invocations of the public ritual, and for other weighty reasons, the Church resolved to vary from her ancient discipline and ordained that all the liturgies should be committed to writing. Hence it was that St. Basil and St. Chrysostom, Popes St. Gelasius and St. Gregory the Great, St. Ambrose, and other learned and pious prelates of the Greek and Latin Churches, adapted the public service to the discipline of the period, and the wants of such portions of the fold of Christ as were more immediately intrusted to their spiritual solicitude, in some passages retrenched, in others augmented, the prayers and ceremonies of the liturgies; and without adulterating in the slightest manner the substance or the doctrine of those Apostolic monuments, gave them a new, and in many instances, a more appropriate form. Hence it was that those liturgies, which, up to the period of their renovation, had been denominated by the names of those Apostles who originally framed them, exchanged their ancient for a modern appellation, and were called after the venerable prelates by whom they had been remodeled.

The Abbé Renaudot made public, in the year 1716, a numerous collection of Oriental Liturgies, accompanied by notes, and a useful introduction — the whole comprised in 2 vols. Anterior to the learned Frenchman's labors in studying the antiquities of the Eastern Church, that pious and highly accomplished scholar, Cardinal Thomasius, had bestowed a similar attention on several liturgies belonging to the West, and printed, in 1680, the ancient *Sacramentaries of the Church of Rome*, in that metropolis of Christianity. It was from this work of the Roman cardinal that Dom Mabillon extracted, in 1685, the Gallican Liturgy, which he had attentively collated with a manuscript of the sixth century, and with two other very ancient manuscripts. In 1640, Dom Menard, well known through his pursuits in ecclesiastical antiquites, published the *Sacramentary of St. Gregory*, to which he attached some luminous annotations. The Mozarabic Missal had already been printed, through the pious care of Cardinal Ximenes, in 1500. Père le Brun collected all those liturgies, to which he added some others, which his precursors in this curious investigation had not been able to procure; he compared them all with one another, and with those modern ones drawn up by the Protestants; so that at present, nothing is wanting to assist the scholar in his decisions concerning these venerable and most ancient monuments of genuine Christianity.

The principal liturgical books are: The Breviary, the Missal, the Ritual, the Pontifical, the Ceremonial of the Bishops, and the Martyrology. The bishops have the right and duty to watch over all the liturgical books printed in their respective dioceses. See ORIENTAL RITES.

Livinus (ST.). See BELGIUM.

Llorente (DON JUAN ANTONIO) (1756–1823). — A Spanish historian. He was a priest, and from 1789 to 1801, secretary of the Spanish Inquisition. But he was subsequently deprived of his office and sent to do penance in a convent for breach of confidence; it being discovered that he had divulged to some philosophers the secrets which he was sworn to keep. On the invasion of the French, he attached himself to the interests of Joseph Bonaparte, who placed at his service the archives of the Inquisition, many of which he burned — a fact which betrays an apprehension that their examination would expose his misstatements. His history of the tribunal of the Inquisition, although confessedly

composed from authentic documents, is a most malignant misrepresentation of its spirit and proceedings. It betrays a deadly hatred against the Catholic Church, the Pope, the religious orders, and the clergy generally, and a deep sympathy with the deistic clubs. His works are on the *Index*.

Logothete. — An accountant. Each of the officers which certain bishops had appointed to keep an exact account of the actions of the martyrs.

Lollards. See WYCLIFFITES.

Lombard (PETER). — Born at Novara, Italy, about 1100; died at Paris in 1164. Among the numerous scholars of Abélard, Peter Lombard acquired the highest distinction in the theological schools of Europe. He lectured at Paris with much success until 1159, when he was chosen bishop of that city. His famous *Four Books of Sentences*, from which he is denominated the "Master of Sentences," became the favorite manual of the theological schools during the Middle Ages, and the text for innumerable commentaries. The first book treats of God and the Trinity; the second of the Creation, and rational creatures; the third of the redemption, of virtues and vices, and the gifts of the Holy Ghost; the fourth of the sacraments and of the last things.

Lord's Prayer. — A prayer or model of prayer given by our Saviour to His disciples (Matt. vi. 9–13). See PRAYER (*The Lord's*).

Lord's Supper (*The*), is one of the sacraments of the Christian religion. It is so called from its being instituted at supper by Jesus Christ, whom His disciples styled the Lord or Master. It is also called Eucharist and Communion.

Loreto. — A city of the province of Ancona, in the kingdom of Italy, containing about 5,300 inhabitants, chiefly noticeable as the site of the celebrated sanctuary of the Blessed Virgin Mary, called the Santa Casa (*holy house*). The Santa Casa is reported to be the house, or a portion of the house, in which the Blessed Virgin lived at Nazareth, which was the scene of the Annunciation of the Nativity, and the residence of our Lord with his Blessed mother and St. Joseph; and which, after the Holy Land had been finally abandoned to the infidels on the failure of the Crusades, is believed to have been miraculously transported, first, May 10, 1291, to Fiume in Dalmatia, and thence, Dec. 10th, 1294, to Recanati, whence it was finally transferred to its present site. Its name (Lat. *Domus Lauretana*), is derived from Laureta, the lady to whom the site belonged. Although numerous pilgrims resort to this sanctuary, and although indulgencies have been attached by Popes Julius II., Sixtus V., and Innocent XII., to the pilgrimages, and to the prayers offered at the shrine, yet, the truth of the legend is no part of Catholic belief, and Catholics hold themselves free to examine critically its truth, and to admit or to reject it according to the rules of historical evidence. The church of the Santa Casa stands near the center of the town, in a piazza which possesses other architectural attractions. The great central door of the church is surmounted by a splendid bronze statue of the Madonna; and in the interior are three magnificent bronze doors filled with bas-reliefs, representing the principal events of Scriptural and ecclesiastical history. The celebrated holy house stands within. It is a small brick house with one door and one window, originally of rude material and construction, but now, from the devotion of successive generations, a marvel of art and costliness. It is entirely incased in white marble, exquisitely sculptured after designs of the most eminent artists. The holy house having been at all times an object of devout veneration, its treasury of votive offerings is one of the richest in the western world.

Lot. — In the Old Testament history, the son of Aran, and nephew of Abraham, ancestor of Ammon and Moab. Lot followed his uncle Abraham into Chanaan, then into Egypt; separated himself from him at Bethel, after their return into Judea, to settle at Sodom. When God wished to destroy Sodom, he admonished Lot to move away with his family, forbidding him to look back, and to stop in the neighboring country. They fled to Segor, but his wife, moved by curiosity, in spite of the warning, looked back, and was changed into a pillar of salt.

Louis (ST.). See CRUSADES.

Louis Bertrand (ST.) (1526–1581). — Spanish Dominican, born at Valencia. Missionary in America and in Spain, canonized by Alexander VIII. (1690). He is the patron saint of New Granada. F. Oct. 10th.

Louis of Gonzagua (ST.) (1568–1591). — Jesuit, born at Castiglione, Lombardy, died in Rome. Son of Ferdinand of Gonzagua, Marquis of Castiglione, prince of the Holy Empire, was page at the court of Philip II. He entered the novitiate of the Jesuits (1587), at Rome; died of a slow fever, contracted in taking care of those fallen by the pest. He was canonized by Benedict XIII., in 1726. He is the patron saint of youth. In 1858, Pope Pius IX. made a present to the "Society of Jesus" of a writing of St. Louis of Gonzagua; it is a treatise on scholastic theology. F. June 21st.

Lourdes. — A city of France, in the Upper Pyrenees, and which is well known as a famous pilgrimage. The origin of the latter is as follows: On Feb. 11th, 1858, Bernardette Soubirous, fourteen years old, accompanied by her sister Mary and a child of their neighbor, were gathering dry wood on the left shore of the river Gave. Having come to the rocks of Massabielle, Bernardette perceived the grotto of the rock shining with an extraordinary brightness, and, in the grotto, a Lady of ravishing beauty, dressed in white with a blue cincture around her waist, barefoot, crowned with golden roses, and with a smile on her lips, stretched forth her hands toward the child. On her left arm was suspended a rosary of exceedingly white pearls. Bernardette drawing the attention of her companions to the apparition, they declared they saw nothing. After this first apparition, the beautiful Lady appeared seventeen times in broad daylight and before large crowds of people. Nobody, except Bernardette, beheld or heard anything; but the transfiguration of the girl clearly proved the presence of something supernatural. During one of the apparitions of this superhuman being, Bernardette was urged to pray for the sinners and to go and tell her parish priest that he should build a chapel in that very place, to serve as a place of pilgrimage for the whole world. The apparition, to prove its reality, caused a spring to rise on the very spot where it stood. Finally, the mysterious being revealed itself, saying: "I am the Immaculate Conception." The Bishop of Tharbes, Monseigneur Lawrence, after a delay of six months, appointed a commission to inquire more particularly into the alleged facts of the apparitions and healings, attributed to the water of the grotto. The commission, composed of the best theologians of the diocese, and assisted by learned physicians, established a dozen cases where a supernatural healing had certainly taken place. After more than three years of inquiries and prayers, Bishop Lawrence, Jan. 18th, 1862, proclaimed that it was the "Immaculate Virgin Mary that had appeared eighteen times in the grotto of Massabielle," authorized in his diocese the veneration of "Our Lady of Lourdes," and announced the building of the chapel requested by the Mother of God.

Low Sunday. — The first Sunday after Easter, so called because it emphasizes the contract between the great Easter solemnity and the Sunday which ends the octave. The name given to it in the Missal is "Dominica in Albis," because then the newly baptized wore their white robes for the last time.

Lucia (ST.). — Virgin and martyr, born at Syracuse, Sicily, where she was beheaded in the year 303. Of a noble and Christian family, she made a pilgrimage to the tomb of St. Agatha at Catanea, obtained the healing of her mother Eutychia, consecrated her virginity to the Lord, and, accused of being a Christian, she was beheaded. F. Dec. 13th.

Lucian. — Pagan philosopher, was born at Samosata (120–180). In his satire he derides alike heathen mythology and Christianity. His mockery of the gods and of everything supernatural procured for him the name of "Blasphemer." His principal work against the Christians entitled, *De Morte Peregrini*, is more of an overt derision than an attempted refutation of Christian practices and doctrines. He represents the Christians as good natured, but silly, and ridicules their fortitude in suffering, their great charity toward one another, their contempt for death and their hope in a future reward; thus giving, contrary to his intention, a glorious testimony of the grandeur of the Christian religion, the heroism and charity of its followers.

Lucianus (ST.). — Priest and martyr, born at Samosata about the year 235, put to death in 312. Priest and professor of theology at Antioch, acquired a great reputation on account of his knowledge and eloquence, and suffered martyrdom at Nicomedia, in the persecution of Gale-

rius Maximinus. We owe to him a beautiful apology in favor of the Christian religion, called the *Profession of Faith of St. Lucianus*, a Greek edition of the Bible, which St. Jerome praises very highly. F. Jan. 7th.

Lucidus and Gottschalk.— Lucidus was a Gallic priest of the fifth century, and was the first that started the controversy on predestination. His errors were revived by Gottschalk, a wandering monk of the monastery of Orbais, in France, and a disciple of the learned Rabanus Maurus. Gottschalk blasphemously asserted that God predestinates to good as well as to evil, and foreordains some — the elect — to eternal life, and others — the reprobate — to eternal death. As the elect cannot help being saved, neither can the reprobate help being damned. For these latter, he maintained, the sacraments are but empty forms and ceremonies. Christ, he said, died only for the elect, who alone are the object of His merciful redemption. This heresy was condemned in the Councils of Mentz, in 848, and of Quiercy, in 849, presided over by Rabanus Maurus and Hincmar of Rheims. Gottschalk was himself committed to the charge of the latter who sentenced him to corporal punishment and confinement in a monastery. He died in 869.

Luciferians.— Followers of Lucifer, Bishop of Cagliari (died about 370). The Luciferians were vehement upholders of the Nicene faith, and separated themselves from their fellow Catholics, on the ground that the latter showed undue leniency to those who had been received back into the Church after forsaking Arianism.

Lucius (name of three Popes). — *Lucius I.* (St.)—Pope from 253 to 254. Successor of St. Cornelius, was exiled by Gallus, then permitted to return to his Church, was beheaded for the faith by order of Valerian. *Lucius II.*—Pope from 1144 to 1145. Successor of Celestine II. Was mortally wounded by the blow of a stone, cast by one of the adherents of Arnold of Brescia. *Lucius III.*—Pope from 1181 to 1185. Successor of Alexander III. Held the Council of Verona, which the Emperor Frederick Barbarossa likewise attended, and published edicts against the Cathari and Waldenses.

Ludmilla (St.) (873–927). — Martyr; patroness of Bohemia, born in Bavaria. Daughter of the count and lord of Melnick. Wife of Duke Boriwoy, first Christian Duke of Bohemia, was instructed in religion as well as he, by St. Cyril and St. Methodius, apostles of the Slavs. Was treacherously murdered by her heathen daughter-in-law, Dahomira. F. Sept. 16th.

Lugo (John de) (1583–1660). — Spanish Jesuit and cardinal, born at Madrid. Professor of theology at Rome. His theological *Works* form 7 volumes, in folio (1751). Reprinted in our time.

Luitprand. — Bishop of Cremona, lived about the middle of the tenth century. He was the author of several historical works containing a frightful picture of the depravity of the age. But the truthfulness of his statements is very much shaken by the looseness of his own life and his courtly servility. Being a courtier of Otho I. and a violent adherent of the Germany party, he was bitterly hostile to the Italian party, and all the Popes who favored it. Luitprand died in 972.

Luke (St.). — One of the four Evangelists, and a disciple of St. Paul, whom he joined at Troas in the year 53. He was a native of Antioch in Syria, a physician by profession, and a painter of no mean skill. St. Luke shared the travels and trials of St. Paul, and attended him, also, in his second imprisonment. He afterwards, returned to Macedonia and Achaja, and died a martyr at Patræ, at the age of seventy-four. Luke is the author of the third Gospel and of the Acts of the Apostles. He wrote both works in Greek; his Gospel was written some time after the Gospels of St. Matthew and St. Mark.

Lust denotes an irregular and depraved desire for impure pleasures. To keep ourselves free from this vice, we should avoid bad companionship, because "evil communications corrupt good manners" (I. Cor. xv. 33); and we make enemies to ourselves if we frequent society that may lead to our own destruction, or allow others under our protection to come in contact with such pernicious influences. We should shun entertainments that are dangerous and blameworthy, such as immodest plays and dances. We should be careful what we read, and be on our guard against immoral principles, and contemn that appeal which is not within the strict limits of decorum.

Luther (MARTIN) (1483–1546). — Martin Luther was the son of a poor miner, and was born at Eisleben. He was brought up under pious, but harsh and rough discipline. The elementary schools, as well as the higher educational institutions, at that time, were very numerous in Germany. At the age of fourteen, Martin was sent to the school of the Franciscans at Magdeburg, and, a year after to Eisenach, to attend the Latin School. His gifts were remarkable from the beginning, but his parents were very poor. Following the custom of the time, he sang before the houses of the rich, to make a living. In 1501, he entered the University of Erfurt, where he was graduated, in 1505. Master of Arts, he opened a course of lectures on Aristotle. The sudden death, caused by lightning, of a friend, led Luther to enter the Augustinian convent at Erfurt, against the express will of his father, who had destined him for the profession of law. After going through the customary discipline, he made his solemn vows and received priestly ordination, in 1507. In compliance with the wish of his superiors, he specially applied himself to Biblical studies. On the recommendation of Dr. John Staupitz, the Augustinian provincial, Frederick the Wise elector of Saxony, appointed Luther, in 1508, professor of Dialectics and Ethics in the new University of Wittenberg. In 1510, Luther visited Rome in the interest of his order. Coming in view of the eternal city, he fell on his knees and exclaimed: "Hail Rome, holy city, thrice sanctified by the blood of the martyrs!" With great devotion he knelt at its holy shrines; yet, with a silly pietism, he "almost regretted that his parents were not dead, so that he might release their souls from purgatory, by saying masses!" His fond attachment and adhesion, which he then had to the Vicar of Christ, he afterwards described in these fierce words: "I was ready to slay everyone who should in the least refuse obedience to the Pope." Even these two instances of ignorant zeal betrayed in the monk an abnormally unbalanced brain, which plainly foreboded the after development of his phenomenally morbid character. In 1512, he took the degree of Doctor of Theology, and began his lectures on the Psalms and the Pauline Epistles.

Luther was of an ardent and impulsive temperament. Naturally stubborn, he held tenaciously to preconceived opinions, and would not brook contradiction. His mind seems never to have enjoyed perfect rest, but was given to great scrupulosity; nor were his convictions wholly clear on certain doctrinal questions. But the means he used to obtain peace only aggravated the evil. He was presumptuous, neglectful of the duties of his state, and lacking obedience to the rules of his order, Though morally bound to recite the divine office daily, he would, at times, not touch his Breviary for weeks. Then he would atone for his neglect by cruelly chastising his body, the mortifications prescribed in his community not satisfying his ardor. To him might well apply the old monastic saying: "Everything beyond obedience is suspicious in a monk." Even at his early age, Luther had departed from the doctrine of the Church, on justification; he regarded good works as wholly worthless and faith alone as sufficient for salvation. This doctrine ruled the University of Wittenberg and soon began to spread throughout Germany.

About this time, Pope Leo X. proclaimed an indulgence for those who, besides performing the prescribed works of penance and piety, would contribute to the completion of St. Peter's Basilica, in Rome. Albert, cardinal, and Archbishop of Mentz and Magdeburg, were charged with the promulgation of the papal grant in Germany, and John Tetzel, a pious and learned Dominican, was one of the preachers appointed by Albert, to publish the indulgence among the people. The preaching of the indulgence by the Dominicans, it is said, at once excited the jealousy and opposition of the Augustinians, and certainly that of Luther in particular, for he raised a bold protest in the famous *Ninety-five Theses* which he affixed to the door of the castle church at Wittenberg, on the eve of All Saints (Oct. 31st, 1517). The publication of indulgences were not new in Germany, nor was, as has been asserted, the one proclaimed by Leo X. an unconditional pardon for past sins or an unqualified remission of their temporal punishment, much less a license for future sins. The instructions of Archbishop Albert to the preachers, and those of Tetzel to pastors and confessors, made the gaining of the indulgence expressly dependent on the usual conditions, namely, true repentance with the humble confession of sins, and the performance of certain works of piety, besides almsgiving. True it is, that the personal appearance of some preachers and their

manner of offering the indulgence was the cause of much complaint. But it was not the abuses which Luther attacked in his *Theses*, but the doctrine of indulgences itself, which was directly opposed to his views on justification. The fundamental principle expressed in his proposition on that point was that "*God alone, independently of human exertion, is all in all in the affair of man's salvation.*" There were various replies to Luther, one of the ablest being the *One Hundred and Sixty Counter-Theses* by Tetzel.

This impious initiative of Luther was applauded by men of various suspected parties, especially by the Humanists, in their itching for the most dangerous novelties and in their sad decadence of faith. Within two months, his *Theses* were spread through the Press, now, for the first time, employed in a popular agitation throughout Europe. Many, even well-disposed men, approved of the course Luther had taken, believing that he attacked only certain disorders. Imagining his cause to be the cause of God, Luther would hear of no submission to the Church; on the contrary, he insisted that the Church should embrace his new Gospel, "on justification by faith alone," which he pretended to have received directly from God! In his proud arrogance he even went so far as to declare: "I will have my doctrine judged by nobody — not even by angels; he who does not receive my doctrine, cannot be saved!" Instead of calmly answering the arguments of his adversaries, he spewed out, both in speaking and in writing, the vilest ephithets and basest calumnies against all those who did not agree with him. His opponents were "knaves, dolts, dogs, pigs, asses, infernal blasphemers," and worse. Yet during all this time, Luther affected to believe himself in perfect accord and concert with the Holy See! In a most humble letter to Pope Leo X., he averred entire submission to the Head of the Church, and that it was the abuses only he had been assailing. "Most Holy Father," he writes, "I cast myself at your feet with all that I have and am; give life, or take it; call, recall, approve, reprove; your voice is that of Christ, who presides and speaks in you." The efforts of the Pope to compromise the difficulty in Germany, through Cardinal Cajetan, and afterwards, through a special envoy, unhappily failed. Luther would listen to no remonstrance, and *appealed from the Pope ill informed to the Pope to be better instructed.* Miltiz, who seemed to side with Luther, threw the whole blame on Tetzel, who, taking the reprimand so much to heart, died shortly after (1519), as is said of grief. In November, 1518, Leo X. issued a Bull explaining the doctrine of the Church on indulgences, and threatening such as should gainsay it, with excommunication. To forestall such a measure, Luther had previously appealed from the Pope to a general council.

The disputation between Martin Luther and Dr. Eck served to widen the existing breach, but it had also the good effect of making more clear the positions of the contending parties and of strengthening in the Catholic faith Duke George and the University and inhabitants of Leipzig. The defeat which he sustained at Leipzig, had driven Luther to uncontrollable fury. He did not fare any better in the disputation between John Emser and Melanchthon, the former siding with Eck, the latter with the Wittenberg "Reformer." Luther found a strong and zealous colaborer in Philip Melanchthon. More moderate and prudent than Luther, he was invaluable to the latter, by his talents and writings. In 1521, he wrote in defense of his master the *Oration for Luther*, and *Protestant Against the Decision of the Paris University*. Luther encouraged by the applause of the Hussites and Humanists, who greeted him as the "greatest theologian of the age," and as "a second Paul and Augustine," and backed by the German nobles, cast off all disguise, to complete his separation from the Church. His constant endeavor now was to destroy all authority in order to establish his own on its ruins. Between the years 1520 and 1522 he launched forth pamphlet after pamphlet, in which he poured out his deadly hatred against Rome and the Holy See, now rabidly blaspheming the most sacred things and the holiest doctrines, which previously he had but sparingly denounced. He called upon the emperor to overthrow the power of the Pope, to confiscate the possessions of the Church, and to abolish ecclesiastical feasts and holy days and Masses for the dead. "It would be no wonder," the raving monk exclaimed, "if God should rain down from heaven sulphur and hellish fire upon Rome and plunge it into the abyss, as He did with Sodom and Gomorrah." At last Pope Leo X. on June 15th,

1520, issued a Bull condemning forty-one propositions extracted from the writings of Luther, and excommunicating him, unless he would retract within sixty days. Luther replied to the papal sentence by his pamphlet "Against the Execrable Bull of Antichrist," and renewed his appeal from the Pope, as from an "unjust judge, an obdurate, erring schismatic and heretic, condemned as such by the Bible," to a general council, and he impetuously urged the emperor and the princes to resist, what he called, the unchristian conduct of the Pope. "Whosoever shall follow the Pope," he said, "him do I, Martin Luther, deliver to divine judgment." On Dec. 10th, 1520, he publicly burned the Pope's Bull, together with the Canon Law, at Wittenberg, exclaiming: "As thou hast disturbed the Lord's Holy One, may the eternal fire disturb and consume thee." On the following day, addressing the students, he said: "It is now full time that the Pope himself were burned. My meaning is that the Papal Chair, its false teachings, and its abominations should be given to the flames."

Upon the death of Maximilian I., his grandson, Charles, the young king of Spain, succeeded him in the empire as Charles V. (1519–1556). The new emperor, yielding to the wishes of the States that favored Luther, summoned him before the German Diet, which was to meet at Worms in 1521. Asked whether he was willing to retract the errors contained in the twenty-five books published under his name, he boldly refused to do so, unless "convicted of error by the Scripture and plain reason." All efforts to reclaim him proving unavailing, Luther was ordered to leave Worms and put under the ban of the empire. On his way to Wittenberg, he was, according to a previous arrangement, seized and taken to Wartburg, near Eisenach, where he remained nearly a year, living as a knight under the name of "Master George." During this time, he wrote his pamphlets "On the Abuse of Masses," "On Monastic Vows," and "Against the Idol of Halle" (the Archbishop of Mentz). It was at Wartburg, which he called his "Patmos" that Luther commenced his translation of the Bible into German. Luther leaving Wartburg continued to spurn all authority, spiritual and temporal, and to vent his anger against the Head of the Church, and against all that dared to disagree with himself. He called the Pope a heretic and apostate, a blasphemer of God and traitor of Christ's Church, and incessantly inveigled against him as "the man of sin," "the minister of Satan," and even the "very Antichrist." Luther's teaching of absolute human equality and of total disregard of all authority, soon bore its evil fruits among the masses. Inflamed by the fiery appeals of the "Reformer," and incited by fanatical harangues of itinerant preachers, the peasants, in 1525, under the leadership of Thomas Münzer, rose in open rebellion against their lords, plundered and burned churches and convents, stormed the castles of the nobles, and committed every species of outrage and atrocity. When Luther saw things turn against the advantage of the princes, he at once preached against the deluded peasants whom his doctrines had misled, and, in his pamphlet "Against the Rapacious and Murderous Peasants," urged the princes to kill them "without mercy, like mad dogs," and declared that none could die in a manner more pleasing to God than fighting against "these children of the devil." His cruel advice was followed, and it is estimated that a hundred thousand lives were destroyed in the "Peasant War." Luther celebrated the funeral of the slain peasants, by secretly marrying on June 13th, 1525, Catharine Bora, a Cistercian nun, who, together with eight other nuns, had, at his instance, been carried off from their convent, by a citizen of Torgau, named Bernard Koppe.

It was chiefly through the influence of the temporal rulers that Luther sought to propogate his "Gospel." And, indeed, his "Gospel" readily found powerful patrons among the German princes and nobles, who perceived in it a much desired means of enlarging their domains and filling their depleted treasuries, by seizing on Church property.

Luther's religious system, if such it can be called, is a sort of pantheistic mysticism. He taught: 1. An all-ruling and absolute divine necessity. God is the author of man's actions, whether good or bad. Man is born without a trace of freedom, which is incompatible with divine foreknowledge. 2. In consequence of original sin, human nature is radically corrupt. Man is wholly unable to do any good by himself, and only fit to sin. 3. Faith, alone, works justification; and man is saved only by confidently believing that God will pardon his sins. 4. The sacraments which Luther reduced to two—

baptism and the Lord's Supper — are not means of grace, but only pledges of the divine promises for the forgiveness of our sins, and the grace they impart, consequently, depend solely on the faith of the recipient. 5. There is a universal priesthood. Every Christian may assume that office. There is no need of a hierarchy and of priests, consequently there is no visible Church. 6. There are no meritorious works. Prayers, fasts, mortifications, religious vows, and other good works of any kind avail the soul nothing to its salvation. 7. In matters of religion, every man is his own judge; and every Christian has the right not only to read, but also to interpret for himself the Bible which is the only source of faith.

Luther died at Eisleben, Feb. 18th, 1546, shortly after delivering a violent sermon against the Jews and after drinking and jesting with his friends the night before, on the speedy downfall of the Papacy.

In the United States the Lutheran Church at present consists of four general independent organizations. Each of these is governed by a general representative body, named respectively the General Synod, the General Council, the United Synod of the South, and the Synodical Conference (Missouri Lutherans). These general bodies consist of both clerical and lay delegates elected by the district synods of which they are composed. There are fourteen independent Lutheran synods in the United States. The growth of the various Lutheran bodies has been in 1895: 9,915 congregations, with an aggregate membership of 1,387,764. They maintain 25 theological seminaries, having, in 1895, 1,307 students; and 33 colleges, with an aggregate of 4,470 students. They sustain 39 orphan asylums, 7 old people's homes, 10 hospitals, and a number of other special eleemosynary institutions.

Lydia. — A woman of Thyatira, a seller of purple, who dwelt in the city of Philippi in Macedonia, and was converted by St. Paul's preaching (Acts xvi. 14, 40).

Lying. — A lie is that which is written, spoken, or insinuated, by word or act, with the intention to deceive; whether, by asserting a thing as true, we believe to be false, or affirming as false what we believe to be true. For the malice of lying consists, principally, in the intention we have to deceive our neighbor, not only by hiding the truth, but by leading him into an error. There is the jocose lie, told for merriment; the officious lie, told for our own or another person's excuse or defense; and the pernicious lie, told for the injury of one's neighbor. Falsehoods told for some necessary utility to ourselves or others, in no way harming any one, are not grievous, though, strictly speaking, all lying is forbidden, and "the custom thereof is not good" (Ecclus. vii. 14). For we never know when it may lead us, or others, into serious offense, and it is completely opposed to God, who is truth itself, and who has given us the faculty of expressing our thoughts for the end of our salvation. "A thief is better than a man who is always lying: but both of them shall inherit destruction. The manners of lying men are without honor; and their confusion is with them without ceasing" (Ecclus. xx. 27, 28). Lying is pernicious when we have the direct intention or run the evident risk of harming our neighbor; it may therefore be mortal sin, for "the mouth that belieth, killeth the soul" (Wisd. i. 11).

Lyons (*Councils of*). — Lyons, a city of southern France, in which two general councils were held. The first, or Thirteenth General Council, was convoked by Innocent IV. in 1245. The chief questions submitted to the Council for discussion affected: 1. The relations of the Greek Church to the Latin. 2. The condition of the Holy Land. 3. The invasion of Hungary by the Tartars. 4. The distressful situation of the Latin empire of Constantinople. 5. The persecution of the Church by the Emperor Frederick II. of Germany.

The second Council of Lyons, or the Fourteenth General Council was summoned by Gregory X. in 1274. The declared objects of the Council were: Succor to the Holy Land, the reconciliation of the Greek Church, and the reformation of morals. In regard to the first point, one-tenth of all ecclesiastical revenues was voted for six years. As to the second, in the fourth session the reunion of the Greek Church with the Latin was solemnized. The Creed was chanted in both Greek and Latin, and the words, "who proceeded from the Father and the Son," were repeated three times.

Lystra. — A city of Lycaonia (a region of Asia Minor), and the native place of Timothy. It is now called *Latik* (Acts xvi. 1).

M

Maacha. — 1. King of Geth. Supported Hanon, King of the Ammonites, against David. The latter defeated them both. 2. One of the wives of David and mother of Absalom.

Mabillon (JOHN) (1632–1707). — Born at St. Pierremont, Ardennes, France; died at Paris. A noted French scholar and historian, a member of the Benedictine Order. His works include *Acta Sanctorum ordinis S. Benedicti* (1675–1685), *De re diplomatica* (1681), *Museum Italicum* (1687–1689), etc.

Macarius (ST.) **of Egypt** or the Elder (300–390). Born in Upper Egypt, monk of the Thebaid. He was ordained priest in 340. We have extant of his writings fifty homilies, or exhortations to monks. *Macarius* (St.) *of Alexandria*, or the Younger (306–395). Monk in the solitude of Nitria in Egypt, suffered persecution on account of his adherence to the symbol of Nice. He has left some ascetical works.

Macedonia. — A large country and region lying north of Greece proper, bounded on the south by Thessaly and Epirus; east, by Thrace and the Ægean sea; west, by the Adriatic sea and Illyria, and north, by Dardania and Mœsia. Its most celebrated mountains were Olympus and Athos. The Macedonians under Philip and Alexander the Great, subdued Greece, and became one of the most powerful nations of antiquity. The Romans at length divided the whole of Greece and Macedonia into two great provinces, which they called Macedonia and Achaia. In the New Testament the name is probably to be taken in the latter sense.

Macedonius. — Heresiarch, named patriarch of Constantinople by the Arians in 342, he was replaced, in 347, by the Catholic Bishop Paulus. Replaced on the patriarchal see in 350, he remained thereon only until 360, at which time the Arians themselves deposed him. Then he became the head of a sect which denied the divinity of the Holy Ghost.

Machabees (*Books of the*). — We possess no continuous history of the events which occurred among the Jews during the four hundred years which elapsed between the death of Nehemias, who rebuilt the walls of Jerusalem, and the birth of our Lord Jesus Christ. All the record we possess regarding that long lapse of time is contained in the two books of Machabees, which narrate the fierce struggles of the faithful Jews against impiety. If this period of their history is not the most prosperous, it is certainly the most glorious; for during it, the body of the people remained faithful to the practice of the laws of God. About this time, prophets ceased to appear among the Jews, and their office was replaced by the priests and the scribes, whose special duty it was to preserve their inspired writings and explain them. They, with the gallant Machabees, were the instruments used by Providence to guard the people of God against the false doctrines of the Greek philosophers, just as it had been preserved by prophets during the captivity from the contagion of idolatry. During the period of which we speak, the Jews were subject to the Persians, the Syrians, and the Egyptians, and through constant intercourse with their conquerors, either at home or abroad, they, or at least many of them, were induced to unite the doctrines of Moses with the philosophy and heathen practices of the Greeks. Those who remained faithful to the old traditions were called Assideans, the unfaithful were named *iniqui* or sinners. The Assideans were the true friends of their country, the Hellenists were the friends and supporters of the Egyptians or of the Syrians. A moment came when the wicked nearly destroyed the true religion and caused paganism to triumph over it. Then it was that the God of Israel raised up the Machabees, who saved both their country and their religion. These heroic men are sometimes called Asmonæans from one Asmonæus, their ancestor.

Machabees (*The*). — Name of seven brothers, sons of Eleazar, whom Antiochus Epiphanes wished to force to adore the idols and to eat pork meat. Upon their refusal, this prince caused them to be killed by the most atrocious torments, as well as their mother Salome, who did not cease to uphold their courage, while they were executed, 168 B. C. The Church honors them as martyrs. F. Aug. 1st.

Machabeus (JONATHAS). — High-priest, brother of the following, died in 144 B. C. Acknowledged high-priest by the usurper Alexander Bula, he placed himself at the head of the Jews after the death of Judas, expelled Bacchides from Judea, upheld the pretensions of Demetrius Nicator, then of Alexander VI. to the throne of Syria, and was assassinated by Tryphon, tutor of the latter.

Machabeus (JUDAS). — Jewish warrior, son of Mathathias, died in 160 B. C. He succeeded his father in the commandry of the army of Israel, 167 B. C., successively defeated Apollonius, lieutenant of Antiochus, near Samaria, Seron, Syrian general, at Bethoron; the generals Ptolemy, Nicanor, and Gorgias, sent by Lysias, governor of Syria in the absence of Antiochus, and Lysias himself. He purified the Temple of Jerusalem, profaned by Antiochus, and restored, therein, the worship of the true God. Antiochus Eupator made peace with him. Under Demetrius Soter (161), he conquered Bacchides and Nicanor. But attacked anew by Bacchides, he lost his life after an heroic battle.

Machabeus (SIMON). — Brother of Jonathas Machabeus, died in 135 B.C. Acknowledged high-priest by Demetrius Nicator, he made an alliance with the Romans; expelled the Syrians from Jerusalem; procured the independence of Judea, after the victory over Antiochus VII., surnamed Sidetes by his sons, Judas and John Hyrcanus, and was assassinated with two of his sons, Judas and Mathathias, by his son-in-law Ptolemy, governor of Jericho.

Madianites. — An Arabian tribe settled in the northern part of the Syro-Arabian desert. In Gen. xxv. 2 the Madianites are represented as descendants of Abraham and Cethura. They harassed the Israelites in the period of the Judges, crossing the Jordan with their hordes and despoiling the country, until they were defeated by Gedeon. They disappeared more and more from history, and are mentioned only as a trading people (Is. lx. 6.).

Magdala. — In the Old Testament, a town in Palestine, situated on the western shore of the Sea of Galilee; the modern El-Mejdel. Country of St. Mary Magdalen.

Magdalen (ST. MARY). — According to an old tradition, St. Mary Magdalen was the sister of Martha and Lazarus, and was that sinner who anointed the Saviour's feet. After her conversion, she became the most faithful and zealous servant of the Lord. She stood with Mary, the mother of Jesus, and Mary, the wife of Cleophas, under the Cross; she was first at the sepulchre after the Sabbath, and there saw Jesus, whom she thought to be a gardener, until He kindly made Himself known to her, and commanded her to announce the news of His resurrection to the Apostles and disciples. She came into Provence, Gaul, with Lazarus and Martha, and passed the rest of her days at St. Baume, in penance, prayer, and contemplation. F. July 22d.

Magdalen de Pazzi (ST. MARY) (1566–1607). — Religious, born and died at Florence. Of the illustrious family of the Pazzi, allied to the Medicis; she took the veil in 1582, at the Carmilites. She was canonized in 1669.

Mageddo. — Town of ancient Palestine, in the northern tribe of Manasses. Captured by Josias, king of Juda and by Nechao, king of Egypt in 610 B. C. In the Roman period, this city changed its name to that of *Legio*, and appears to have been, then, of great importance.

Magi. — According to the Gospel of St. Matthew (ii. 1, 2) the three kings from the East, who came to adore the new-born Saviour at Bethlehem. Most probably they came from Mesopotamia. Tradition qualifies them as kings and tells us that they were three in number: Caspar, Balthazar, and Melchior. A mysterious star served them as guide. When the Apostle St. Thomas went to preach the Gospel in their country, they were still living. Instructed, baptized, and consecrated bishops by him, they exercised the apostolic functions in Eastern countries, and obtained the crown of martyrdom. Cologne possesses, since 1162, some relics of the Magi, which are held in great veneration by the inhabitants of that city.

Magic and Spiritualism. — Magic, or the production of extraordinary effects by unnatural means; and spiritualism, or intercourse with spirits by the aid of mediums or table-rappings, must necessarily be a communication with the evil one, who produces false appearances and impressions. "The soul that shall go aside after

magicians and soothsayers" (Lev. xx. 6) is condemned by God.

Magnificat. — Canticle of the Blessed Virgin, sung at Vespers, and which commences with the word *Magnificat*, and which the Mother of God sang upon the occasion of her visit to her cousin Elizabeth (Luke i. 46).

Magog and **Gog.** — According to Ezech. (xxxviii. and xxxix.), Gog was a ruler in the land of Magog, and is mentioned as the prince of Mesa and Tubal. In Apoc. (xx. 8), Gog and Magog appear as two allied warring tribes. They were formerly regarded as connected with the invasion of the Scythians in Western Asia, but of late Gog has been identified with Gagu, referred to in the annals of the Assyrian king Asurbanipal (668–626 B.C.) as the mighty ruler of a warlike tribe in the territory of Sahi, north of Assyria.

Mahomet. See MOHAMMEDANISM.

Mai (ANGELO) (1782–1854). — Jesuit and cardinal, born at Schilpario, province of Bergamo, died at Albano. Attached to the Ambrosian Library of Milan, he discovered, in examining the *palimpsestes*, a number of unpublished works and fragments of ancient authors. Named by Pius VII., in 1819, librarian of the Vatican, he discovered therein the greater part of the *Republic* of Cicero; secretary in 1833 of the Propaganda, cardinal in 1838.

Maid of Orleans. See JOAN OF ARC.

Malachias (Hebr. *messenger of the Lord*). — The last of the twelve minor Prophets, of the tribe of Zabulon, born at Sopha. He was a contemporary of Nehemias, and prophesied, it is believed, from 412 to 408 B. C. We have from him three chapters, wherein he reproaches the Jews on account of their corruption, and announces the Messias. Some Jewish doctors confound him with Esdras.

Malachy (ST.) (1094–1148). — Malachy, born at Armagh, was a disciple of St. Malchus, Bishop of Lismore. After he had rebuilt the great Abbey of Bangor, which, by his care again became a flourishing seminary of piety and learning, he was named to the bishopric of Down, and afterwards elevated to the primatial chair of Armagh. While in this high station, Malachy introduced many reforms, and, by his zeal and still more by his holy example, wrought a great change throughout Ireland. In 1137, he resigned his primatial dignity, consecrated Gelasius, in his place, another bishop for Connor, and reserved for himself the small see of Down. To procure the papal sanction for his reforms, and also to obtain the pallium for the metropolitan of Armagh and Cashel, St. Malachy undertook a journey to Rome, in 1139. Pope Innocent II. received him with mark of the highest distinction, and appointed him Apostolic Legate for Ireland, but deferred the concession of the palliums to a future period. After his return, St. Malachy discharged his office of legate with characteristic devotedness, which resulted in much fruit, visiting every part of the island and holding synods. With the aid of the monks who had taken the Cistercian habit at Clairvaux, he founded the Cistercian Abbey of Mellifont, in Louth, which was the first of that order in Ireland. In 1148, he held the great Synod of Holmpatrick, and undertook a second journey to Rome, but came only as far as Clairvaux where he died in the arms of his illustrious friend, St. Bernard. F. Nov. 3d. As to the Prophecies, attributed to St. Malachy, see POPES (*Future*).

Malchus. — Servant of Caiphas, had his ear cut off by St. Peter, at the moment when he laid hands on our divine Saviour in the Garden of Olives.

Maldonatus (JOHN) (1534–1583). — Jesuit and theologian, born at Estramadura. He was an excellent Greek and Hebrew scholar and a fine historian. Taught, with great success, philosophy and theology in Paris, and at the University of Pont-a-Mousson, France. Wrongly accused of Socinianism, he retired to Rome (1575) where he assisted at the edition of the Bible of the Septuagint. He died at Rome.

Mambre. — Name of a valley of Palestine between Hebron and Jerusalem, where the Patriarch Abraham resided for some time.

Mamertus (St.). — Archbishop of Vienne, about 463, died about 477. Established in his diocese (469) the processions and public prayers called *Rogations*, to ask from God the cessation of the plagues that ravaged Vienne and Dauphiné.

Mammon. — A Chaldaic word signifying *riches*, used twice by our Lord (Matt. vi.

24; Luke xvi. 9-11). It never was the name of a personal being, though to those who set their heart on it, wealth, is as much an idol as Baal and Astarte.

Man (*from the scientific point of view*). —They deny to-day, in the name of a false science, all that Scripture teaches us about the first man. It is our purpose to answer briefly all the objections they make against the Sacred Books, when treating the following three questions: 1. Was the first man an intermediary being between the animal and the existing man? 2. Was he a savage? 3. In what period did he make his appearance?

I. THE ANIMAL ORIGIN OF MAN.—For the adherents of *Monism*, who admit with all its consequences the evolutionary theory, and reject all idea of creation, there has not been a *first* man, properly speaking. The transformation which ended in giving to one or several animals placed among favorable conditions the characteristics that distinguish us, has been so insensible, that it is impossible not only to fix the date of the appearance of our species, but even to tell what individual was its first representative. The principal champion of contemporary Darwinism, Haeckel, formally tells us that this change "took place with such slowness, that we cannot in any manner, speak of a *first* man."

The famous professor of Jena teaches, however, that the species which preceded ours, and to which we owe existence, belonged to the ape family, the first of the order of Quadrumanes. The man ape whom they have called more learnedly, the *pithecanthropus*, or *anthropopithecus* (de Mortillet), would have lived about the end of the *Tertiary* epoch, perhaps even earlier, according to de Mortillet, who attributes to him the so-called wrought flints of the *Miocene* strata of Thenay, in France. It was an anthropoid, a brother of the existing anthropoids, but approaching man closer in his anatomical or physiological characteristics; for nobody pretends today to derive us from apes belonging to the contemporary fauna, so considerable is the distance that separates us from them.

The opinion of Darwin, author of the evolutionary system most in vogue, does not differ in this respect from that of his disciple Haeckel. It was, the English naturalist tells us in a summary, a hairy mammifer, provided with a tail and pointed ears, who undoubtedly lived on the trees and inhabited the ancient continent.

However, we have to admit that all the opponents of the creation of man do not make us descend from the ape. It seems that in the eyes of a great number of them, it would be rendering us too great an honor to attribute this origin to our species; it is at a lower stage, at best among the marsupials or the didelphiæ, that we must look for our ancestors. They at least acknowledge that the laws which preside over the general development of beings are opposed to our descending from any quadrumane whatever. This is the opinion of Professors Huxley, of England, Filippi, of Italy, and Vogt, of Switzerland, although the latter seemed sometimes to make our ancestor the existing ape; and one day, perhaps in a moment of humor, he is alleged to have said that he preferred to be "rather a perfectioned monkey, than a degenerated Adam."

We have rather to do then with the *animal* origin of man than with his *simian* origin. However, this point is of little importance; for, whatever may be the different views that separate them in regard to the human genealogy, our adversaries have recourse to the same arguments when there is question of proving their general thesis: the derivation of man from a lower type. We can, therefore, borrow these arguments from Darwin himself, the head of the party.

These pretended proofs are of three kinds. They consist: 1. In the general conformation of the body of man; 2. In the development of the human embryo; 3. In the presence in man of rudimentary organs. Let us expose them briefly.

First Objection.—"It is well known," says Darwin, "that man is built after the same general type, after the same model, as the other mammifera. All the bones of his skeleton are comparable with the corresponding bones of an ape, of a bat, or of a seal. It is the same with his muscles, nerves, blood vessels, and internal viscera. The brain, the most important of all, follows the same law. . . . Man, Bischoff has said, approaches nearer to the anthropomorphous apes in the anatomical characteristics of his brain than the latter approach not only other mammifera, but even certain quadrumanes, she-monkeys and dog-faced monkeys."

Man, adds Darwin, has the same ailments as the lower animals. He can re-

ceive and communicate madness, smallpox, the glanders, etc., "a fact which evidently proves the great similarity of their tissues and blood." Apes are subject to a great number of other sicknesses: catarrh and phthisis, for instance. They share our taste for coffee, tea, and spirituous liquors. We have seen them drunk from brandy, wine, and strong beer. "These facts prove," he tells us, "how much alike are the nerves of taste in man and apes, and how the entire nervous system is similarly affected."

Second Objection.—Man is developed from an egg which differs in nothing from that of other animals. The embryo itself, in an early period, can hardly be distinguished from that of other members of the kingdom of vertebrates. As proof of what he advances, Darwin gives a double figure representing the embryo of a man and that of a dog, which hardly differ except in the unequal development of certain parts.

The English naturalist adds—and his disciples have insisted still more than himself on this argument—that the human embryo presents more marked successive analogies, in proportion to its development, with diverse classes of animals, commencing naturally with the lower ones.

Third Objection.—The organs which Darwin calls *rudimentary*, or simply *rudiments*, are useless organs, and generally little developed, whose presence is explained, according to him, only because man has inherited them from ancestors in whom, on the contrary, they were developed and had their reason of being. Several muscles would be of this class, among others, those which in animals serve to move the external ear, and which in the orangs and chimpanzees are already out of use and atrophied. The third eyelid, or *nictitate* membrane, which permits the birds to rapidly cover the eyeball, also exists in the rudimentary state in man as well as in the quadrumanes and most of the mammifera. We might say as much of the sense of smell, which renders such great service to certain animals, either by warning them of danger (ruminants), or by enabling them to discover their prey (carnivora), and which in man is almost useless. The scattered hair on man's body, the down with which the human fœtus is entirely covered at the sixth month, would be equally a remnant of the hairy integument of the animals from which we are derived. The vermiform appendix of the cæcum (blind gut), a kind of blind alley to-day without use, and even hurtful, since it is the cause of some ailments, would also be a remnant and a witness of the same organ, very much developed, however, which exists in certain herbivorous mammifera, where it has its function to fulfill. The skeleton furnishes facts of the same nature, whether in the coccyx bone, which represents in us the tail of the mammifera, or in the perforation which we accidently meet in the human humerus, especially among the ancient races, and which normally exists in the ape. To understand these anomalies, "it is enough," says Darwin, "to suppose that a remote ancestor possessed the organs in question in a perfect state, and that, under the influence of a change in the vital habits, they had the tendency to disappear through the want of use or on account of natural selection." (Darwin, *The Descent of Man.*)

Answer.—We have summed up as faithfully as possible, and without taking away anything of their force, the arguments which Darwin brings forward in support of the evolutionary theory applied to our species; it is not our intention to answer them in detail. Space does not permit this, and it would be quite useless. Indeed, running over the above short exposition of them, our readers must have seen that they present nothing new, that the physical resemblance of man to the animal was something known a long time, and of a nature to set off still more the infinite superiority of the human soul, because, with almost like organs, our species has raised itself far above the beast. A word, however, on each of the groups of the arguments appealed to by Darwin.

1. In the first place the English naturalist purposely exaggerates our exterior resemblance to the animal. Anatomically man is a mammifer and nothing more; this we have long known. Each bone of our skeleton has its analogy in the skeleton of the ape. However, it is not less true that all these bones have their peculiar character, their *facies*, which will permit an experienced anatomist to recognize them at a glance. And this is only the least of the physical features that distinguish us. Alone among the mammifera, man is organized for the vertical attitude; he alone has two hands and two feet. His dentition and the nakedness of his skin again distinguish him

from the ape, whose teeth are real instruments of defense and whose skin is remarkably shaggy, especially on the dorsal part, which in man is the most wanting in hair. How can the fact of the disappearance of this hairy covering be explained, which, according to the evolutionists, protected our ancestor against the inclemency of the seasons? The Darwinist doctrine pretends to explain, it is true, the acquisition of the *useful* variations; but everyone will acknowledge that the latter is not of the number. This nakedness is so little indicative of progress for man, that under every climate he believes himself obliged to supply this lost protection by the use of clothing. Logically, Darwin ought to have made the ape descend from man rather than man from the ape.

It is also very wrong for him to seek in the brain an argument in support of his theory. The weight of the brain, compared with that of the body, is three times more considerable in man than in the ape. The circumvolutions are also deeper, and, which is a remarkable thing, the circumvolutions develop themselves in an inverted order in the two cases. In man, they appear at first on the forehead, while in the ape those of the middle lobe delineate themselves first. The Darwinists have not yet been able to explain this anomaly, which denotes quite a different origin. "It is evident, especially according to the most fundamental principles of the Darwinist doctrine," remarks Quatrefages, "that an organized being cannot descend from another being whose development follows an inverse process of its own. Consequently, man cannot, according to these same principles, count among his ancestors a simian type."

After this we are permitted to pass over the other characteristic features of our species. They must, however, be well defined, because Cuvier and other naturalists, who, in general classification of beings, have kept account only of the exterior characters, have been led to make of man not only a *species*, but a *family*, even a *class* apart. Is there in nature a single other being of which one can say the same?

This simple remark constitutes a sufficient answer to those who pretend that one cannot logically explain the transformation of animals without extending it to man himself. All the animals are sufficiently connected with one another. Especially since the rise of paleontology, through the association of the fossil species with the existing species, we can fill up a great number of gaps that existed in the general series of beings. Few *species* constitute in themselves alone so many distinct *kinds* to form *families*, and *families* to form classes. Man alone forms an exception to this rule, and, as we shall see, paleontology has only confirmed his isolation. What would a man be were we to take into consideration his intellectual faculties? Then it would be not only a *family* or an isolated *class* that he would constitute but a *kingdom*, because *reason*, which distinguishes him, elevates him not less above the animal than *sensibility*, which distinguishes the latter and elevates it above the plant.

We think it useless to take up the considerations of Darwin in regard to the identity of the ailments that attack both man and animal, and the identity of the remedies that cure both. To be astonished at these traits of resemblance, one forgets that all organized beings have been created according to the same general plan and obey the same physical laws.

2. The argument drawn from the *embryogenic development* offers little difficulty. It is true that man starts out by an ovule, like all animals; to believe Haeckel, the human embryo, in developing itself, would be in turn a zo-ophite, a fish, a batrachian, a reptile, and a mammifer; but these alleged successive states are more than contestable, and, if they were real, they would have no bearing on the origin of man.

First, they are contestable. Indeed, in order to convince us, it is not enough that Haeckel affirms these states. For we know that good faith is not the dominant quality of the professor of Jena. It is proved to-day that, to render more striking the resemblance of the embryos of man and animal, he greatly altered the cuts which pretend to represent them in one of his books. This was long ago remarked in Germany. Dr. Jousset establishes "an enormous difference" between the human embryo, pictured by Haeckel, and that which is represented in the *Encyclopedic Dictionary of the Medical Sciences*. He adds that the embryo of the chicken, which Haeckel compares with the human embryo, presents a development and "rudimentary buds," which it has not in reality, but which result in accentuating

its resemblance to the human embryo. It can be seen that we have good reasons for not believing the word of the German professor.

In the judgment of the most competent naturalists, the similarities alleged are purely illusive. That there are certain analogies between the successive states that the embryo assumes, and the different groups of the animal series, we do not dispute; but from simple analogy to a complete resemblance is a long distance. "At no moment of its existence," says Gratiolet, the famous anatomist, "does man resemble any other species. . . . In all the stages of fœtal life, man is man potentially, and definite characteristics distinguish him. The forms of the embryo have a remarkable relation to the future forms, they are complicated, it is true, but according to a specific mode; in a word, at all times, the future man reveals himself. . . . At no time, does the brain of the human fœtus absolutely resemble that of an ape; far from it. The greater its development, the more marked is the difference."

Although these are facts, and not mere personal impressions, it might be objected that Gratiolet allowed himself to be influenced by his prejudices in favor of the fixity of species, and the superiority of human nature. This reproach will not be made to Carl Vogt, one of the champions of evolution and of free thought. Now Carl Vogt protests still more energetically than Gratiolet against the pretended similarities of the human embyro, and that of the lower animals. "It has been supposed," he says, "that the embryos must run through in abridgment, the same phases which the stratum has run through during its development in the geological epochs. This law, which I long believed to be well founded, is *absolutely false in its basis*. An attentive study of embryology proves, indeed, that the embryos have certain harmony, although very different from those of adults." For example, the professor of Geneva quotes the alleged form of fish which the embryo of the mammifer temporarily assumes, and he remarks that "a similar being could not live," seeing that the embryo has in this state "neither intestines, nor locomotive organs, nor brain, nor organs of the senses proper to the exercise of their functions." ("*Revue Scientifique*," Oct. 16th, 1886.)

Those, therefore, who have claimed that the human embryo represents by turns the different groups of the animal series, commencing with the zo-ophites, have been greatly deceived. Undoubtedly, there is progression in the fœtal life; consequently, there is a passage through a series of phases which remind us of the ascending ladder we remark in nature; but the human being has never an identical resemblance with any other being. Besides, if such were the reality, we might ask what would this prove from the point of view of man's origin. What necessary relation is there between these transitory states and the alleged phases through which our species might have passed anteriorly? One would be so much the less authorized to conclude from the one to the other, because by the avowal of an evolutionist who is at the same time an eminent geologist, Albert Gaudry, "paleontology, which must be questioned first in such matters, is not far from having furnished the proof that the mammifer does not descend from the reptile, nor the reptile from the fish."

3. The *rudimentary organs* will not detain us long. We may say of these organs what we have said of the pretended embryonic phases: they have neither the importance nor the significance attributed to them. Their presence in man is explained by the simple consideration that all organized beings are subject to the same physiological laws.

The argument which they oppose to us has the defect of proving too much. The rudimentary organs are so numerous and of such a different nature in man, and they resemble in this respect so many animals in which they have their complete development, that, if they were to suppose an identity of origin, we would have to conclude that man has passed anteriorly through all the classes of the vertebrates. Now, who will believe, for instance, that he counts birds among his ancestors, because he possesses in the embryonic state the nictitate membrane? One would arrive at stranger consequences were he to pretend to see in these *rudiments* a remnant of organs developed and utilized in a prior state. The atrophied breasts which males possess in the class of the mammifera are certainly rudimentary organs and the most striking of all. Must we conclude from this that formerly the males were females? These rudimentary organs are common to all animals and until now it never entered anyone's mind to see in them traces of an anterior state. So it

is that the embryo of the whale is possessed of teeth which never succeed in piercing the gums. It is the same with the incisors with which the calf is provided in the fœtal state. Does this mean that the whale and the bull passed through anterior states in which they were provided with teeth of which they are deprived to-day? Evolutionists themselves would hardly dare to assert this.

The olecranial perforation of the humerus alleged by Darwin has not, in every case, the significance which the English naturalist attaches to it. According to an unprejudiced anthropologist, George Hervé, it cannot be looked upon as a simian characteristic peculiar to certain inferior races. "We meet with it as often among the higher races as among the lower races, and its existence is every whit as variable as among the animals." The same author elsewhere says that this perforation is much more rare in the Merovingian sepulchres than in the modern sepulchres. It is, therefore, false to say, as do most of the evolutionists, that it is so much the more frequent as we draw nearer the beginning of mankind. Like the phases of the embryonic life, the rudimentary organs prove once more that a general plan has presided at the creation. They do not prove anything else.

So we see that of all the arguments alleged by Darwin in support of his thesis, none has the force which their author attributes to them. We need not be surprised then, that the work which contained the development thereof, the treatise on the *Descent of Man*, caused a certain disappointment among the evolutionists. "We imagined that this work would be of much greater importance," wrote an admirer of the English naturalist shortly after its publication. "We would not be candid with our readers if we did not confess that these volumes are in no respect comparable to any of the preceding books of Mr. Darwin. . . . In regard to the origin of man, they contain less than we had expected, and the proofs brought forward in support of that thesis are hardly stronger than those we knew before." ("The Popular Science Review," July, 1871.)

There would have been for Darwin another means of proving his thesis, namely, to point out in the superficial strata of the earth the fossil skeleton of one of these anthropoids who were, according to his theory, the precursors of our species. The famous naturalist was careful not to have recourse to this argument. He knew very well that paleontology has revealed nothing of this sort. He does not even dare to put the question, for fear that the answer might prove fatal to his system. Is it not strange, indeed, that none of the numerous links which, according to this system, ought to connect man to the lower animals has thus far been found, and that the adherents of the animal origin of our species are reduced to the necessity of making our more or less simian precursors live on some ancient continent submerged to-day? What are we to think of a theory which, in order to support itself, appeals to the unknown, and is based only on conjectures and wholly gratuitous hypotheses?

Evolutionists flattered themselves, for a time, that they had discovered one of these precious links so ardently desired, but looked for in vain. The very incomplete remains of a large monkey had been discovered in 1856 in the south of France. The paleontologist, Edward Lartet, found in this anthropoid, which was named *Dryopithecus*, characteristics superior to those of the existing anthropoids. It was hastily concluded that one of the ancestors of man had at length beeen discovered. Unfortunately for the theorists of the evolutionary school, a jawbone of the same animal, more complete and better preserved than the preceding, was recently discovered in the Miocene layers of Saint-Gaudens, France. Albert Gaudry, to whom it was sent, and who minutely described it in a learned memoir read before the Geological Society of France, does not hesitate to acknowledge that the animal to which it belonged was very inferior to the present large monkeys. Gaudry's avowal has so much the more merit because in a previous publication he had expressed the idea that perhaps it was to the Dryopithecus we owe the shape of flints, apparently hand-worked, which were discovered in the Tertiary grounds. "To-day, having become a little less ignorant," he adds, with a frankness that honors the learned paleontologist, "I would not make use of the same language. To judge from the state of our knowledge, there was not in Europe, in the Tertiary times, either a man or any creature that resembled him Since the Dryopithecus is the most elevated of the large fossil monkeys discovered until now, we have to acknowledge that paleontology has not yet furnished

any indication of the connecting link between man and the animals."

Thus, we see, the missing link is still to be discovered. The progress of anthropology, instead of giving us any hope of finding it some day, authorizes us more and more to doubt its existence. Some anthropologists very favorable to the Darwinian theory readily acknowledge this. "In 1869," says one of them, "it appeared that nothing could be easier than to prove the descent of man from an ape or from some other mammifer. We have been forced to lessen our hopes a good deal, and at the present hour we do not see even the possibility of ever establishing the descent of the races from one another. As to the precursor of man, he is an hypothesis more than ever; and we know now that the men of the prehistoric ages no more resembled the apes than the present races." (Leon Laloy, in the "*Anthropologie*" August, 1890.)

Logic,. would require, perhaps, to renounce forever the Darwinian theory; but then it would be necessary to bow down before the fact of creation, and this concession is repugnant to modern rationalism. But, at least, let them not impose upon us in the name of science a theory which science condemns!

It is not only paleontology that is opposed to the evolutionary system as applied to our species, but the principle itself of the Darwinian evolution. An intimate friend of Darwin, Mr. Wallace has acknowledged this. "Of itself alone," he says, "natural selection, which is the basis of this system, is unable to explain the animal origin of man." And he proves this. Undoubtedly, selection, explains the development and preservation of characteristics having an immediate and personal usefulness; but all the changes which man has experienced in the Darwinian hypothesis, in order to pass from the simian state to the present state, were not of this nature. Some of them were useless or even harmful. What advantage had, for instance, the anthropopithecus that gave rise to man in ridding himself of the shaggy integument that covered him? "Fur protects the individual against rain and cold. . . . It would have been very useful for the savage to be protected in this way. This is so true that the most degraded peoples have invented some kind of garment to cover themselves. . . . Therefore, natural selection has not produced the nakedness of the body of man." (*Contributions to the Theory of Natural Selection.*)

We can say the same, after Wallace, of the hand and larynx, which in the savage present a perfection that is not in harmony with the conclusion Darwin draws, and hence cannot be explained by natural selection. So in regard to the transformation of the hind-hand of the ape into a foot. This transformation is far from being a progress. It would have been very useful to the savage to have kept this hind-hand, whose disappearance it is very difficult to explain by natural selection.

In order to give an account of the acquisition of the characteristics of this nature, Mr. Wallace is obliged to have recourse to an *artificial* selection, whose agent would have been a "superior being," of which he does not give a clear explanation, but which would have "guided the march of the human species in a definite direction and for a special end, just as man guides that of many animal and vegetable forms." Mr. Wallace hereby acknowledges with de Quatrefages that it is impossible to explain the appearance of our species "without going outside of the exclusively scientific domain, that is to say, in adhering to what experiment and observation teach." Under such circumstances, is it not best to return to the traditional belief based upon the Biblical account of the creation?

II. Social State of the First Man. — Science does not prove that man sprang from a lower being. It does not even prove, whatever the evolutionary school may say, that the first men were savages. In support of its assertion this school pleads: 1. The rudeness of the primitive implements. 2. The more or less simian conformation of some human skeletons regarded as the most ancient. Let us follow it on this double ground.

1. *Rudeness of the Primitive Implements.* — It is very true that the implements of the first inhabitants of Western Europe, the only ones of which there is question here, were far from being like ours. Their tools in use were exclusively of stone, bone, or wood. No metal was known at that time and none was employed.

What we may question is that this stone age forcibly supposes an absolute state of savagery. The absence of metals is not incompatible with a certain degree of civi-

lization. Ethnography offers more than one example of a similar association. It shows us among certain peoples, whose industry is the most rudimentary, relatively elevated moral and religious ideas. No people is, perhaps, more remarkable in this respect than the Mincopies, those savage inhabitants of the Andaman islands. Nothing could be more rudimentary than their industry, which is reduced, says Quatrefages, to the exclusive use of wood, shells gathered on the seashore, and stone split in the fire. They are infinitely more barbarous from this point of view than the inhabitants of France in the Quaternary epoch, they do not know how to cut stone nor to kindle the fire when once extinguished. And nevertheless they have a religion, some principles of morality and traditional knowledge that raise them far above the most savage or barbarous people. Far from living in a state of wholly bestial promiscuousness, as has been alleged, they are monogamists and severely moral. As to their belief in regard to a future life and to the origin of the world and of man, it comes surprisingly near to the Christian doctrine in this respect. We can say the same of the Negritos of the peninsula of Malacca. They also know how to unite an industry of the rudest character with a knowledge that prevents us from confounding their state with real savagery.

If it is thus with these populations taken, it seems, at the lowest degree of the social ladder, with much more reason may we believe that the barbarity of our predecessors in the Quaternary epoch was neither so profound nor so abject as some would have us believe. Their industry was, indeed, far superior to that of the Mincopies. At least they knew how to work the stone, and work it with such a skill that we could hardly do as well as they did, even with the help of our metal instruments. From a lump of flint or quartz they formed an ax, a knife, a saw, a scraper, a lance point, or an arrow. With a bone they made harpoons, barbed arrows, bodkins, even needles; which proves that man used garments at that time. His industry extended still further. According to need he became an artist, and a talented one at that. He has left to us in different localities of Europe, manifest proofs of his skill as an engraver and sculptor. He knew how to represent with great precision most of the animals that surrounded him. Some of these pictures reveal a talent for imitation of which many an artist in our day would be proud. Certainly there is nothing in all this that denotes great barbarity.

It is true, they tell us, that this perfectioned work dates only from the late Quaternary epoch, and that we must not confound it with the very rude industry of the early Quaternary age. To this we answer that the oval or almond-shaped axes of the earlier epoch are already superior to the stone implements in use among certain savage populations, such as the Mincopies. Moreover, they will not succeed in convincing us that the man who manufactured them was reduced to this sole implement, if implement it was; for we are still ignorant to what use they were devoted, and ethnography points out nothing similar in the tools of the savages of our day. If they exist alone or almost alone in certain layers, it is undoubtedly because they were the object of a special manufacture; but nothing prevents us from believing that in the same epoch, in a neighboring locality, they worked stone in a different manner. We are even forced to admit this contemporaneousness, at least for some of the various types in the Quaternary time, if we do not wish to be forced to the impossible consequence of admitting that man had hardly more than one instrument at his disposition: first the ax, then the scraper, the arrow, and finally the knife. Just as if he had to pass through three long periods before discovering that a blade of flint could be used for a cutting instrument!

It is best, then, to consider all the products of human industry in the Quaternary time as about contemporaneous. Now, viewed thus as a whole, these implements leave far behind those of the most of the savages of our time. From this we have to conclude that man in this epoch was superior to them morally and socially. The very fact that this man progressed, that he triumphed in his struggle against the animals that surrounded him, that he developed his tools and his industry, alone proves that he was not an absolute savage. Even E. Renan admits this, and all history attests that no people have by themselves succeeded in developing from a savage state. We may say that the primitive man was a barbarian, but we may not call him a savage.

After all, we cannot judge of the state of the really primitive man from that of

man in the Quaternary epoch in Western Europe, for this would be going against all traditions and probabilities, even against the deductions of linguistics, ethnography, and the natural sciences, by pretending that mankind took its rise in Europe. It cannot be questioned that mankind comes from Asia. If, therefore, we wish to judge of man's social state, his nature, and his industry in the times that immediately followed his appearance, it is thither we must go to study him. Now, to our knowledge it happened only once that there was established on Asiatic soil the clearly marked superposition of different industries; this was at Hissarlik, on the supposed site of ancient Troy. Schliemann, the author of the famous excavations, tells us that he found superposed ruins of seven distinct civilizations. Now, far from there being progress from the bottom to the top, just the contrary took place, at least starting from the second layer. This discovery, to which the evolutionists affected to close their eyes, is nevertheless one of the most significant. It alone gives us a truer idea of the general march of civilization than all the discoveries that have been made in the West, not only because it shows more superposed industries, but also because being nearer to the cradle of mankind, it necessarily dips deeper into the past, and traces the customs of a people that we can properly consider as primitive, on account of their proximity to the place which saw the first appearance of our species.

2. *Nature of the Human Fossils.* — The rudeness of the implements in the Quaternary time does not, therefore, prove that the first man was a mere savage, and much less that he had an animal origin, as the Darwinian school would have us believe. Does the nature of the fossil human remains prove this any more clearly?

The number of human bones that merit the name of *fossils*, — that is, those which go back at least to the Quaternary time, — is far from being so considerable as was claimed at the beginning of the prehistoric studies Even those who claim that man, or rather his precursor, comes down from the Tertiary epoch, acknowledge that they have not yet discovered any human remains dating back authentically to this epoch. This, however, did not hinder them from describing minutely and dividing into distinct species that Tertiary ancestor whom they have decorated with the name *Anthropopithecus*. For those who, like ourselves, keep strictly to the facts, there can be question only of a Quaternary man.

We could quote at least forty localities where they discovered human skeletons, or fragments thereof, apparently going back to the Quaternary time. Unfortunately, the most of these human remains had, in the eyes of the evolutionists, the defect of too much resemblance to the present man. For this reason, M. de Mortillet has thrown out three-fourths of them. He retained only *nine*, naturally those which had the desired forms and tended to confirm the animal origin of man. The pieces on which he has bestowed this honor comprise six skulls, two jawbones, and nearly an entire skeleton. The skulls were found at Cannstatt, (Würtemberg), at Neanderthal (Rhenish Prussia), at Eguisheim (Alsace), at Brux (Bohemia), at Denise (France), and in the trench of Olmo (Italy); the jawbones, in the grottos of Naulette (Belgium), and at Arcy-sur-Cure (France); finally the skeleton, at Laugerie-Basse (France). Let us throw a glance on each of these precious remains and consider both their authenticity and form.

The skull of Cannstatt, the oldest collected, because its discovery goes back to the year 1700, was found in the locality of this name, near Stuttgart, together, they tell us, with bones of the elephant, bear, and hyena. The evolutionists, who applauded it on account of its passably rude form, are obliged to acknowledge that there are serious doubts as to its authenticity. "It is now believed at Stuttgart," writes an admirer of de Mortillet, Ph. Salmon, "that it was not in the bosom of the Quaternary grounds, but among the rubbish of the cliff with some pottery that it was discovered." Now it is an established fact, in prehistoric matters, that pottery was yet unknown in the Quaternary epoch. The result is that we must discard the skull of Cannstatt, because it is agreed that we must take into consideration only those whose authenticity is unquestioned. M. de Mortillet was not far from acknowledging this when, in opposition to M. de Quatrefages, he refused to make it the type of the primitive race, and reserved this honor to the skull of Neanderthal.

Does the Quaternary origin of the latter offer a greater guarantee? We are at lib-

erty to doubt this. It was found in 1856, near Düsseldorf, in a clayey alluvion which, they tell us, has furnished some remains of Quaternary species. It is possible; but it is well to add that they have also found polished stones in the same alluvion; something which tends to refer it to the present period. Moreover, nothing proves that we have not to do with an ordinary tomb. The corpse, to which the skull belonged, was lying, regularly stretched out, only two feet deep, like that of a buried person. Now, if there is question of a burial, the association with fossil species proves nothing. Even to-day we sometimes bury our dead in grounds rich in fossils of different geological periods. Shall the future inquirer, who establishes this association, be authorized to deduce therefrom the contemporaneity of man and the animal species, the débris of which accompany his own?

Hence, we might refuse to accept the skull of Neanderthal as well as that of Cannstatt. But suppose we acknowledge its authenticity. What must we conclude from this? It is true that the forehead is straight, the cranial cavity elliptic and very long, the bones quite thick, and the superciliary arches remarkably prominent; but there is nothing to prove that this skull is not pathological, as was believed at the beginning. If to-day it is considered normal, it is because there have been found the same characteristics in different historical personages and in a certain number of our contemporaries whose intelligence is at least equal to the average. In its capacity, the skull of Neanderthal is superior to the skulls of the Australians, and attains almost the average of female skulls. Whatever its age may be, the skull of Neanderthal has nothing simian, and the evolutionary school has to look somewhere else for the missing link which it claims exists between man and beast.

We shall pass rapidly over the skulls of Eguisheim, Brux, Denise, and Olmo. They disclose nearly the same characteristics as the preceding, and their authenticity is almost always open to discussion. The first was found, it is true, in a clayey alluvion, which appears to be Quaternary. However, they have discovered in this same clay, and at a considerable depth, three corpses, of which one at least must have been buried; for it carried on the breast a vase covered with a stone, and near it were found other vases of the same kind, as well as an ax of polished stone. The burial, pottery, and polished stone are, according to the teaching of the school, so many indications of the present period. Undoubtedly, it will be claimed that the presence of these objects at the same depth is due to a disturbance of the ground; but why do they exclude the skull of Eguisheim from this interference?

The same uncertainty exists in regard to the skull of Brux. The report which made it known to us, and which dates only from 1872, expressly states that, in the alluvion where it lay, there was found an ax of polished stone. As they do not note any other Quaternary species in this layer, we are permitted to call in question the date they have assigned to it.

The skull and other human bones discovered since 1844 in a volcanic tufa, near Puy, are probably less ancient than the preceding. Nobody believes to-day, as they did formerly, that they are contemporary with the mastodon. The volcanic tufa in which they were incased, so to say, is evidently very recent, because it surmounts Quaternary alluvions. They may be even posterior to the formation of the tufa, and, consequently, may be due to the last volcanic eruptions of the Denise. Two competent geologists, Herbert and Lartet, who visited the locality in 1857, believed they could recognize therein the traces of a tomb. Whatever their nature may be, these bones cannot give us any useful information about the question of man's origin.

There remains the skull found in 1863, in the trench of Olmo, near Arezzo, Italy. This time the authenticity cannot be questioned, for it was found at a depth of 150 feet, and in the neighborhood of bones with animal characteristics of the Quaternary times. We have less reason to contest it, because, according to de Mortillet, this skull has none of the simian features which he attributes to the primitive man. The form is elongated, it is true, but this form, the *dolichocephalous*, agrees very well with a developed intelligence.

Are the simian characteristics, so ardently sought for by the evolutionists, found any better in the jawbone, discovered in 1865, in the cave of Naulette, Belgium? This was the belief for quite a while, but it is no longer so. The jawbone found in 1859, in the grotto or Arcy-sur-Cure, France, cannot detain us; for, according to the avowal of de Mortillet,

the simian characteristics hardly reveal themselves. The chief of the prehistoric school, also refers it to the last part or the Quaternary epoch. The last piece which de Mortillet attributes to the Quaternary times, is a skeleton discovered in 1872, near Laugerie-Basse, on the banks of the Vezere. This time de Mortillet is prudent enough not to draw any conclusion in regard to the primitive man, and he is right, for the skull has been completely crushed by the fall of a rock, and it is impossible to construct its form.

We have exhausted the list of fossil human bones, acknowledged as such by the chief representative of prehistoric science. From the rapid examination we have made it follows that the authenticity of the most of them is debatable; in none of them do we find the simian features predominating. The skulls of to-day do not indicate more perfect beings than those of the Quaternary times. The adherents of the animal origin of our species will have to stop appealing to human paleontology in support of their system. "The Quaternary man," says Quatrefages, "has always been man in the full sense of the word."

III. Age of Man According to Prehistoric Archæology.—"Man appeared in Europe at the beginning of the Quaternary age, that is, at least 230,000 to 240,000 years ago." That is what we read in a book written by M. de Mortillett, one of the chiefs and founders of prehistoric science. So we see that we are far from the Biblical chronology. Elastic as this chronology may be, and liberal as we may be in its interpretation, we cannot stretch it to this measure. M. de Mortillet is only logical when he laughs at those who continue "to teach religiously that Adam was the first man." If our species goes back as far as he affirms, we have to acknowledge that the Bible is in error. The person whom it presents to us as the father of mankind can be at most only the father of the Jewish people, who in his pride made himself, they say, the father of the entire human race.

Happily the chronological calculations of de Mortillet do not command our assent. Even many of his adherents do not accept them as serious. The most authoritative scholars of prehistoric science do not hesitate to acknowledge that it is impossible to determine with any exactness the date of the appearance of man. They are not less in agreement as to the insufficiency of the traditional chronology, in view of the discoveries recently made in the domain of natural sciences.

We are of quite a different opinion. If there were any reason to set back for some thousand years the date of the creation of man, it would be history that would oblige us to do so, and not geology nor prehistoric archæology. Egyptian chronology, uncertain as it may be in its beginning, take us back to three or four thousand years before our era, that is, to a date anterior to that which most of the calculations based upon the Bible attribute to the Deluge. Therefore, unless we accept the Egyptian people from the diluvian cataclysm, as has been proposed, and place before the Deluge the first pharaonic dynasties, which is hardly admissible, we must necessarily increase the interval comprised between Noah and Abraham. Whatever may be said of it, neither geology nor prehistoric archæology has any such need. Let us briefly show this.

We know that the geologists have divided the history of the globe into four great epochs, of very unequal durations, which they have called, according to their order: *Primary*, *Secondary*, *Tertiary*, and *Quaternary*. Their duration, impossible to figure in number of years, diminishes very rapidly from the first to the last. It is from this point of view that the Quaternary period hardly merits to enter into comparison with the preceding ones, so short has it been. It is mostly in France that they have ranked it as one of the great geological epochs. The English have made of it a kind of supplement to the *Pliocene* period, the third part of the Tertiary epoch, and consequently have called it *Postpliocene*. Certainly this term better indicates its real place in the history of the globe than the word *Quaternary*.

In which of these epochs did man appear? Everybody admits that it was neither in the Primary nor the Secondary epoch; thereby recognizing already the recent date of his advent, seeing that these two epochs together constitute, perhaps, nine-tenths of the geological times. The doubt begins in the Tertiary epoch. Some geologists, endowed with a lively imagination, have pretended to discover in the *Miocene* strata, which represent the middle part of this epoch, artificially cut flints. The Abbé Bourgeois set the ball rolling by labeling the many flints he had

found in Thenay as the workmanship of the Tertiary man. At first he succeeded in enlisting several men of science on his side; but the matter, on investigation, became so thickly enveloped in the mists of doubt that it vanished at last in utter improbability. The reputed works of art, with indented surfaces, are more likely shapeless works of nature. Again, other flints, lances, arrowheads, spears, and the like, found in St. Prest, probably belong to a later formation. To determine the age of objects found in mud or sand deposits is most difficult, as they may easily have been buried subsequently at a greater depth. In like manner man's handiwork in conjunction with natural causes may have shifted the deposit. Moreover no standard is at hand for gauging the time of the deposits in the several periods. Recent researches, even in the much lauded Somme valley, have shown that the layers of sand were formed in historic times. Furthermore, it was alleged that *drawings*, which none but the hand of man could execute, adorned the bones of some Tertiary animals. Bones, too, had been produced which had been fractured, so it was said, by the hand of man. Colored impressions were also said to be distinctly perceptible on the bones of a petrified Hipparion recently discovered in Greece. How transparently thin these reasons are, he who runs may read. On investigation, it turns out that the holes and indentures were made by contemporary animals. Many of the alleged marks and drawings are accidental chinks wrought by mechanical causes.

The Tertiary man being thus out of question, there remains the *Quaternary* man. The existence of the latter cannot be questioned. To say that man has lived in the Quaternary epoch is simply to admit that he has been the contemporary of certain animal species characteristic to this epoch, such as the mammoth (*Elephas primigenius*), the woolly rhinoceros (*Rh. tichorrhinus*), the cave bears, the Irish stag, and even the reindeer (*Cervus tarandus*), which we find no longer except in the Arctic regions, but which at that time lived in the temperate zone. Now, remains of these animals have been found so often, either together with human bones, or with the rude products of the industry of the primitive inhabitants, that the contemporaneity of both can no longer be questioned. The *fossil man*, on which orthodox writers made war for a long time, is therefore a reality. The Quaternary epoch having been ranked, rightly or wrongly, among the geological times, all the organic remains which belong to it deserve to be termed *fossils*, and those of man form no exception to this law.

Only, let us hasten to say it, to admit that man exists in the fossil state — in other words, that he lived in the Quaternary epoch — does not mean, according to our view, that we have to leave the confines of traditional chronology. Indeed, everything goes to show that the animals which characterize the Quaternary epoch have lived, at least in some localities, until a very recent date, approaching that of the Christian era. Remains of the mammoth have been found in European countries in quite recent formations, for instance, in peat-moors, which are usually referred to the present time. This animal has been found in Siberia in such a state of preservation that the dogs ate its flesh. The elephant, mammoth, or otter, still existed in the north of Africa and in the region of Ninive in historic times, and Parthenopex of Blois maintains that the latter animal could be found among the beasts which formerly inhabited the forests of Gaul. Cæsar describes the reindeer as having lived, in his time, in the Hercynian forest, — that is, on the shores of the Rhine.

It is an error to believe that the Quaternary fauna was much different from ours. In fact, it comprised all the savage animals that surround us, together with some species that had to emigrate on account of climatic changes, or fell under the strokes of the hunter, or succumbed in the struggle for life.

Thus we see that, if we are to judge by the animals that characterize it, the Quaternary epoch must have lasted nearly until the Christian era.

It is true that it has some other characteristics, derived from climatology. Who says Quaternary epoch says *Glacial* epoch, these two epochs having certainly coincided, at least in part. At that time, indeed, the glaciers were considerable in extent, and the water courses more abundant than in our day: a double phenomenon which might have been due to the same cause, the melting of the ice each summer occasioning immense inundations, traces of which still exist. But, to recover something of these phenomena, it is not necessary to go back so far in the past as

one might believe. History permits us to have quite clear glimpses thereof. Only fifteen or twenty centuries ago the winters were a good deal colder than they are at present. Herodotus describes the climate of Scythia in terms which would aptly refer to-day to Lapland and Greenland. He shows us this country completely frozen during eight months of the year, and the Black Sea frozen to such a degree as to carry the heaviest wagonloads. Aristotle and others after him tell us that it was so cold in Gaul that the ass could not live there. The Latin writers insist on their part on the rigors of the Gaulish climate, which did not permit, they say, either the culture of the olive tree or that of the vine. Virgil shows us the Danube crossed by teams, and the inhabitants of these miserable countries retiring into caves, clothed with the skin of wild beasts. Ovid, who passed several years in the region of the Danube, shows us this river entirely frozen at its mouth, so that wagons heavily loaded could cross it. He adds that he saw wine frozen in the bottles, and that he crossed over the ice of the Black Sea. Afraid of being accused of exaggerating, he appeals to the testimony of two former governors of Mœsia, who could also establish these facts.

Italy itself did not have at that time its present climate; at least the Latin writers speak of it in terms that would not be true of it in our day. They speak of heaped-up snow, of rivers filled with floating ice, of hard winters that split stone and stopped the course of rivers, and this in the warmest region of Italy, at the foot of the bulwarks of Tarentum. Such a picture could be applied to-day, at most, only to Central Europe.

We have the same testimony in regard to the abundance of the water courses. Here geology joins its voice with that of history in attesting that most of the rivers had, 1,500 or 2,000 years ago, a much larger volume of water than they have at present. Michael Rossi has proved this of the Tiber; others have established the same fact for several rivers of Europe, of America, and Asia.

Everything, then, goes to show, both fauna and climatology that the Quaternary epoch is not so distant from our times. As to its duration we know nothing; but there is every reason to believe that it was not very considerable. However, we do not need to know it as far as regards the question that occupies us here; for, according to all appearances, man did not see the beginning of this epoch. He did not precede the glacial period, and was not even a contemporary of the great dominance of the glaciers. Hence his origin is comparatively recent.

In support of the vast antiquity of the human race, they also appeal to tools, found sometimes at a considerable depth. These tools have been classified, to mark successive ages of long duration, into ages of rough and polished stone, of bronze, and of iron. The supposed evidence of deposits in caves, of river and other gravels, of fen-beds, etc., are pressed into service. But it staggers our faith in the whole chronological scheme to find, at the outset, that while Dr. James Geikie reckons the boulder clay in which old stone implements are found as marking 200,000 years, Croll, a no less eminent authority, sets it down as 980,000 years old. The age of human implements found under floors of stalagmite in caves, is, moreover, open to equal doubt, since observers differ greatly as to the rate of deposit at different times. For, while Mr. Pengelly tells us that it takes 5,000 years to create an inch of lime-dropping on the floors of Kent's Cavern in England, others assert that, elsewhere, it is formed at the rate of the third of an inch a year, which would give a foot in depth in little more than a century. A copper plate of the twelfth or thirteenth century, we are told, was found in a cave at Gibraltar, under eighteen inches of stalagmite. At Knaresboro, England, objects are incrusted with similar calcareous deposit so quickly that, as is well known, a trade in them is briskly kept up. In Italy the waters of the baths of San Felipe, have been known to deposit a solid mass of it, thirty feet thick, in twenty years. It is thus clear that the rate of deposit depends on circumstances. One condition of the surface may supply acids, from decaying vegetation, for example, which may dissolve the limestone much faster than another. It is not, therefore, by any means certain that any given deposits, in a special case, imply even an approach to the extreme age demanded for them.

The evidence deducted from river and other gravels and drifts is no less unsatisfactory. It is, indeed, quite impossible to fix their age either from their depth or their contents. Mr. Wood found the road

leading to the Temple of Diana, at Ephesus, more than four yards below the present surface, and obtained remains of colossal sculptures, at the Temple itself, from the depth of six yards and a half. Local floods work great changes, and it is to be remembered that all rivers are much larger in a country still in a state of nature than when human settlement has in great measure drained off the surface waters. The shifting of river beds themselves, work great changes. M. de Rossi thinks that the beds of drift, in the course of the Tiber, are not older than the Roman republic. M. Chabas, in a close examination of the tool-bearing drifts of Northern France, found that, at one part, bits of Roman pottery, at another, a copper coin of Charles VIII. of France, and at a third, pieces of yellow brick, were as deep in the soil as the stone axes, etc., and finally gave up the hope of fixing the age of anything by its position.

The theory of widely separate ages for old and new stone tools, and for bronze and iron, is one of the scientific fancies which further investigation overthrows. To use the words of the Duke of Argyle. "There is no proof whatever that such ages ever existed in the world." Nations may all at a certain time have used stone tools, but the discovery of the metals must have been made much sooner at some places than at others. Thus, though flint implements have been found in abundance in South Africa, iron has been known from very ancient times over a large portion of that vast continent; iron ore, as Sir Samuel Baker informs us, being so common in Africa, and of a kind so easily reducible by heat, that its value might well be discovered by the rudest tribes. Stone, moreover, is rare in some countries, as, for example, in Mesopotamia, and hence it is not surprising to find that stone implements of a very rude character coexisted there with advanced civilization in agriculture and commerce. Each "age," in fact, runs into the other, and tools of all the four kinds were used in not a few localities at the same time. So far from being indefinitely ancient, the stone age, in all its characteristics, has prevailed during even the historic period. A well-made bronze pin was found in an excavation at the Isle of St. Jean, near Maçon, in France, which till then had yielded only remains of the polished stone period, and M. Chabas found iron under similar circumstances elsewhere.

In fine, of all the chronologies, that of which the Bible furnishes the elements is still the most authorized, and wherever we may look, we find nothing, absolutely nothing, in the natural sciences that clearly tends to discredit it. No more on this point than on others can the traditions taught in the text be given the lie.

Manahem.— King of Israel, died in 761 B.C. Overthrew and killed the usurper Sellum, mounted the throne and reigned ten years in paying a tribute to Phul, king of Assyria. He left the throne to his son Phaceia.

Manasses.— 1. Jewish Patriarch, eldest son of Joseph, born in Egypt, was blessed by Jacob on his deathbed, and became the chief of one of the twelve tribes. This tribe, at the time of its leaving Egypt, counted 32,000 men capable of bearing arms; one-half remained beyond the Jordon, in the division of the Promised Land; the other half obtained its possessions in the territory of Samaria, Sichem, and Bethania. 2. *Manasses* (706–639 B.C.).—King of Juda, died at Jerusalem. The son and impious successor of the good Ezechias. He began to reign when twelve years old. For his impiety and cruelties, God suffered him to be carried as prisoner to Babylon. Manasses repented, did penance and was restored to his throne. He tried to repair the evil which he had caused, destroyed the temples of the idols, restored the worship of the true God and fortified Jerusalem. We have, under the name of Manasses, a prayer filled with sentiments of piety and penance which it is believed he composed during his captivity. He had for successor his son Amon.

Mandæans. See SABEANS.

Manichæanism is the Persian form of Gnosticism. Its author was Mani or Manes, who, according to traditian, was flayed alive, about the year 277, by order of King Veranes I. His doctrine was a combination of Parseeism and Gnosticism. It had nothing in common with Christianity, merely substituting Christian names for pagan ideas. Two eternal principles, Light and Darkness, with many Eons are constantly at war with each other. This is called the system of Dualism. Man consists of two parts, mind and matter, the latter is the seat of all evil. Christ, the son of Eternal Light, assumed a body corporeal only in appearance (Docetæ), re-

deemed man by instructing him to alienate himself from evil matter. His death on the Cross was an illusion. The "perfect" among the Manichæans were obliged to abstain from animal food and intoxicating liquors; the killing of animals was prohibited; they were enjoined not to perform manual labor, and marriage was condemned. The Manichæans boasted outwardly of their asceticism and superior knowledge, but their private life belied their professions. They based their doctrine on the revelations of Manes, the Paraclete, and on the Sacred Scriptures. Their distinguished adversary, St. Augustine tells them: "You, who believe of the Gospel what you please and reject what you please, rather believe yourself than the Gospel."

Maniple.—An ornamental vestment worn by the priest upon his left arm at Mass. It is worn by deacons and subdeacons, also. Originally, the maniple was a narrow strip of linen suspended from the left arm, which supplied the place of and was used as a handkerchief. About the eighth century it was enumerated among the sacerdotal vestments.

Mankind (*Unity of*).—The unity of mankind, proceeding from a single pair, is, from the moral and dogmatic point of view, one of the most important truths which result from the account of the creation of man. The dogma of original sin presupposes the community of origin of all men, and upon this community of origin human solidarity and fraternity are founded. In our day, however, it finds a great number of adversaries, and we have to answer their objections. The advocates of a plurality of the human species, or the polygenists, have largely increased in both Europe and America of late years, and they strenuously oppose the doctrine of monogenism.

I. HISTORIC GLANCE AT POLYGENISM.—The first polygenist whose opinions caused some notice was La Peyrère, a Frenchman. In his book *Système théologique fondé sur l'Hypothèse des Préadamites*, published in 1655, the two principal ideas which he sets forth are, that Adam was not the first man, but only the father of the Jews, and that Moses is not the author of the Pentateuch. According to him, chapter i. of Genesis relates the creation of the Gentiles or pagans; they were produced at the same time as the animals, and they appeared at the same time upon earth; these are the Preadamites. Chapter ii. of Genesis, on the contrary, makes known to us the origin of the people chosen by God to preserve the deposit of revelation. Adam is the first Jew and the father of this chosen people. Made from the slime of the earth, he received existence only after the rest of the seventh day; alone with Eve he inhabited the earthly Paradise; he alone with Eve violated the prohibition which God had made as to the eating of the fruit of the tree of knowledge of good and evil; the other men, spread at that time over the globe, had no share in the sin of Adam.

La Peyrère pretended to find the proof of this distinction of diverse species of men in the fifth chapter of the Epistle to the Romans, and in certain facts related by Moses. St. Paul says that men have sinned: some, after the promulgation of the law, against the law; others, before the law, against nature. His new interpreter concludes from this that there existed before the men who were subject to the law,—that is, before the Jews,—other men of a different species. But the law of which the Apostle speaks is that of Moses, and in the time of Moses there existed already upon earth numerous nations, descended like the Jews from Noe and for whom the legislation of Sinai had not been made. La Peyrère sought to establish, it is true, that the Preadamites were mentioned in the history of Cain, because the latter was afraid of being killed by those whom he might meet and who could only be men of non-Adamitic origin. He alleged also the existence of a city in this time, when the descendants of Adam, however, could not be numerous enough to form considerable agglomerations, and, finally, he pointed out the distinction between the sons of God and the daughters of men or of Adam, whose union produced the giants. According to him, the sons of God were not of the race of Adam.

Later on, La Peyrère retracted his errors, and his book remained unfinished; but his arguments were taken up again in our time by the American polygenists, as we shall see further on. In the seventeenth century his system found no supporters, but things were to be different in the eighteenth. Voltaire, who collected in his writings all that preceding ages had imagined against our Sacred Books, did not fail to uphold that there exist diverse "species of men."

"Only a blind man," he says, "is permitted to doubt that the Whites, Negroes, Albinos, Hottentots, Laplanders, Chinese, and Americans, are entirely different races." Soon the negation of the unity of the human species became the fashion in the philosophic camp, and, despite the authority of the most of the naturalists, notwithstanding that Linnæus and Buffon without hesitation pronounced themselves in favor of the old doctrine, the pleasantries of the patriarch of Ferney prevailed.

Infidelity had favored polygenism in Europe; political causes contributed a good deal to increase the number of its adherents in America. One of the most celebrated defenders of this system, Mr. Nott, has himself related the following fact. In 1844, the secretary of State of the United States, Mr. Calhoun, had exhausted his arguments in answering the pressing notes which England, backed by France, addressed to him on the question of abolishing Negro slavery. He could imagine nothing better than to support himself upon the authority of American anthropologists, and he defended his government in the name of their theories, according to which the black men are of another species than the white. The cabinet of Great Britain was nonplussed by this unlooked-for argumentation, and thereafter ceased its importunities.

It is certain that several American scientists allowed themselves to be influenced by the more or less unconscious desire to justify slave-trading and slavery. The most celebrated among them are Morton, Nott, and Gliddon. These polygenists expressly admitted the fixity of the species, and even supported themselves upon this fixity of the species to conclude from the actual existence of human varieties as to their primordial and original existence. Since that time there has been a complete change in the system, and to-day we have to look for the polygenists among the ranks of the adherents of the changeableness of the species, among the materialists and atheists, the defenders of evolution without limit. In their opinion man has not been created as man; he has become such by a series of transformations, abrupt according to some, slow, according to the majority of them. The lower species perfected and gradually raised themselves to language and reason, to the status of the intelligent and perfect being. Thus nature has produced by divers means diverse human species. That which Scripture teaches about our origin is consequently irreconcilable with the accounts of the new science.

However, if the adherents of the plurality of the human species have become quite numerous, those of the unity of mankind are far from throwing away their arms and abandoning the battlefield. Not only among the Faithful, but also among the indifferent, and even among the free-thinkers, monogenism counts defenders not less enlightened than convinced, and recruits new adherents every day. Lyell and Huxley acknowledge in express terms that all men may descend from one single pair; Alexander von Humboldt formally declares himself for the unity of our species, so also the anatomist Owen and the learned Prichard. The labors of the learned Protestant, Quatrefages, in favor of the unity of the human species enjoy a universal and well-merited reputation. The numberless proofs accumulated by this eminent anthropologist, as well as by many other naturalists, establish in a peremptory and decisive manner that science is far from being in contradiction with Scripture, according to which all men belong to the same species. Now it remains for us to show this accord of science and faith; but as the American polygenists, in order not to fall into contradiction with the Bible, have followed the errors of La Peyrère and pretended that monogenism is not a Christian dogma, before all we have to answer their objections and to rectify their false interpretation of the sacred text; then we will set forth the proofs of the unity of the human species.

II. GENESIS AND THE PREADAMITES. — The arguments alleged by some of the scientists of the United States to turn Genesis in favor of their opinion are summed up in the following passage: —

"Why still hesitating whether to throw the Bible under the wheels of progress? Already many sincere Christians confess that the moment has arrived for preparing the reconciliation of the doctrine of the polygenists with the sacred texts. They are disposed to admit that the narrative of Moses does not apply to the whole of mankind, but only to the *Adamites*, to the race from which God's people sprang; that there could have been upon earth other men about whom the sacred writer did not need to busy himself; that it is nowhere said that the sons of Adam contracted in-

cestuous unions with their own sisters; that Cain, driven toward the Orient after his fratricide, was marked with a sign, so 'that whosoever found him should not kill him'; that aside from the race of the children of God there was a race of the children of men; that the origin of the children of men is not specified; that nothing authorizes us to consider them as the children of Adam; that these two races undoubtedly differed in their physical characteristics, because their union produced mongrels designated under the name of giants, 'as if to indicate the physical and moral strength of the crossed races'; that finally these different antediluvian races could have survived the Deluge in the person of the three daughters-in-law of Noe." (J. Pye Smith, *Relations Between the Holy Scripture and Geology*, 3d ed., pp. 398–400.)

Let us take up these several arguments one after another. In the first place, it is not true that Genesis speaks of different human species. When La Peyrère beheld in the man created in the first chapter a man different from the one whose history the second chapter relates more in detail, he falsely interpreted the original text, for the Hebrew text in both cases calls by the same name Adam, the rational creature gone forth from the divine hands. Morton himself is obliged to agree that "the sacred writings, according to their literal and obvious sense, teach us that all the men descend from a single pair." (*Crania Americana*, Introd., Philadelphia, 1839.) Moses, conformable to the uniform and unchangeable plan which he followed in drawing up the first Book of the Pentateuch, sets forth in the account of the earthly Paradise the history of our first father, whose creation he had simply announced in the account of the general creation. Then he continues the history of the children of Adam, without troubling himself to fill up a certain number of breaks, because the things which he omitted are naturally understood and cannot cause any doubt in the minds of readers generally. Thus he supposed that it was useless to relate in express terms that, from the beginning, Adam and Eve had daughters as well as sons, and that the brothers had taken the sisters for wives; everyone understands this without being told. Besides, the sacred writers generally mention women only in a vague manner in their genealogies; they are expressly named only when the sequel of the narrative demands it for fear of being unintelligible. Moses had no reason to inform us in so many words that Cain and Abel married their own sisters; this appears clearly from his account and everybody knew it. In reading Genesis simply and without partisan spirit, one cannot help acknowledging that Moses knew no other men than Adam and his posterity.

But, they say, if there existed no other men than the Adamites, how could Cain, after having committed his fratricide, be afraid of being killed by those whom he would meet? It is easy to answer that it was because he could not forget that men would become multiplied, and as remorse and a bad conscience render one suspicious and restless, what is there astonishing in the fact that he was afraid that his crime might be avenged by his own death, when the children of Adam would have become more numerous?

Some have endeavored to enforce the objection and to establish the existence of another race by what the Scripture tells us: "Cain built a city, and called the name thereof by the name of his son Henoch" (Gen. iv. 17). We have shown in another place that we must not understand this word "city" in the sense in which we employ it to-day.

A last argument is drawn from the mention of "sons of God" and "daughters of men." "The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose" (Gen. vi. 2). Here, the polygenists claim, there is question of two different species of men. The daughters of men are called in the original text "daughters of Adam," that is, the posterity of Adam and Eve; the sons of God belong to another race which has nothing in common with those whom we call without reason our first parents.

Such is the objection. It is false, because the "sons of God" cannot be understood as non-Adamitic men. The descendants of Adam were the creatures of God and consequently the sons of God, as much as every other species of men which one might suppose, or, better still, they would have been more so, if several creations had existed, because God, distinguishing and separating them from all the others, wished to make of the posterity of Adam, in the person of the Jews, His chosen people. It is generally believed that the "sons of

God" are the descendants of Seth, who had remained faithful to the Lord, while the "daughters of men" are Cainites, whose fathers were impious; but, whatever may be the exact meaning of these expressions, it is enough for us to state that the interpretation of the polygenists is a manifest counter sense and consequently inacceptable.

All the arguments which they have tried to draw from Holy Scripture against the unity of the human species are, therefore, false and without value. St. Paul rendered correctly the meaning of Genesis, when he declared that all men who live upon earth descend from the same father (Acts xvii. 26). The doctrine of monogenism is truly a Biblical doctrine.

Since it is thus, we have only now to establish that Scripture in regard to this subject is not in disagreement with science, not in the sense that science can prove that all men descend from one pair, — this question is out of its domain, — but in the sense that it establishes that all men form only one species. The scientific objection against monogenism is drawn from the differences which we remark among the human races. We will explain first the diversity in the races actually existing, and, second, we will establish the unity of mankind.

III. DIVERSITY IN THE HUMAN RACES. — 1. *General Observations.* — The most popular argument in favor of polygenism, that which most strikes superficial minds and those little accustomed to reflection, is that drawn from the remarkable exterior differences which distinguish the diverse human races from one another. The enemies of the unity of our species also insist upon this point the most. The learned of our day have repeated only in other terms what Voltaire had said, that the Negro with his woolly hair and the white with his smooth hair cannot be of the same species.

In the physical order there seems to be an abyss between one another. In the intellectual or moral order how different also is the intelligence of a native of Terra del Fuego from that of a Plato, a St. Augustine, or a St. Thomas? And if in imagination we assemble, from among the millions of men that at present people the earth, representatives of all the living languages and make each one express himself in his own language, or dialect, what *a cacaophony!* What confusion! How can all these men who express themselves in such a different way descend from the same mother? How could their fathers of old have called the same things by the same names? That is what strikes the crowd and impresses the groundlings.

But nevertheless, when we look closer, when we reflect on what these differences and contrasts in reality are, we perceive very soon that we cannot draw from this any conclusion. Intermediary rings exist and form only one long chain. Between the Greek of Athens and the Esquimaux, there are a thousand gradations, which from the Hellenic type reach down to ugliness by a regular descent. From the obtuse mind of an inhabitant of Terra del Fuego to the intelligence of a Plato, there are equally numerous steps by which we mount gradually from the depths where degraded man possesses only some material and gross ideas, up to those serene heights where flourishes the philosophy of the Academy and of the Angel of the School. And in the physical order, as in the intellectual, the transition is effected by means of an almost indefinite series of stages, degeneration, proceeding only through shades hardly perceptible from one another. In a word, the contrast no longer surprises, when one passes through all the intermediary degrees.

2. *Causes of the Diversity in the Human Races.* — It cannot be denied, however, that there are differences existing among men. Just as the lightest blue and the darkest blue are distinct, in spite of the shades that unite them, so also there are distinct races in the human species, in spite of the ties of relationship that connect them. We are careful not to deny these real distinctions; what we wish solely to establish is that these differences do not exclude the community of origin; that these varieties, these races, do not constitute diverse species; that the polygenists are mistaken when they confound the races with the species and conclude from the diversity of the human races the plurality of the species. As to this some indispensable notions and definitions are subjoined.

The *species* is a collection of individuals having the same essential characteristics, descending from the same primitive pair and enjoying the faculty of reproducing themselves indefinitely. A group of species having common characteristics is called *genus* or *kind*. The species is unchangeable in its essential characteristics, but its ac-

cessory characteristics may become modified and changed, under the influence of diverse causes, and then give rise to *varieties* and *races*. We call *varieties* the groups of individuals of the same species which are distinguished from the common type by accidental modifications. These modifications are not essential and specific, but changeable and unstable by their very nature, although, on account of peculiar circumstances, they may become fixed and lasting. In virtue of the natural law of reversion, the varieties return of themselves to their original type, unless external causes, and particularly the union between individuals of the same variety, render these passing characteristics permanent, conformably to the law of heredity, which transmits to the children the qualities peculiar to the parents. When the accessory characteristics which constitute a variety are fixed and perpetuated in a constant manner by a generation, they form a *race*.

By applying to the human species these notions, universally admitted by all former naturalists, it will be easy to account for the phenomena which humanity now presents. The solution of the problem is just this: All men who live upon earth form only one species, but this species comprises several particular races; these races all have for their starting point some primitive varieties, produced accidentally or naturally through diverse causes, and whose characteristics have become hereditary. The varieties may have manifested themselves sometimes through the effect of a sudden change in some individuals; generally they must have been the accumulated result of gradual modifications, brought on by the particular circumstances in which the subjects found themselves placed, among whom these alterations from the original type were produced. The error of the polygenists consists, therefore, in confounding the races with the species and in pretending that the accessory characteristics which distinguish the races are specific characteristics. We shall show that these characteristics are not really specific, but have, or at least may have, an accidental origin. Now, to show that science is not in contradiction with Scripture on the fact of the unity of the human species, it is enough to establish that this unity is scientifically explainable and admissible, and that anthropology is entirely unable to prove the plurality of the human species.

That which establishes in a peremptory manner the possibility of an origin common to all men, is that there exists in no race any distinctive characteristic which is not found exceptionally in some individuals of another race. None of these characteristics is, therefore, really specific, for, in the contrary case, we could find it only in the species to which it would properly belong. Since it appears accidentally in individuals of diverse races, it follows that it could also be produced primitively in the same manner, and that it became common in certain fractions of humanity only in virtue of what we call the influence of surroundings and heredity. For the rest, to convince ourselves, we have only to study successively the various characteristics of the races and to show, by the light of observation and experience, that they are all accidental and not essential to the species; consequently, the fruit of circumstances, and not a quality without which it is impossible to conceive an individual belonging to our species.

It is so true that the characteristics of the races have nothing absolute, but are on the contrary very relative, we might almost say arbitrary, that until now anthropologists could not come to an understanding in determining them, some adopting such a characteristic as sufficiently distinct, others rejecting it as subject to too many exceptions. Hence, in spite of the accumulated labors of many learned investigators, they have not yet agreed on a classification of the races that is unanimously or even generally accepted. Thus, there neither exists, nor can there exist, a really scientific classification of the human races. In other words, all the divisions that have been proposed are arbitrary, and no characteristic has been discovered that is exclusively peculiar to each race. Hence, they belong more or less to one another.

However, it may be as to the races, it follows at least from what we have just seen, that the principal characteristics which distinguish men from one another are the diversity of organic conformation, color, hair, and language. These are characteristics which we have now to examine, in order to establish whether they are really original or whether they are simply accidental deviations from the

primitive form, having become stable in the course of time.

By examining these characteristics one after another, we shall see that they can originate from the influence of surroundings, and from that of heredity. By "surroundings" we understand the climate, nourishment, mode of life, customs, civilization, in a word all that pertains to the place and time in which one lives and which may exercise a certain influence on the physical, intellectual, or moral development of the individual. The influence of surroundings is indisputable in natural history. A vast number of perfectly established facts furnish the proof.

Vegetables become white when sheltered from light, and the effect is not superficial, but extends even to the fibers of the plant, to its taste, and to other succiferous qualities. The animals of the polar regions become white at the approach of winter. The Swiss ox becomes, in two generations, on the plain of Lombardy, a Lombard ox. Two generations also suffice to change the bees of Bourgogne, which are small and brown, into bees of Brescia, which are large and yellow, when raised in the latter district. In the warm regions of South America, European cattle have by degrees lost their hair. The dahlia, sent from Mexico to the botanical garden of Madrid, produced there in 1791 a flower which had nothing remarkable about it. It was cultivated, not as an ornamental plant, but because it was believed to be a *succedaneum* of the potato. However, the surroundings into which it had been transported finished by transforming it entirely. In 1810, some flowers of seedlings attracted attention and florists commenced to cultivate it with care. In 1834, they had obtained the varieties which to-day make the dahlia one of the principal ornaments of our flower gardens. Dogs in particular, offer us a striking example of the changes produced by environment. The following example is related:—

"A man went to live under the polar circle; his dog followed him and clothed himself with the thick fur of the spitz; the man, with his companion, passed to the intertropical regions, and the dog lost all his hair. And it was not merely the exterior that underwent a change, but the skeleton was affected, together with the bony head, like the rest. Who would confound the skull of a bulldog with that of a greyhound?" See art. RACES, in Dictionn. encycloped.

The influence of civilization and environment upon man himself is established by a number of facts. The sedentary Arabians of Hauran are of high stature and adorned with a very strong beard, while their nomadic brethren, the Bedouins, exposed to all the vicissitudes of an unstable life, are small and have hardly any beard. To make amends, they have a more piercing look. For the rest, the difference commences to be perceptible only at the age of sixteen years. They have remarked at Morocco the same difference between the Arabs who dwell in cities and those who live under the tent. In many countries, there have been established notably different characteristics among the noble families and the common people. The Arabs of the North compare the nobility to the palm-tree, and the people to the brier. If a different manner of living produces differences in the same country, with much more reason does the complete change of environment carry with it considerable modifications.

The Frenchman, transported into Canada not many generations back, has seen the change of his complexion, physiognomy, and hair. In the United States, in the same lapse of time, the Anglo-Saxon has given rise to the *Yankee* race, which differs from the mother-stock in certain exterior characteristics. Since the first creole generation, this same English type has become so modified in New Zealand, as well as in Australia, that the eye distinguishes at once "the persons of the old soil," from "the children of the new soil."

The influence of environment on the organic constitution is therefore certain and incontestable. Heredity is another factor which is sufficient in itself to explain a portion of the phenomena that we are studying. It is the peculiarity of living beings to repeat or to reproduce themselves with the same forms and attributes. A white man transported into warm countries, takes such a dark shade that he might be mistaken for a black man; however, his son is born white and keeps himself thus, as long as he is not subject to the same atmospheric conditions. The intellectual qualities transmit themselves as well as the physical characteristics; in the family of Bach, there were thirty-two musicians.

An accidental quality, a variety producing itself spontaneously without any known cause, may transmit itself through heredity and thus constitute a race. In 1790 there appeared in Paraguay a bull without horns.

At the end of a few years this breed had covered entire provinces. Cases of peculiar characteristics produced spontaneously and transmitted by heredity abound, and this law of transmission is universally admitted by naturalists.

The influence of heredity and that of environment may unite and combine themselves so as to tend toward the same end and thus render more stable the characteristics which differentiate the races. The environment insensibly brings on more or less considerable changes; heredity fixes and perpetuates them, so that the modifications due to climate, or mode of life, for instance, may still continue to exist, and transmit themselves in a certain measure, even under another climate and with other habits and different civilization. Finally, the crossing or mixture of races produces new modifications, intermediary or subraces, capable of perpetuating themselves with their new characteristics, when the circumstances are favorable.

With the help of these certain and indisputable principles, all the differences that distinguish the human races from one another, explain themselves without difficulty, and in a satisfactory manner, as we shall show. Let us begin by accounting for the diversity of color.

3. *Color in the Races.* — The color of the skin is no specific sign. Darwin himself acknowledges that nothing is more uncertain, or, according to his expression, "more floating than color." It is such an accessory quality that we can find its whole series in a single animal. Among the colored people themselves, black is so little essential that "at the moment of birth, the Negroes are not black; they become so only through contact with the atmospheric air," says Pruner-Bey. Besides, the cause of this phenomenon is well known to-day. Color is caused by the carbon pigment found in the Malpighian cells. These cells are also found in the colored places of the white man's skin. The sun cannot suddenly effect this transformation, but it may further it in the course of time. A change in the color of the skin may have easily been caused by the sun acting in conjunction with moisture, temperature, manner of living, and other climatic factors. The physiological explanation is that respiration, being retarded by heat, fails to change all the carbon into carbonic acid. The light playing on the surface materially aids the process. Parts not exposed, like the sole of the foot and the palm of the hand, are less dark even in the Negro. Arabian women, who go about well wrapped up, are as white as Europeans. Even in the same country and climate this influence acts in different degrees, although the skins are generally darkest in hot countries. Anyhow, side by side with secondary and accidental causes, light and climate will always be regarded as the chief factors in producing the change. The experience gained in America during three hundred years has shown that the color and facial expression of Negroes are undergoing a slow change, especially when they are brought into Northern countries.

4. *The Hair in the Human Races.* — With the characteristic trait of the color of the skin in the human races is intimately connected that of the color and nature of the hair, for there is almost always a correlation between them. Thus, the black always have black hair.

Some anthropologists of our day attach great importance to the hair conditions of man. Even some polygenists have attempted to make it the basis of a differentiation of the human species. But, in spite of the differences in color and form, the hair is essentially the same among all men, and the change from one variety to another is effected only by insensible gradations. The so-called woolly hair of the Negro is such only in appearance. Age and climate have an admitted influence on the hair. We know that the color of the hair changes with age. Often from a light color at the time of birth, it gradually takes on a darker shade, and finally becomes white in old age. "The hair of the newborn Negro is generally more of a chestnut color than black; it is straight and slightly curled at the end," says Pruner-Bey, that is to say, it then resembles, just as in the color of the skin, that of the European. Generally the Negro becomes gray quite early.

The hair in the human races is, therefore, only of secondary importance, and does not establish in any manner their diversity of origin.

5. *Forms of the Skull.* — Differences in the human races, for instance, in the skeleton and in the formation of the skull, are also of little importance. Occupation and manner of living, and malformations, intentional or otherwise, may have had their share in producing a clear but variable type in a short time. Such deviations, however, in the animal world do not hin-

der the various races from forming one species. In man the difficulty is even less. For as the races are generally fertile, intermediate forms are possible everywhere, and these act as links and transmission agents. Blumenbach has pointed out that transitional forms grow more and more numerous. Humboldt considers that the many intermediate stages in skull formation and in the color of the skin are a strong plea for unity. The transition of races is made still clearer by modern researches. The American stock is the connecting link between the Caucasian and the Mongolian; the Malay bridges over the Caucasian and the Negro. The difference between the highest and lowest types may well be greater than that between the lowest human and the highest animal type; but, as in the species of animals, the intermediaries equalize the difference and leave the human type unaffected. The orang-outang is brown like the Malay; the gorilla and the chimpanzee are black like the Negro. But neither all Malays nor all Negroes have the same intense coloring. Similar climatic influences may have been at work to produce similar results in both man and ape. Whether the orang-outang has a round skull like the Malay, and whether the chimpanzee's skull is elongated like that of the Negro, are points still hotly debated by the learned; in any case the identity would not be sufficient to establish descent.

6. *Higher and Lower Races.* — The distinction between higher and lower races proves nothing against the unity of the human species. The Caucasian has no claim to the highest place; for other races are equally complete, and equally adapted to their environment. The Negro can endure heat and cold and withstand fatigue better than the Caucasian and American. And in this respect the Malay, climate notwithstanding, is superior to the European. In intellect, however, the case is different. No one denies that the very lowest races are still human. But there is a widespread opinion that some races are, and have been, low, and will never rise. Darwin could hardly belive that the inhabitants of Terra del Fuego were men. Similar stories are told of Australians and Polynesians, and in the case of Negroes have passed current as an axiom. Intellectual inferiority is regarded as a specific characteristic of the Negro race, especially of those stocks that are the typical representatives of the race. It is likewise pretended that the ape approximates man in the formation of the brain. With the physical differences, we have already dealt; but speech and reason clearly demonstrate that the intellectual difference between the ape and the Negro is specific; whereas, there is a difference of degree only between the Negro and other races. The intellectual inferiority of the Negro and savage tribes has been grossly exaggerated. Even Darwin was subsequently obliged to reconsider his verdict on the people of Terra del Fuego. Owing to the praiseworthy efforts of the missionaries, notable results have already been achieved. This proves that they possess a great capacity for education. The Indians often display great shrewdness and intelligence. Thanks to Jesuit influence, a new and able nation has sprung up in Paraguay, Colorado, and elsewhere. Negro children educated in America and Europe learn easily. All tribes are susceptible of education and culture; all are possessed of a greater or less intelligence.

7. *The Plurality of the Languages.* — The plurality of languages does not prove anything against the unity of mankind. Languages are, in fact, as numerous as independent peoples, and history tells us that language and customs were the great barrier that separated tribe from tribe. Some people have, indeed, changed their language. One original language may not be an absolutely certain proof that the human race is one. Still language is a certain guide, and the original language is at least a negative proof, and affords a strong and positive presumption in favor of unity of mankind. Whence comes it that languages differ? This question, though hardly ever broached formerly, seems now to be the subject of discussion. Outside the Old Testament there is scarcely a record of any nation occupying itself with the problem why languages are many, instead of one. The Indians of Central America have a legend, similar to the account of Scripture, that all men formerly had one speech and one religion, but that when the people of Tulan worshiped false gods, their speech was changed.

"Though languages," says Humboldt, "may at first sight appear very different, though their notions, humors, peculiarities, may seem singular, nevertheless, they betray a certain analogy, and we shall un-

derstand their numerous relations better according as the *philological* history of nations and the study of language becomes more perfect." The last twenty years have proven the correctness of this view to a great extent. The Mosaic account represents nations as related whose relationship antiquity was unable to recognize. The Romans and Greeks, in spite of their culture, never dreamed that they were more nearly related to the Arians and Germans than were the Syrians and Tyrians. What Holy Writ has stated, the science of the nineteenth century has confirmed: Ionians, Arians, and Germans are of common origin. The study of language has proven that before the ancestors of the Hindoos and Persians emigrated toward the south, and before the Greek, Roman, Celtic, Teutonic, and Slav colonies went to Europe, there was probably on the plains of Asia a tribe of Arians who spoke a language which was not Sanskrit, nor Greek, nor German, but which called the Giver of light and life by the same name, which may to-day be heard in the temples of Benares, in the basilicas of Rome, and in the cathedrals and churches of Northern Germany, "All the Indo-Germanic languages," says Pott, "were identical before the separation; they exist in the germ of one original language, which disappeared when they were differentiated from it."

In conclusion, we can hold that the Mosaic account, which tells us the division of languages took place a long time after the creation, and brings this division into immediate connection with the division of mankind into different nations, at the building of the Tower of Babel, appears to be confirmed by the teachings of the science of language.

Manna. — A concrete vegetable exudation, a grain, in the Old Testament manna, described, as found by the Israelites, as a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another: "Man-hu! which signifieth: What is this! for they knew not what it was" (Ex. xvi. 15), implying that the name thus arose from the question, *Man-hu*, (*what is this?*). Hence manna signifies the food by which the children of Israel were sustained in the wilderness (Ex. xvi. 14–36; Num. xi. 6, 7). The circumstances attending the gift of manna show that it was miraculous. It fell every morning with the dew and in such quantities, during forty years, as to supply Israel with a substitute for bread. It did not fall on the Sabbath, but a double quantity fell the day before, and when gathered remained fresh till the first day. It ceased when the people reached Galgala, but Moses laid up a golden vase of it near the Ark as a memorial. All these features prove that the manna was something supernatural.

Manning (HENRY EDWARD). — An English cardinal; born in Totteridge, Hertfordshire, July 15th, 1808. After graduating as double first at Balliol College, Oxford, in 1830, he was appointed, in 1834, rector of Lavington and Graffam, in Sussex, and in 1840 he was made archdeacon of Chichester. In 1851 he left the Church of England and joined the Roman Catholic Church. After studying for some years in Rome he was ordained priest in 1857, and founded the Congregation of the Oblates of St. Charles Borromeo, at Bayswater, London. On the death of Cardinal Wiseman, in 1865, he was appointed archbishop of Westminster. Being a zealous supporter of Papal Infallibility, Dr. Manning was made a cardinal in 1875. He was the foremost spirit in all Catholic movements in England, organized many parochial schools, built more than 200 churches or chapels, promoted temperance, started many benevolent societies among the poor, and took a lively interest in all practical reforms. He wrote: *The Grounds of Faith* (1852); *The Temporal Power of the Pope* (1866); *The True Story of the Vatican* (1877–1888); *The Catholic Church and Modern Society* (1880); *The Eternal Priesthood* (1883); *Temporal Mission of the Holy Ghost; England and Christendom;* and numerous volumes of sermons and letters on ecclesiastical topics. Died in London, Jan. 14th, 1892.

Maranatha. See ANATHEMA.

Marcellina (St.).—Christian widow, born at Rome. Of the illustrious family of the Marcellus, widow at the age of sixteen years; in possession of immense wealth, she erected a cloister in her palace on Mount Aventin; turned her opulent apartments into cells and oratories, which she opened to widows and young ladies who desired to consecrate themselves to God. F. Jan. 31st.

Marcellinus (ST.). — Pope from 296 to 304. Roman by birth, martyr under Diocletian. The story of the supposed fall of Marcellinus, that, in the time of persecution he had offered incense to the idols and subsequently repented before a council of 300 bishops assembled at Sinuessa, between Rome and Capua, is by all learned men now universally rejected as false. The whole fabrication was stigmatized already by St. Augustine, as a Donatist calumny, and ascribed by him to Petilius, a Donatist bishop, who, without a shadow of proof, also accused the successors of Marcellinus, Marcellus, Melchiades, and Sylvester, of having delivered the Sacred Scriptures to the persecutors.

Marcellus (name of two Popes). — *Marcellus I.* — Pope from 308 to 309. Successor of Marcellinus, suffered persecution under the tyrant Maxentius; was condemned to serve as groom in the imperial horse stables, and died in this slavery. *Marcellus II.* — Pope in 1555. Reigned only twenty-two days.

Marcion and **Marcionites.** — Marcion, a Gnostic philosopher and heresiarch, of the second century. Originally a priest of Sinope in Pontus. He had distinguished himself by his zeal and his ascetical life, but, falling into the crime of incontinence, he was excommunicated by his own father, the Bishop of Sinope. He came to Rome about the year 150, to apply for readmission into the Church, but was rejected. Upon which he joined Cerdo, a Syrian Gnostic, who had come to Rome in the time of Pope Hyginus. Cerdo maintained that the God of the Old Law and the Prophets was not the Father of Jesus Christ. Adopting this heresy, Marcion, whom St. Polycarp had called "the firstborn of Satan," taught an absolute distinction between the God of the Christians and the God of the Jews, and asserted that the Church had lapsed into Judaism. He repudiated the Old Testament entirely, and of the New Testament he retained only a mutilated copy of the Gospels of St. Luke and the ten Epistles of St. Paul. Marcion is said to have repented of his apostasy, but, if so, his reconciliation with the Church was precluded by his speedy death. The most noisy of his disciples were Mark and Apelles. The Marcionites were very numerous in Italy, Egypt, Palestine, Asia Minor, and even in Persia. The sect had a complete ecclesiastical organization, with priests and bishops, and continued as late as the sixth century.

Maréchal (AMBROSE) (1768–1828). — American prelate; was born at Ingre, France, and came to America in 1792. He entered on his priestly career by missionary labors in St. Mary's county and on the Eastern shore of Maryland, but on the organization of St. Mary's College in 1799 became professor of theology in that institution. Archbishop of Baltimore in 1817. He encountered great opposition from lay trustees, who claimed the right to appoint priests, and who wished to make the pastors of God's Church their hired servants.

Marists. — Religious congregation, founded, at Marseilles, by Eugene of Mazenod (later bishop of this city; died in 1861). Established in 1815, the society was approved by Leo XII. in 1828. Its members devote themselves to the management of schools, instruction in industry, agriculture, etc. They have houses in Italy, England, North America, and other countries.

Mark. — Greek heresiarch of the second century, disciple of Valentinus. Substituted to the Catholic Trinity a Quaternity, composed of the Ineffable, the Silence, the Father, and the Truth; sought mysteries in the number and position of letters, rejected the sacraments, admitted a principle of evil, and held women worthy of the priesthood. His disciples were called Marcasians, and spread in Asia, and especially in Gaul and Spain.

Mark (ST.) — One of the four Evangelists. Was probably the same as John Mark, mentioned in the Acts (xii. 25). He was the nephew or cousin of St. Barnabas. Mark afterwards became the favorite companion and disciple of St. Peter at Rome. Sent on a mission to Egypt by St. Peter, Mark there founded the Church of St. Alexandria, which he governed till the year 62, when he appointed Annianus his successor. His life was ended by martyrdom in the year 68. Mark wrote his Gospel in Greek, which, as St. Irenæus tells us, appeared after the death of the Apostles Peter and Paul, and which he is said to have compiled from the preaching of St. Peter, who, also, gave it his sanction. Hence, ancient writers call him the "Interpreter" of that Apostle. F. April 25th.

Mark (ST.) — Pope in 333. Roman by birth, rendered a decree conferring upon the Bishop of Ostia the exclusive right to consecrate the sovereign Pontiff. It was he who ordained the recitation at Mass of the symbol of Nice. F. Oct. 7th.

Mark's Day or **Procession on St. Mark's Day.** — The procession on St. Mark's Day was instituted even before the time of Pope Gregory the Great (607) who, however, brought it into fervent practice, "in order," as he says, "to obtain, in a measure, forgiveness of our sins." The same Pope introduced another, called the Sevenfold Procession, because the Faithful of Rome took part in it in seven divisions, from seven different Churches, meeting in the Church of the Blessed Virgin of Santa Maggiore. It was also named the Pest Procession, because it was ordered by St. Gregory to obtain the cessation of a fearful pestilence which was at that time raging in Rome, and throughout all Italy. This pestilence so poisoned the atmosphere that one opening his mouth to sneeze or gape would suddenly fall dead; hence the custom of saying "God bless you," to one sneezing, and of making the sign of the Cross on the mouth of one who gapes. The same holy Pope ordered the picture of the Blessed Virgin, which is said to have been painted by St. Luke to be carried in this procession, and that the intercession of this powerful mother be asked. God heard these supplications and the pestilence ceased.

Maronites. — Catholic people of Syria, living in the number of about 500,000 in the district of Tripoli and Libanon. Constituted in the seventh century by John the Maronite, the Maronites acknowledged in 1215, the authority of the Pope and placed themselves under the protection of St. Louis, king of France. They use unleavened bread for the confection of the Eucharist, and, like the rest of the Orientals, communicate the laity under both kinds, except that in communicating the sick, only the species of bread is used. They use incense at low Mass, and read the Gospel in Arabic, after it has been read in Syriac, Arabic being the vulgar language in those countries where this rite prevails. Their secular clergy number about one thousand, and their regular clergy or monks, about fourteen hundred. The monks are not married. The patriarch of the Maronites is styled "Patriarch of Antioch of the Maronites," and resides at Deir Kanobin, near the Libanon. Besides the patriarch, they have six archbishops and three bishops. The people elect the patriarch, who, however, must await the confirmation of the Pope before he is installed in office.

Marquette (JACQUES) (1637–1675) — Born at Laon, France; died near Lake Michigan. A French Jesuit missionary and explorer in America. He accompanied Joliet in his voyage down the Wisconsin and Mississippi and up the Illinois in 1673. He died while attempting to establish a mission among the Illinois. He wrote in French a description of the expedition of 1673 entitled *Voyage and Discovery of Some Countries and Nations in North America.*

Marriage. See MATRIMONY; BIGAMY.

Marriage (*Civil*). — Civil marriage we call a marriage contracted before some State official. Civil marriage is to be distinguished from Christian marriage, inasmuch as it is no sacrament, and consequently in the sight of God no true and real marriage for Catholics. Civil marriage may be said to have originated with Luther, for he prepared the way for the State to legislate concerning marriage. What he began, the French revolution completed; for marriage was then declared to be a civil contract, concluded before a government official. Civil marriage is obligatory or compulsory when, as is the case in some countries, the marriage is otherwise not recognized by the State; it is optional when the parties are free to choose whether the ceremony shall be civil or religious, as in America; finally, it is unavoidable, if on account of the priest being debarred from marrying them through political reasons, or on other obvious grounds, the persons desirous of being married cannot be united otherwise than by the secular authorities. We said, civil marriage is no sacrament. However, in England, Scotland, and most of the United States of America, where the decree *Tametsi* of the Council of Trent has not been duly published, marriage contracted between two baptized Catholics without the sanction of the Church is a valid marriage and a sacrament, although an unlawful and sacrilegious act. Catholics who contract civil marriage, are excluded from the sacraments until they have repaired the scandal they have given.

Marriage (*Mixed*).—By mixed marriage we understand the marriage of a Catholic to a non-Catholic. Mixed marriages have always been disapproved of by the Church. 1. Because in such marriages the proper training of the children is a matter of great difficulty, if not altogether impossible. 2. Because such unions are productive of no concord, no true happiness. 3. Because the Catholic is in great danger of losing his or her faith. 4. And, besides, the non-Catholic may at any time obtain a divorce, leave his or her Catholic partner, and contract another marriage. Even in the Old Testament mixed marriages were prohibited; the Jews were not permitted to make marriages with the Chanaanites (Deut. vii. 3), nor indeed with the Samaritans, although they kept the law of God and had the Books of Moses, because of the heathen ceremonies they observed. In like manner in the present day the Church discourages the marriage of Catholics to non-Catholics, who, though they call themselves Christians, hold doctrines which are at variance with the teaching of Christ. The Church warns her children against such alliances, just as a loving father might warn his son against undertaking some journey which he knows will expose him to great perils. In early times parents who gave their daughter in marriage to a heretic were subjected to five years' penance. The Church tolerates mixed marriages on three conditions: 1. Both parties must promise that their children shall be brought up as Catholics. 2. The Catholic must promise to endeavor to bring the non-Catholic to the knowledge of the truth. 3. The non-Catholic must promise to allow the Catholic liberty for the free exercise of his or her religion. Without these three conditions the Church will not sanction a mixed marriage. The Catholic who contracts a mixed marriage without the blessing of the Church commits a mortal sin, and cannot be admitted to the sacraments.

Martha.—A sister of Lazarus whom our Lord raised from the dead (Luke x. 38, etc.; John xi.). During the great persecution of the Church at Jerusalem, Martha, Lazarus, Mary Magdalen, and other Christians were placed on a vessel without sails, rudders, pilot, or provisions in order to cause them to perish in the midst of the sea. The vessel landed at Marseilles. St. Martha having converted the inhabitants of the city of Tarascon, lived there until her death in A. D. 84. She was buried in the actual crypt of the Church of St. Martha. She is the patron saint of Tarascon. F. July 29th.

Martha (*Religious of St.*).—Female religious congregation, which draws its origin from the Beguines of the Netherlands and which was founded by Nicholas Robin, chancellor of King Philip the Kind. They have charge of a great number of hospitals in Burgundy.

Martial (ST.).—First bishop of Limoges, apostle of Aquitaine, in the first century. Jew by origin, of the tribe of Benjamin, disciple of our Saviour, he came to Rome together with St. Peter, and received from the chief of the Apostles the mission to preach the faith among the inhabitants of Gaul. Patron saint of Limoges, Cahors, Tulle, etc. F. June 30th.

Martin (name of five Popes).—*Martin I.* (St.)—Pope from 649 to 655. He formally condemned the Monothelites and the two imperial edicts, called Ecthesis and Typos, which forbade all controversy on the subject of Two Wills in Christ. For this opposition, Pope Martin, by order of Emperor Constans II., was forcibly carried to Constantinople, and, after many sufferings, died a martyr in exile. *Martin II.*—Pope from 882 to 884. Excommunicated Photius, Patriarch of Constantinople. *Martin III.*—Successor of Stephen VIII. or IX. in 942 and died in 946. *Martin IV.*—Pope from 1281 to 1285. Governed the Church with prudence and ability. Excommunicated Peter of Aragon, who had taken Sicily. *Martin V.*—Pope from 1417 to 1431. Was elected after Gregory XII. had abdicated, and after the antipope Benedict XIII. had been deposed. He presided at the 42d session of the Council of Constance; declared, by a special Bull, "that it was unlawful for any one, either to appeal from the judgment of the Holy See, or to reject its decisions in matters of faith." He exerted all his efforts to restore industry and commerce in the Papal States, and to carry out the reforms inaugurated at Constance.

Martin of Tours (ST.) (316–400).—Born at Sabaria, Hungaria; died at Candes, France. Martin became a Christian catechumen against his parents' wish; and at the age of fifteen he was, therefore, seized by his father, a pagan soldier, and enrolled

in the army. One winter day, when stationed at Amiens, he met a beggar almost naked and frozen. Having no money, he cut his cloak in two and gave him half of it. That night he saw our Lord clothed in the half of his cloak, and heard Him say to the angels: "Martin, yet a catechumen, hath wrapped me in this garment." This decided him to be baptized, and shortly after he left the army. He succeeded in converting his mother; but, being driven from his home by the Arians, he took shelter with St. Hilary, and founded, near Poitiers, the first monastery in France. In 372 he was made bishop of Tours. Unarmed and attended only by his monks, Martin destroyed the heathen temples and groves, and completed by his preaching and miracles, the conversion of the people, whence he is known as the Apostle of Gaul. F. Nov. 11th.

Martinelli (SEBASTIAN). — Archbishop of Ephesus and Apostolic Delegate to the Catholic Church in the United States; born in the parish of St. Anna, near Lucca, Italy, Aug. 20th, 1848; the brother of the late Cardinal Tommaso Martinelli. He studied for the priesthood and was admitted into the Order of St. Augustine in 1871, and from that time until 1886 was professor of theology in the Irish Augustinian College in Rome. In 1889 he was appointed General of the Augustinian Order. In 1893 he spent several months in the United States, reorganizing the American branch of his Order. In 1896 he was selected by the Pope as Delegate and the Vatican representative in the United States, in succession to Cardinal Satolli.

Martyrologium (the history of the lives, sufferings, and death of Christian martyrs). — The custom of drawing up Martyrologies is so much more natural as the pagans themselves inscribed in their fasces the names of their heroes, in order to preserve to posterity the example of the great actions they had performed. Baronius claims that Pope Clement I. introduced this custom into the Church. There is quite a number of Martyrologies: the first is that of Eusebius and of St. Jerome; Cassiodorus quotes it in the sixth century, and Bede in the seventh; the second is that of Bede, written about the year 730, and augmented by Florus, about the year 839; the third is of Vandelbert, monk of Prom, in the Diocese of Treves, written in 848; the fourth was composed, about the year 845, by Rabanus, Archbishop of Mayence; the fifth was written, about the year 894, by Notker, surnamed the "Little Stammerer," monk of St. Gall; the sixth, composed about the year 858, by Adon, is a compilation of the Roman Martyrology and of that of Bede; the seventh, made after a copy of that of Adon, was written, in 875, by Usuard, monk of St. Germain-des-Prés; the eighth was composed about the year 1089, by Nevolon, monk of Corbie; the ninth is the Martyrology of the Copts, kept by the Maronites, at Rome, and mentioned by Father Kircher in his *Prodromus;* the tenth is the Roman Martyrology which contains the names of all the canonized saints. There are, besides, Martyrologies of particular Churches.

Martyrs (the name given to those who suffer death or torments for the Christian religion). — It is the constant doctrine of the Fathers, that all men, who suffer martyrdom for Christ, attain remission of all sin and punishment, whether they be infants or adults. By a martyr is here to be understood one who suffers with patience, death, or treatment which would naturally cause death, for the Catholic faith or for the practice of any Christian virtue. According to Tertullian, St. John the Evangelist was thrown into a caldron of boiling oil, by order of the Emperor Domitian, and his life was saved by a miracle, so that he eventually died a natural death; but, nevertheless, he is honored as a martyr. Although the ordinary case of martyrdom is death for the faith, still the privilege belongs to many who have died for the sake of other virtues. St. John of Nepomuk died rather than betray the secret of confession; St. Alphege of Canterbury, preferred to die by the hands of the Danes, rather than harshly exercise his legal rights and compel his dependents to raise the money demanded for his ransom; and his successor, St. Thomas, suffered in defense of the liberties of the Church.

The essential character of martyrdom is that death or suffering should be incurred voluntarily in testimony of the truth, and it is to this that the derivation of the word points — *martus* (*a witness*). The ordinary definition requires that the martyr should suffer with patience, for otherwise he has scanty likeness to Christ, who was led as a sheep to the slaughter (Is. liii. 7); and Tertullian expressly denies that soldiers

who fall in battle can be called martyrs, however good the cause in which they fight. (*Contra Marcion.*) Such men are popularly called martyrs, and if the case arise of their being proposed for canonization, the question will be discussed whether the popular judgment is right or not. The term may be a mere loose expression, like martyr of charity. But whether these Christian heroes would be honored under the name of martyrs or under that of confessors, their salvation can hardly depend upon their baptism of blood; it rarely happens, that they are without the baptism of water, and, even if this happen, they will probably have been justified by the baptism of desire.

It is impossible to fix the exact number of Christian martyrs that died for the faith in the first three centuries. Dodwell, an Anglican writer of the seventeenth century, and Gibbon, endeavored to prove that it was insignificant, but their opinion is not shared by more unprejudiced writers. The computation of Bosio, who is justly styled the "Columbus of the Catacombs," and of other learned men, have led to the estimate that at least five millions — men, women, and children — were put to death for the faith during the first three centuries of the Church. Some even believe the total number of Christians martyred during this period to be between nine and ten millions.

Maruthas. — Bishop of Tagrit, or Martyropolis, in Mesopotamia. Died about 420. He was truly one of the most learned and illustrious writers of the Syriac Church. He was a contemporary and the intimate friend of St. Chrysostom, and assisted at the Council of Constantinople. He converted a great number of Persians and extended the faith throughout Persia. Of his works extant are *Acts of the Persian Martyrs*, who suffered under Sapor II. and his successors, a *History of the Council of Nice*, and a *Syriac Liturgy*. The thirty-six canons of the synod held in 410 at Seleucia, in which the Procession of the Holy Ghost from the Father and the Son is clearly expressed, are in part his work.

Mary (*Brothers of*). See BROTHERS.

Mary Immaculate (*Oblates of*). — A religious community founded in 1816 by Monseigneur Charles de Mazenod, subsequently bishop of Marseilles, and approved by Leo XII., in 1826. After laboring for many years among the Indian tribes of Athabasca-Mackenzie, came to the United States in 1848, where they have now several houses, mostly in Texas and Louisiana.

Mary (*The Blessed Virgin*) (20 B. C.–52 A. D). — The Blessed Virgin, Mother of Jesus Christ, daughter of St. Joachim and of St. Anna, of the tribe of Juda and of the royal race of David, was born at Nazareth. Predestined from all eternity to be the mother of the Saviour of men, she was exempt in her conception from original sin. Mary was consecrated to the Lord, from her most tender youth, and was received among the number of the virgins who served in the Temple of Jerusalem. At about the age of fifteen years, she was betrothed to St. Joseph, who was also of the tribe of Juda and of the royal race of David. She lived at Nazareth with her spouse, who was only the guardian of her virginity. Shortly after this marriage, the angel Gabriel appeared to Mary, announced to her that she would conceive through the power of the Holy Ghost and that, without ceasing to be a virgin, she would be the mother of Christ, the Son of God, whom she would call Jesus. Mary humbly answered to the angel: "Behold the handmaid of the Lord; be it done to me according to thy word." An angel explained the same mystery to St. Joseph. Mary went to visit her cousin St. Elizabeth who lived at Hebron; the latter, divinely inspired, saluted her saying: "Blessed art thou amongst women, and blessed is the fruit of thy womb." Then Mary, penetrated with gratitude and supernatural light, praised God, by chanting her sublime canticle, the *Magnificat*. In the same year, the Roman Emperor, Augustus, having ordered the enumeration of his subjects, Joseph and Mary went to Bethlehem, the native place of their family, in order to be recorded. Here the Blessed Virgin Mary brought forth the Son of God, the Redeemer of mankind. After having presented Him in the Temple of Jerusalem on the day of Purification, Mary and Joseph fled with the child Jesus into Egypt, because King Herod sought to kill Him. Herod having died, the Holy Family left Egypt and returned to dwell at Nazareth, in Galilee. It was Mary who recovered the child Jesus in the Temple, explaining the law to the doctors and astonishing them by the wisdom of His

words. It was at her request that Jesus Christ changed water into wine at the nuptials of Cana. She accompanied her divine Son during His public life, followed Him to Calvary and remained erect at the foot of the Cross with a courage worthy of the mother of God. Recommended by the dying Saviour to His well-beloved disciple, St. John the Evangelist, the latter took care of her as of his own mother, and took her with him to Ephesus. But, according to tradition, Mary died at Jerusalem, at the advanced age of seventy-two years. Also, an ancient tradition teaches us that the Apostles, then dispersed all over the world for the preaching of the Gospel, miraculously found themselves assembled around her and witnessed her death. Her remains were deposited in a tomb at Gethsemani, and this tomb, like that of Jesus, became glorious. God glorified the body of Mary, who had served as tabernacle to the Word, in causing it to be transported into heaven by His angels. The Apostle St. Thomas, the hagiographers tell us, who was not present at the death of the Blessed Virgin, arrived on the third day, and, wishing to venerate that body which had brought forth the Saviour, requested the sepulchre to be opened. They no longer found the sacred remains, but only the winding sheet in which it had been wrapped. The Apostles recognized and proclaimed that the body of Mary was already reunited with its soul and had been gloriously raised into heaven.

Mary (*Feasts of*).—The principal feasts in honor of the Blessed Virgin are: Immaculate Conception, Dec. 8th; Nativity, Sept. 8th; Betrothal of Mary and Joseph, Jan. 23d; Annunciation, March 25th; Visitation, July 2d; Purification, Feb. 2d; Assumption, Aug. 15th. Only the first and last of these feasts are of precept in the United States.

Mary (*Prerogatives of*). — The veneration which the Church renders to the Blessed Virgin Mary is founded upon the same reasons and motives as that which she renders to other saints, with the difference that the first is superior, although it essentially differs from the worship we owe to God. In fact, when all the saints can intercede for us, and when God is pleased to listen to their prayers, with much more reason does she merit our confidence, who was blessed among all women, and who, in consenting to become the Mother of God, has become, says St. Irenæus, the cause of salvation for all mankind. She is also the object of a particular veneration in the Church, which has always regarded her as our advocate with God, celebrating her titles, virtues, and glory. All the generations have called her and will call her blessed, because the Almighty has done great things in her: Mary is the Mother of God and this title elevates her above the saints and angels, above all creatures. She is the Mother of God in the full sense of the word: she conceived and brought forth, as to the humanity, Jesus Christ, the Son of God made man; in her bosom the Word was made flesh. Mary in becoming the Mother of God, never ceased to be a virgin; she was a virgin when the angel announced to her the mystery to be operated in her; she remained a virgin in conceiving the one who is holy *par excellence*. She conceived through the operation of the Holy Ghost. She remained a virgin after childbirth, which, having been done in a supernatural manner, could not impair her virginal integrity. The Church believes that the Blessed Virgin Mary never committed any sin, not even a venial one; the exemption from all actual sin is a privilege which we acknowledge in Mary, and which has never been contested among Catholics. The Council of Trent declared that nobody can, during his whole life, avoid all sin, without a special privilege of God, as the Church believes in regard to the Blessed Virgin. It is an article of faith that Mary has been even exempt from original sin. By his *Apostolic Constitution* of Dec. 8th, 1854, the immortal Pius IX. has solemnly defined and proclaimed as dogma of belief the Immaculate Conception of the glorious Virgin Mary, Mother of God. Another prerogative of Mary is her corporal Assumption into heaven. It is the general belief of the Church, that the Blessed Virgin was raised to life immediately after her death, and that she is in heaven both body and soul. This pious belief is founded upon tradition, and on the sentiments of piety which we should have for the Mother of God.

Maspha. — Name of several localities of ancient Palestine, among others of a village in the tribe of Gad. Residence of Samuel; here the great assemblies of the people took place. To-day the village of *Chafath*.

Mass (The Latin word *missa* is derived from *missis*, which signifies a *dismissal* or

permission to depart as soon as the sacrifice of the Mass is completed).—The sacrifice of the Body and Blood of Jesus Christ, according to the rite prescribed.

The Eucharist as sacrifice is designated under different names by the ancient Fathers; but since a long time it is universally called sacrifice of the Mass. Mass is the sacrifice of the New Law, by which we offer to God, through the hands of the priest, the Body and Blood of Jesus Christ, under the species of bread and wine. The sacrifice is, by its nature, an act of supreme worship which is rendered to God alone, and which is called *latria* worship. Thus if the Mass of a saint is said, it must not be understood that we offer the sacrifice of the Mass to this saint, but that we make commemoration of the saint and pray to him to intercede for us. The sacrifice of the Mass has the same properties, the same effects as the sacrifice of the Cross, from which it differs only in the manner it is offered on our altars. It is, consequently, latreutical, eucharistic, imprecatory, and propitiatory. In regard to the fruits of the sacrifice of the Mass, we distinguish the general fruit, which is common to all the Faithful, the living and the dead retained in purgatory; the special fruit, which is for all those who assist or take some part in the celebration of the Mass; the more special fruit, which is particularly for those at whose intention the Mass is said; finally, the personal fruit, applied to the priest who says the Mass. The priests, and priests alone can offer the sacrifice of the Mass, acting in the name of Jesus Christ, and with Jesus Christ Who renews and continues upon our altars the sacrifice of the Cross. According to the general and constant practice of the Church, the one for whom the priest especially offers the sacrifice of the Mass, partakes with greater abundance in the merits of Jesus Christ which are applied therein. Hence the custom of Catholics to ask for one or several Masses in favor of the living and of the dead; hence the custom of the foundations (founded Masses) obliging to say a certain number of Masses; hence, finally, the necessary fees or stipends for the Masses to be said. Every laborer is worthy of reward; every man that serves the altar ought to live from the altar. The stipend of a Mass is neither the price of the consecration, nor an alms properly speaking; the priest who is rich may, as well as the one who is poor, receive and even ask for a stipend if requested to say one or several Masses according to the intention of one of the Faithful. For the obligation of hearing Mass, see COMMANDMENTS.

The ordinary of the Mass comprises the Introit, the Oration or Collect, the Epistle, Gradual, Gospel, Preface, the Canon which comprises Consecration and Elevation, with Communion, and Post-Communion, the last Oration, the Blessing of those assisting, and the last Gospel. The *Requiem* Masses or Masses for the dead are especially applied to the Faithful departed, although any other Mass may be said according to this intention. Votive Mass we call the Mass which the particular devotion of somebody causes to be said in honor of a mystery, or of the Blessed Virgin, or of other saints. Votive Masses do not correspond with the office of the day. On all days except Sundays, feasts of double and more than double rank, and certain other days especially excepted, a priest may say a Votive Mass, instead of that assigned for the day. See SACRIFICE OF THE MASS.

Mass of Bolsena.—Bolsena is a town of Italy. In this place a priest, while celebrating Mass in the Church of St. Catharine, which still exists, let some drops of the Precious Blood fall accidentally on the corporal. To remove the traces of this occurrence, he folded and refolded the sacred linen in such a way as to absorb the Adorable Blood. The corporal was afterwards opened, and it was found that the Blood had penetrated all the folds and left everywhere a figure of the Sacred Host, perfectly drawn, in the color of blood. The rumor of what had happened arrived in a few hours at Orvieto, a small town about sixty miles from Rome, near Bolsena, and where Pope Urban IV. was just stopping. By the command of the sovereign Pontiff, the miraculous linen was brought to his town. The miracle was proved, and the corporal inclosed in a reliquary, one of the masterpieces of the Middle Ages,—and is kept to this day in the cathedral of Orvieto. Moved by the miracle of Bolsena, and by the desire to promote the devotion to the Blessed Eucharist, Urban IV., in 1264, commanded the celebration of the Festival of Corpus Christi throughout the Church. See CORPUS CHRISTI.

Mass of the Presanctified. See GOOD FRIDAY.

Massilians.—Name given to the semi-Pelagians, from the city of Marseilles, where they were most numerous. See SEMI-PELAGIANS.

Massillon (JEAN BAPTISTE) (1663–1743). —Prelate and preacher of the Order of the Oratory, born at Hyères, died at Clermont. He lived for many years in a monastery (Sept-Fonts); and in 1696 was called to Paris, where he became director of the seminary of St. Magloire and, in 1704, court preacher, attaining great celebrity as a public orator. In 1717 he was made bishop of Clermont, and became an Academician in 1719. His works (including sermons, funeral orations, etc.) were published in 15 volumes, 1745–1748.

Massorah or **Masora.**—The tradition by which Jewish scholars endeavored to fix the correct text of the Old Testament, so as to preserve it from all corruption. The Masora dates from the ninth century. There is a two-fold Masora, a Babylonian or Eastern, and a Palestinian or Western; the former being the most important. The Masora not only takes account of various readings, but also contains notes of a grammatical and lexicographical character, including the system of Hebrew vowel-points first established by it. With much that is valueless, it contains all the material from which a critical revision of the Old Testament text can now be derived.

Materialism (system of those who believe that all is matter). — Materialism is represented in antiquity by the Atomistic and Epicurian Schools. *Atomistic School.*— All the bodies are composed of material, eternal, and self-moving atoms. The movement by which they operate their different combinations is proper to them. The diversity of the bodies results from the diversity of the atoms. The soul, like all other earthly bodies is an aggregation of atoms. It distinguishes itself from the other bodies only by the roundness, subtility, and swiftness of the atoms which constitute it. The material soul becomes decomposed at the moment of death into its constituent atoms and ceases to exist. The physics of Epicurus are those of Democritus. The soul is composed of atoms, fire, air, and light, which differ from those of the body by a greater degree of mobility and subtility. The only source of knowledge is the sensible impression produced, in contact with our organs, by the images continually disengaging themselves from the bodies by a perpetual emission of the atoms which compose them. Sensible ideas are obtained from general ideas. Such is, in general, the teaching of Materialism. In modern times, Materialism, as a doctrine, has been taught by Hobbes, Gassendi, Helvetius, Lamettrie, Broussais; hidden under various names, it is true, Sensualism arrives at the same result: the negation of the immaterial soul. According to Hobbes, nothing exists except matter; the soul is material like all other substances; all our ideas are derived from sensation. There is no justice; each one has no other rule but his own interest and passion. Materialism, under the name of Sensualism, has been taught by Condillac. Condillac starts from the empiric doctrine of Locke, but he reduces it to a materialistic sensualism. Locke distinguished two sources of our ideas: reflection, active principle which adds to sensation the passive principle; he admitted the activity of the soul and acknowledged the necessity of this activity in the formation of our ideas. Condillac, on the contrary in his *Traité des Sensations*, denies this activity, claiming the derivation of all the faculties and reflection itself, from the sole principle of sensation. Attention, according to him, is only a sensation, which by its liveliness, absorbs the soul and carries it away over all other sensations; hence it is a simple transformation of sensation. Attention proceeds from sensation, and from the attention proceed all the other intellectual faculties; comparison and judgment are only a double attention; reasoning is only a result of judgments. Thus all the intellectual faculties are transformations of the attention, which itself is only a transformation of sensation. It is the same with the moral faculties that constitute the will. The Ego does not exist apart from the sensations; it is only the collection of its sensations. Helvetius, Saint-Lambert, Volney, Lamettrie, pushing to the extreme the consequences of this system which pretends to explain man through sensation, have ended in materialism and set up self-interest and pleasure as the supreme moral good, as the only rule between good and evil. While Condillac had taught only a sensualism which virtually contains materialism, Helvetius in his *Esprit*, and Lamettrie in his *Homme Machine* maintain that the soul is material, reduce all our faculties to physical sensibility,

and acknowledge between man and beast only the differences introduced by the difference of conformation. Certain savants of our day, supporting themselves upon certain physiological relations of the brain and thought, claim that the laws of matter are sufficient to explain life and thought. In support of their system they appeal to the most recent discoveries of science: transformation of forces; mechanical theory of heat and light; but if the movement converts itself into heat, why does it not convert itself into thought? We do not deny the progress of science, but it always remains true that the dynamists and materialists found their theory upon a contradictory hypothesis; for *movement* and *thought* are not of the same order as ideas. Movement is a mode accessible to the senses; thought, on the contrary, is known only through conscience; it is essentially *simple* and *indivisible.* The one is not the other, and it is repugnant to common sense and to reason to say that the one becomes the other. It is true that there are certain relations between our soul and our organs, but to conclude from this that the *soul* and *organism* are identical, is committing a real sophism.

Matha (ST. JOHN OF). See TRINITARIANS.

Mathew (THEOBALD).—Apostle of temperance in Ireland; born at Thomastown, five miles west of Cashel, Oct. 10th, 1790; died at Queenstown, Dec. 8th, 1856. He was educated at Maynooth and Dublin; ordained priest in 1814; entered the Capuchin Order, and was soon stationed at Cork. In April, 1838, he began a crusade against intemperance, which attained wonderful success, owing to his winning personal qualities; 200,000 signed the pledge in less than a year. He traveled over Ireland, visited England (1844), and America (1849–1851), winning numerous recruits everywhere. He was a bad financier, and became heavily involved in debt, from which a pension of £300, granted in 1847, partially relieved him.

Mathurins. See MERCY (*Order of*).

Matins.—The first part of the divine office. See BREVIARY.

Matrimony.—Matrimony or marriage was instituted at the beginning of the world, when God joined together our first parents, Adam and Eve (Gen. ii. 25). Marriage was elevated to the dignity of a sacrament by our Lord Jesus Christ, to sanctify the union of the sexes. Marriage is the legitimate alliance of man and woman, by their mutual and free consent, contracted according to the laws of the Church. It is a sacrament by the contract of the two parties in holy union, which is the outward sign productive of grace. St. Paul speaks of it as being "a great sacrament" (Ephes. v. 32). Husbands and wives are recommended to love each other in matrimony "as Christ also loved the Church, and delivered Himself up for it, that He might sanctify it, cleansing it by the laver of water in the word of life" (Ephes. v. 25, 26). Marriage is defined, as an article of faith by the Church, to be a sacrament.

When our Lord instituted the sacrament of matrimony, is not exactly expressed in Scripture, but possibly, when He restored marriage to its original institution, He conferred upon it the dignity and grace of a sacrament.

The Church exacts a publication of matrimonial banns before celebrating the nuptial rites, in order that obstacles, if there be any, may be discovered. It is the duty of every one who is cognizant of an impediment to make it known to ecclesiastical authority. Christians, free of all impediments, and having attained the age specified by the Church, can receive this sacrament; but those finding themselves bound by restrictions before entering the matrimonial state, can only be released by special dispensation proceeding from ecclesiastical authority. Prohibitive impediments render a marriage illicit and sinful, but not void; diriment impediments, however, nullify a marriage. The principal prohibitive impediments are: solemnizing marriage at certain times of the year forbidden by the Church, that is to say, during Advent and Lent; difference of religion between Catholics and heretics; a simple vow of chastity, etc. The principal diriment impediments are: clandestine marriage, that is, without the presence of the authorized priest and two witnesses—although in the United States, except in a few places, clandestine marriages are admitted as valid; lack of reason or proper age, the solemn vow of chastity implicitly contained in the reception of the subdiaconate, diaconate, and priesthood, and taken by members of religious orders; proximity of relationship; disparity of religion between a Catholic and an infidel; absence of

free consent, that is, when marriage is forced on anyone by violence or unjust menace of a serious nature, fraud, error, etc. Those persons who are married only by civil law, and not before God, in presence of the proper pastor of the parish, or other priest deputed to replace him, and two witnesses, wherever the decree *Tametsi* of the Council of Trent is published, are declared by the Church to be living in mortal sin, and their marriage is void, by virtue of the right our Lord gave His Church, in the promise He made to His ministers: "Whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven" (Matt. xviii. 18).

For the right reception of the sacrament of matrimony, we must be in a state of grace, having so disposed our souls by pious participation in the sacraments of penance and the Holy Eucharist, that we may obtain the graces so necessary for the just fulfillment of obligations, and patient bearing of trials incidental to, or necessarily accompanying, the matrimonial state. Confession is strongly recommended before marriage, but is not obligatory if the contracting persons are in a state of grace. Those who, in mortal sin, present themselves for the reception of this sacrament, not only do not receive the grace of the sacrament, but are guilty of a sacrilegious sin, and expose themselves to the malediction of heaven. Moreover, it is written: "Every best gift, and every perfect gift, is from above, coming down from the Father of lights" (Jas. i. 17). Those who marry should, therefore, pray to God for the gift of understanding in the choice of that person to whom they are to be united until death, and upon whom their happiness in this world shall so much depend. They should consult their parents and their confessor; they should take every possible precaution to know correctly the person's heart, mind, religious principles, and character; having, also, a care as to suitability of age, condition, and fortune. For disproportionate alliances of any kind are often unhappy ones. They should approach the holy state of matrimony with a firm intention to regard sacredly those reasons for which God established it, and pass the marriage day in a sinless manner. They should give mutual protection and companionship through the trials and sufferings of life, supporting, comforting, and sanctifying each other, by the supernatural influence of this sacrament; working together in unity of spirit for eternal salvation; loving one another with an attachment subordinate only to their love for God, and bringing to Him, through baptism in the Church, the children He has committed to their charge, educating them in a Christian manner to love and serve Him faithfully and obtain everlasting life. See BIGAMY; CELIBACY; DIVORCE.

Matrimony (*Unity of*) or **Marriage.**—By the unity of marriage is meant the rule by which polygamy is forbidden to Christians. This unity may be regarded as peculiarly characteristic of the Christian law, for among all peoples where civilization is not based on Christianity, we may expect to meet with the recognition of polygamy, or perhaps polyandry. Probably no sect that claimed to be called Christian has ever held polygamy to be justifiable as a general practice, although there are some cases where persons professing to be Christian ministers have permitted, or at least connived at it, in peculiar cases. The American Latter Day Saints, or Mormons, are not an exception, for they have slender claims to be called Christian. We have proof of the disastrous effect of polygamy upon society in the fact that bigamy is punished as a crime in all states whose civilization has been derived from the Gospel, however little inclined their governments may now be influenced by religious considerations. Unity of marriage is part of the original institution. This follows from the accounts of Genesis, where we read that: "they shall be two in one flesh, not three or more." This law was in some sense relaxed in favor of the Patriarchs and those that came after them (Gen. iv. 19, etc.). The doctrine follows clearly from the words of Christ, citing the passage from Genesis (Matt. xix. 5) and from the express teaching of St. Paul (I. Cor. vii. 2–5). Also the Council of Trent (Sess. xxiv. can. 2) defines, that it is unlawful for Christians to have more than one wife at a time. The Christian law does not forbid successive marriages, when after the death of one spouse, the other contracts a new alliance. But a certain stigma attaches to conduct which has some appearance of inordinateness; and St. Paul (I. Cor. vii. 39, 40) uses language which certainly discourages the second marriage of a widow. See MARRIAGE (*Civil*); MARRIAGE (*Mixed*).

Matthew (ST.).—Apostle and Evangelist. St. Matthew is the same as Levi, mentioned in the Gospel of St. Luke (v. 27). Son of Alpheus, born near Capharnaum; collector of the taxes which the Jews had to pay to the Romans. Tradition relates that he labored for some time in Palestine, after the Ascension of Christ, and then preached the Gospel in Syria, Persia, Parthia, and Ethiopia. In the last-named country, he is said to have ended his course by martyrdom. Matthew was the first of the Evangelists who wrote a Gospel, which appeared between the years 64 and 67, or, according to others, in the year 42, about the time of the dispersion of the Apostles. He wrote in Hebrew or Syro-Chaldaic, the language spoken in Palestine at that time. The original is no longer extant, but the Greek version, even in the time of the Apostles, was of equal authority. F. Sept. 21st.

Matthias (ST.).—Apostle, died in the year 63. Was elected to fill the place of the traitor Judas; according to Nicephorus, after having preached in Judea, evangelized Ethiopia, where he ended his apostolic career on the cross. According to another tradition, he returned to Judea and there was stoned and beheaded. F. Feb. 25th.

Maundy Thursday. See THURSDAY (*Holy*).

Maurice (ST.). See LEGION (*Thebean*).

Maurists.—Members of a reformed religious congregation established in France in 1618, with the view of reviving the pristine austerity of the Rule of St. Benedict, and for the advancement of literature and learning. In the sphere of ecclesiastical history, of patristic lore, and of archæology, the Maurists have earned immortal honors, especially by their critical editions of the *Fathers of the Church*, and by learned treatises and historico-polemical writings.

Maximus (ST.).—Bishop of Jerusalem and confessor, died in 350. Condemned to the mines by Maximian Galerus, assisted, covered with noble scars for the faith, at the Councils of Nice (325), and of Tyre (335); held a Council at Jerusalem (349); defended St. Athanasius and vigorously combated the Arians who drove him away from his see. F. May 5th.

Maximus (ST.) (surnamed "The Confessor"; 580–662).—Greek monk, born at Constantinople. He was a scion of a noble family and was secretary to Emperor Heraclius; but resigning his office at court, he retired to a monastery near Constantinople, of which he became abbot. In 645 he held a public Conference at Carthage with the Monothelite Patriarch Pyrrhus of Constantinople, whom he induced to abjure his errors. Under Emperor Constans II., Maximus was cruelly persecuted for refusing to sign the "Typos"; he was deprived of his tongue and right hand, and sent into exile, where he died. Of the many works of this Father are to be mentioned his commentaries on divers books of Scripture, and on the works attributed to Dionysius the Areopagite, besides a number of smaller treatises and polemic discourses against the Monothelites. F. Aug. 13th.

Maximus of Turin (ST.).—Born at Vercelli; died in 466. Bishop of Turin; celebrated as a Christian orator and for his zeal in preaching, for which function he qualified himself by the study of the Holy Scriptures and the writings of St. Ambrose. Maximus acted a prominent part in the Council of Milan in 451, which subscribed to the "Dogmatical Epistle" of Leo the Great to Flavian, and at the Council of Rome in 465, to which he subscribed, first, after Pope Hilary, on account of his seniority. The works of Maximus consist of 116 sermons, three treatises on baptism, two treatises respectively entitled *Contra Paganos*, and *Contra Judæos*, besides a collection of expositions, *De Capitulis Evangeliorum*.

McCloskey (JOHN).—An American cardinal; born in Brooklyn, New York, March 20th, 1810. He was educated at St. Mary's College, Emmittsburg, Maryland, and in 1834 was ordained priest. He studied in Rome for two years, and in 1837 was appointed pastor of St. Joseph's Church, New York city. In 1841, he became the first president of Fordham College, New York, but held the post only a year. In 1844 he was consecrated bishop, and made coadjutor of the Diocese of New York. In 1847 he was appointed bishop of the new see of Albany, and while there he founded the theological seminary at Troy. In 1864 he was named archbishop of New York to succeed Archbishop Hughes, and in 1875 was created cardinal, being the first of that rank in the American Church. He died in New York city, Oct. 10th, 1885.

McGlynn (EDWARD). — An American clergyman; born in New York city, Sept. 27th, 1837. In 1860 he was ordained priest, and in 1866 became pastor of St. Stephen's Church in New York city. In 1886, on account of his ignoring the papal demands to appear at the Vatican on a charge of supporting Henry George's single-tax theories and opposing the establishment of parochial schools, he was excommunicated. In 1887 Dr. McGlynn became president of the Anti-Poverty Society, and in behalf of his economic opinions he lectured in nearly all the principal cities of the United States. In the latter part of 1893 he was reinstated in his clerical functions. Died Jan. 7th, 1900.

Measures. See WEIGHTS.

Mechitarists. — An order of Armenian monks in communion with the Holy See, under a rule resembling the Benedictine, founded by Peter Mechitar at Constantinople in 1701, and finally settled on the island of St. Lazzaro, near Venice, in 1717. Confirmed by the Pope in 1712. St. Lazzaro is still their chief seat, while they have an independent monastery at Vienna, and branches in Russia, France, Italy, Turkey, etc. The Mechitarists are devoted to the religious and literary interests of the Armenian race wherever found, and have published many ancient Armenian manuscripts as well as original works. Their society is also organized as a Literary Academy which confers honorary membership without regard to race or religion.

Media. — Vast country of ancient Asia; capital Ecbatanea. Arbaces was its first king (759 B. C.). Cyrus united it to the kingdom of the Persians, in 560 B. C.

Meditation. See PRAYER.

Melanchthon (PHILIP). — Grecized from Schwarzerd, *i. e.*, Blackearth (1497–1560). Strong and zealous fellow-laborer of Luther. Was the grandnephew of the famous scholar Reuchlin, on whose recommendation he was appointed professor of Greek in the University of Wittenberg, and thus became the colleague, and soon an ardent admirer of Luther. More moderate and prudent than Luther, he was an invaluable aid to the latter, who was not unfrequently guided by his counsels. Melanchthon thus played a prominent part in the Lutheran movement, aiding him by his talents and his writings. He attended the Leipzig disputation, and, disregarding the promise made to Dr. Eck, published a partial and untruthful account of the discussion. In 1521, he wrote in defense of his master the *Oration for Luther*, and a *Protest against the Decision of the Paris University*.

Melania (ST.) (surnamed the "Younger," 388–439). — Roman lady, married to Pinianus, son of a Roman prefect, left, together with her husband, their home at Rome and went to Jerusalem. After having lived in the observances of a religious life, Melania, together with other ladies, consecrated herself to God. Pinianus also entered a male monastery, and they both died in the odor of sanctity. *Melania the Elder* (343–410). — Grandmother of the preceding; was a relative of St. Paulinus of Nola. She is also honored as a saint, although her name does not figure in the Martyrologies.

Melchiades (ST.). See MILTIADES.

Melchisedech (Hebr. *king of justice*). — King of Salem, poetic name of Jerusalem. Abraham, returning from his pursuit of Chodorlahomor, was blessed by him, and in return received the tenth part of the spoils. The Epistle to the Hebrews (vi. 20; vii. 4–21) represents him as a prototype of Christ; his charge would have been superior to the priesthood of that of Aaron's family.

Melchisedechians. — Heretics of the third century, whose founder was a certain Theodotus, surnamed the "Banker," and who taught that Melchisdech was greater than Christ.

Melchites. — 1. Name which certain heretics gave to the orthodox Christians of the East who had followed the prescriptions of the Council of Chalcedon sanctioned by the Emperor Marcian. 2. Christians who, without belonging to the Greek communion, have adopted, in great part, the doctrines and rites of that Church. A large number of Syrian and Egyptian Melchites are at present in communion with the Holy See; they number upward of 35,000 members. See ORIENTAL RITES.

Meletius. — Bishop of Sebaste, Patriarch of Antioch, in 361. Was exiled and deposed from his see several times by Constantius and Valens. He presided over the Council at Antioch where they condemned the errors of Apollinaris. He died during the Council of Constantinople, in 381.

Meletius. — Heresiarch, died in 326. Bishop of Lycopolis, was condemned by the Council of Alexandria; by the Council of Nice (325); allied himself with the Arians to combat St. Athanasius. Meletius became the author of a schism which for about sixty years was the cause of much confusion and great disturbance in the Egyptian Church. Usurping the authority of his metropolitan, Peter of Alexandria, he set at naught the remonstrances of his fellow-bishops, and undertook to exercise full episcopal jurisdiction in their dioceses. On this occount, he was deposed and excommunicated by the above mentioned Councils.

Melita. — An island south of Sicily, on which St. Paul was shipwrecked during his voyage to Rome (Acts xxviii.).

Melito (ST.). — Apologist, and Bishop of Sardes. He ranks among the most brilliant lights of the Eastern Church of the second century, and the most learned men of that age. His literary labors extended to all the great ecclesiastical questions that agitated his time. Unfortunately, we only possess fragments of one or the other of his numerous literary works, among which the *Eclogæ* (extracts from Sacred Scripture in six books) was the most important, while his *Apology*, presented to the Emperor Marcus Aurelius, A. D. 170 or 171, was the last in point of time. His doctrine was not free from Anthropomorphism, nor from Chiliastic views. He died between 171 and 180. Eusebius calls him "a man who administered all things in the Holy Ghost."

Memento.—They have designated, under this Latin word, that part of the Mass where the priest makes commemoration of the Living and the Dead. In the Memento for the Living, the priest prays for the living members of the Church, naming those for whom he wishes to offer special supplication. In the Memento for the Dead, he implores the deliverance of the souls from purgatory, of those who have gone before us with profession of the faith, and sleep the "sleep of peace."

Menander. — Gnostic of the first century, disciple of Simon the Magician. He baptized in his name, and pretended, according to St. Irenæus, that he was the "Great Power" sent by the angels to save the world. His baptism, he claimed, rendered immortal, in this life, those who received it.

Mendicant Orders are those religious orders which originally depended for support on the alms they received. The principal mendicant orders are the Franciscans, the Dominicans, the Carmelites, and the Augustinians.

Mennonites. — A Protestant sect. The Anabaptists, the everlasting reproach of the Reformation, subsequently became known under the name of "Mennonites." Menno Simonis, a native of Friesland, and an apostate priest, joined the sect in 1536, and assuming their leadership, succeeded in appeasing their frenzy, and organized them into a community. He drew up a system of doctrine and discipline of a much more moderate nature than that of the earlier Anabaptists. The Mennonites reject infant baptism as useless; they believe in the Millennium and assert the prohibition of oaths, the abolition of wars, and that it is unlawful for Christians to hold public offices; on the other hand, they enjoin obedience to the civil authorities as a religious duty. Menno died in 1561. Members of the sect are found in the Netherlands, Germany, Russia, etc., and especially in the United States.

There are twelve branches of Mennonites in the United States. The "Mennonite Church"; the "Amish" or followers of Jacob Amen, who separated on account of a dispute on Church discipline and were often called "Hookers" because of their refusal to wear buttons on their clothing; the "Brüderhof Mennonites," founded by Jacob Hunter in 1536, and who are "communists"; the "Old Amish," or strict adherents to ancient customs; the "Apostolic," a branch of the Amish; the "Reformed Mennonites," separatists under Jacob Herr in 1812; "General Conference Mennonites," who originated in 1848 under John Oberholzer, believe in an educated ministry and in worldly conformity, and who, in 1895, had 100 ministers, 5 churches, and 6,000 members, and support an orphans' home at Bluffton, Ohio; "Church of God in Christ," or "Quaker" Mennonites, who originated in 1859; "Old (Wisler) Mennonites," originated in Elkhart county, Indiana, about 1870; "Bundes Conferenz der Brüder-Gemeinde," who originated in Russia, and are immersionists; "Defenseless Mennonites," another branch of the Amish; and "Mennonite Brethren in Christ," who originated about 1879, are

Methodistic in discipline, have open communion and optional forms of baptism. They number about 4,000 communicants, sustain an orphans' home at Berlin, Ontario, and a foreign mission at Wuhu, China. In 1895 these 12 branches reported an aggregate of 950 ministers, 600 churches, and 47,669 communicants. The largest were the Mennonite Church, with 18,378 members, and the Amish, with 10,700 members. A close affiliation exists between these two branches.

Menologium, in the Greek Church, is the name for martyrologium of the Latin Church.

Mercy (*Order of*).—A religious order founded by St. Peter Nolasco, in 1218, for the redemption of captives. It was instituted with the co-operation of the king of Aragon and of St. Rymond of Pennafort, and was approved by Gregory IX., in 1230. These religious, who adhered to the Rule of St. Augustine, are often called "Mathurins" from their house at Paris which was situated near the chapel of St. Maturin. Between the years 1492 and 1691, this order, alone, rescued nearly 17,000 Christian captives.

Mercy (*Sisters of*).—A religious order founded in Dublin by Miss Catharine McAuley in 1834. It was formally confirmed by Gregory XVI. in 1840. Its members devote themselves to the aid and rescue of suffering and tempted women. It spread rapidly throughout the English-speaking world. In the United States the first house was established at Pittsburg, Pennsylvania, in 1843.

Merit (that which renders us worthy of esteem).—We distinguish two kinds of merit; merit properly speaking, which we call condign merit, and merit improperly speaking, or congruous merit. The first kind is founded upon a promise from the part of God, and the reward is so to say an act of justice. In regard to the second, as there has been no promise, the reward, if we may call it thus, is only an act of goodness and mercy; it is a gratuitous gift in every respect. It is of faith that, with the grace of God, the just can really merit both an increase of grace and eternal life and even an increase of heavenly glory. By admitting the merits of the just, do we not commit an injury to the merits of Jesus Christ? No, because, according to Catholic dogma, our merits draw their whole value from the merits of Christ. In order to merit, both the condign and congruous merit, man must be still alive; one cannot merit either in hell, or in purgatory, not even in the sojourn of glory; the act must be good in every respect, and must have a supernatural goodness. An action, although morally good, if it is this only naturally, has neither any proportion with merit, nor with eternal life, whose object it is; the act must be voluntary and absolutely free. The contrary proposition has been condemned as heretical. These different conditions are indispensable for merit in general, but they are not sufficient, except for the congruous merit, which is not a merit properly speaking. For the condign merit, there is needed, besides, that man is in the state of grace; that God has promised to grant us something as a reward for our works; He can become, so to say, our debtor, only in virtue of the engagements which He was pleased to make with men. See GRACE.

Merodach-Baladan.—King of Babylon. He sent presents to Ezechias, king of Juda, about 720 B.C. He is named in the Khorsabad inscriptions as having been twice defeated and exiled by Sennacherib.

Merom (*Waters of*).—A lake in Palestine, ten and one-half miles north of the Sea of Galilee, traversed by the Jordan; the modern Bahr-el-Hulch, and the Semechonitis Lake of Josephus. Length, four miles. It was the scene of a great victory of Josue over Jabin, king of Azor.

Mesa.—A king of Moab about 890 B. C. He is mentioned in IV. Ki. iii. as having been subject to the kings of Israel, but after Achab's death he fell away. Hereupon Joram, king of Israel, in alliance with Josaphat, king of Juda, undertook an expedition against him, and shut him up in Kir-Haresbeth, situated a little to the east of the Dead Sea. In this emergency Mesa sacrificed his firstborn to Chemosh. The Israelites thereupon departed to their land. In 1866 a stele was discovered near Dibon, the ancient capital of Moab, on which Mesa had recorded this event. It is written in the Moabite dialect, which differs only slightly from Hebrew, with the ancient Hebrew character, the so-called Samaritan or Phœnician, and it is the oldest Semitic monument known. The stone, badly damaged, is now in the Louvre at Paris.

Mesopotamia (Hebr. *between the rivers*). —The Greek name of the tract lying between the Euphrates and Tigris, called by the Hebrews Aram-naharaim (*Syria of the two rivers*). It extended from Mount Taurus to the Persian Gulf, and was about 800 miles long and 360 miles broad. Its plains, once fertile, are now barren for lack of irrigation. It was the home of the Patriarchs who preceded Abraham, and of the wives of Isaac and Jacob. When the Ammonites were at war with David, they hired chariots and horsemen from Mesopotamia. The country furnished a delegation of Jews and proselytes to attend the Passover at Jerusalem (Acts ii. 9).

Mesraim or **Misraim.**—Name given to Egypt in the Bible.

Mesrop (ST.).—Apostle of Armenia. Trained from his youth in Greek literature, became secretary first to the Armenian patriarch, Nerses the Great, and afterward to King Weramshapuh. He renounced the pleasures of the royal court and retired to a monastery, where he led a very strict ascetical life and attained to an eminent degree of Christian knowledge and perfection. In order to widen the circle of his influence, he left his solitude and founded schools for the education of youth. He traversed Greater and Lesser Armenia, and other neighboring provinces in company with some of his disciples, with a view to stamp out the remains of paganism, to extirpate and prevent heresy, to diffuse Christian knowledge, and to further the monastic life. He invented the Armenian alphabet and translated, with the help of other learned men, the Bible into that language (408–410). His great services to the Church and his country earned for him the title of the "Apostle of Armenia." He died in the odor of sanctity in 441.

Besides his translation of the Bible, he composed penitential hymns for Lent, as well as a number of simple, popular exhortations, redolent with Gosple flavor; these discourses were formely ascribed to St. Gregory Illuminator. In his literary labors, Mesrop looked to the subject-matter rather than to the style and form, so that, while his homilies abound in deep thoughts and impressive admonitions, the style is monotonous and commonplace.

Messalians or **Massalians.** See EUCHITES.

Messias (from the Hebr. *mesha, to anoint*). —The Christ promised by God in the Old Testament. The Redeemer of mankind promised since the beginning of the world and whom God sent upon earth after having announced Him through His prophets. The Messias, who is Jesus Christ, had been promised to our first parents immediately after their fall, when God said to the serpent that He would put enmity between him and the woman, between his seed and her seed, and that the woman, or, according to the Hebrew text, the Son of the woman would crush his head (Gen. iii.). The same promise was renewed to Abraham in more express terms, with the assurance that all the nations would be blessed in his seed, that the Messias, the Saviour would go forth from it, and, particularly, from the tribe of Juda (xvi., xxviii., xlix.). Finally, the Messias has been announced during four thousand years by a long series of prophets. The Messias has always been the object of the most ardent desires of the holy patriarchs. Most of them had been destined by God to represent some particular trait of his life and ministry. Melchisadech prefigured His priesthood, Abraham His quality as chief and father of the Faithful, Isaac His sacrifice, Job His persecutions, Josue His triumphant entry into the land of the living, etc. The entire Jewish nation expected the rise of a great king in the tribe of Juda. Although the Messias arrived eighteen hundred years ago, in the person of Jesus Christ, the Jews, dispersed all over the world for having disowned and putting Him to death, are still longing for the Messias.

Methodism.— Anglican sect. John Wesley, an Anglican clergyman, is the recognized founder and legislator of Methodism. While a student at Oxford, he formed, with his brother Charles and a few other scholars, among whom the eloquent Whitefield soon became eminent, a little society for their mutual edification as well as for their literary improvment. In their meetings, the members of the association read, besides the classical authors, including, among other Catholic books, the *Imitation of Christ*. From the strict observance of a pious *method*, or rule of life, the association obtained the name of *Methodists*, which afterwards remained attached to them. Such was the beginning of a religious movement which, taking its rise in

1734, extended itself into all parts of England and Wales, made some progress in Scotland, and crossed the ocean into the New World. Retaining the liturgy and constitution of the Anglican Church, Wesley and his associates, at first, propagated only their religious practices, their hours of prayer and Bible reading, and their fasts and frequent communions. The energy and enthusiasm with which they preached attracted everywhere great crowds. Encouraged by their success, they began preaching in public places and open fields. In 1774, Methodism claimed already 30,000 members. From the Herrnhuters, with whom he had become acquainted, Wesley adopted the doctrine that "the remission of sin and the presence of divine grace in the soul is accompanied by a heavenly inward peace, manifesting itself externally in exalted bodily excitement, such as convulsive fits." Attacks of this kind were called "outward signs of grace," and were held to be miraculous. The preaching of Whitefield was especially successful in bringing about sudden conversion, which were usually accompanied with such convulsive attacks. Wesley at first disavowed all intention of separating from the Anglican Church and maintained the necessity of loyalty to that Establishment and of her orders for lawful preaching and ministry. Subsequently, however, he satisfied himself that bishops and presbyters, were one and the same order in the Church of Christ and consequently had the same right to ordain. He accordingly assumed episcopal character and conferred orders and even consecrated bishops.

A pretended Greek bishop, called Erasmus, then residing in England, was also solicited to impart holy orders. The separation of the Methodists from the Anglican Church was thus formerly established. During the war of the Revolution the Methodist societies in America were left almost wholly without ministers; the latter siding with England against the Colonies, had gone into British dominion. Wesley addressed a pamphlet to the Americans condemning their conduct and taking sides with the English cabinet. "No government under heaven," said he, "is so despotic as the republican; no subjects are governed in so arbitrary a manner as those of a commonwealth." After the war was over, Wesley proceeded to organize an independent Methodist Church in America. He ordained Dr. Coke and Mr. Francis superintendents, or bishops, in 1783, and sent them to ordain elders in the New World. He also prepared a liturgy, differing little from that of the Church of England. The Methodist Episcopal Church in America was thus created with bishops, presbyters, and deacons, a liturgy, and a creed. The Articles of Religion which Wesley prepared for his Methodist societies are substantially an abridgment of the Thirty-nine Articles of the Anglican Church. In abridging the Articles, some were changed others were wholly omitted. Wesley and Whitefield could not agree on the questions of predestination and grace. The latter was a partisan of the most rigid predestinarianism, which Wesley, who was more inclined to Arminianism, classed among the most abominable opinions that had ever sprung up in a human head. The doctrinal difference between the two was the cause of their separation. Whitefield organized what is known as the *Calvinistic Church*, while the partisans of Wesley were called after him *Wesleyans* or *Wesleyan Methodists*. From these parties again many secessions followed, so that there is quite a number of denominations that adhere more or less to the doctrinal principles of Wesley or Whitefield.

Methodist Church in the United States.—There are a number of branches thereof. The "Methodist Episcopal Church" is the oldest and largest Methodist Church in the United States. From 1766, when the first society was formed in New York city, to 1773, when the first conference was held in Philadelphia, the Churches were scattered organizations in New York, Pennsylvania, Virginia, and other States; and the preachers were itinerants, nearly all of English descent. According to the official records the growth of this Church for the past one hundred years is as follows: In 1796 there were 293 preachers and 56,664 members. At the beginning of 1896 there were 140 annual organizations; 31,922 ministers and local preachers; 2,766,656 members and probationers; 30,264 Sunday schools, having 344,844 officers and teachers, and 2,580,973 scholars; 25,384 parsonages, valued at $16,649,392. For benevolent society purposes there was contributed, in 1895, $2,105,020; for ministerial support, $10,385,948; for buildings and improvements, $4,379,307; and for current expenses, $3,680,698. The number of theological institutions, colleges and uni-

versities, classical seminaries, foreign mission schools, Bible training schools, etc., in 1895, controlled wholly or in part by this Church, was 219, the value of whose grounds and buildings was $14,644,525, the number of professors and teachers 2,792, and the number of students 43,320.

The Methodist Episcopal Church South.—The Methodist Episcopal Church became divided on the question of slavery in 1844. May 1st, 1845, the slaveholding conferences met in Louisville, Kentucky, and organized the Methodist Episcopal Church South. By official reports in 1895 this church has 5,868 traveling and 6,724 local preachers; the white members number 1,382,765, and colored and Indian, 5,058; Sunday schools, 13,873, teachers, 99,338, scholars, 811,579; church edifices, 13,581, value, $21,093,918; parsonages, 3,282, value, $3,780,149; contributions for foreign missions, $215,815, domestic missions, $130,919, total, $347,654; appropriations for presiding elders, $281,080, for preachers in charge, $2,019,551, for bishops, $36,843; chapters of Epworth League, 1,950, members, 87,750.

African Methodist Church.—Total itinerant ministers, local preachers, and exhorters, 20,250; total of members, 599,141; church edifices, 4,575; value, $8,650,155; universities, colleges, and schools, 41; value, $756,475; expense (1894–1895) for preachers, publication, church extension, Sunday schools, missions, etc., $1,370,127; for education, professors and teachers, books, etc., $978,870.

African Methodist Episcopal Zion Church.—Traveling and local preachers and exhorters, 2,397; membership, 394,562; Sunday schools, 2,175; officers and teachers, 13,145; scholars, 108,820; church edifices, 1,605; value of church property and parsonages, $3,019,084.

African Union Methodist Protestant Church.—Traveling and local preachers, 1,550; total membership, 7,000; Sunday schools, 350; officers and teachers, 900; scholars, 2,770; church edifices, 700; value of church property, $60,000.

Colored Methodist Episcopal Church in America.—Traveling and local preachers, 4,083; membership, 7,098; scholars, 79,876; church edifices, 4,004; schools, 6; students, 907; value of school property, $98,000.

Congregational Methodist.—Membership, 12,500; ministers, 204; church edifices, 238.

Congregational Methodist (Colored).—Ministers, 5; churches, 5; members, 319.

Evangelist Mission.—Ministers and local preachers, 114; membership, 4,600; churches, 13; Sunday school scholars, 1,200; value of church property, $25,000.

Free Methodist.—Traveling and local preachers, 1,660; members (1894), 26,140; Sunday schools, 942; scholars, 32,552; value of church property, $1,069,074.

Independent Methodist.—Ministers, 8; churches, 15; members, 2,569.

Methodist Protestant.—Ministers and local preachers, 1,965; membership, 166,032; churches, 2,042; parsonages, 460; value of churches and parsonages, $4,602,243; Sunday schools, 1,844; officers and teachers, 16,235; scholars, 105,314; pastors' salaries, $296,974.

New Congregational Methodist.—Churches, 35; membership, 1,200; Sunday schools, 25; value of church property, $5,000.

Primitive Methodist.—Traveling and local preachers, 208; members, 6,340; Sunday schools, 108; scholars, 11,750; churches, 100; parsonages, 41; value of property, $416,143.

Union American Methodist Episcopal.—Ministers, 115; churches, 115; communicants, 7,031.

Wesleyan Methodist.—Membership, 18,141; Sunday schools, 465; scholars, 18,344; value of church property, including churches, parsonages, and publishing house, $580,472.

Zion Union Apostolic.—Ministers, 30; churches, 32; communicants, 2,346.

The latest revised returns for all the religious denominations of the United States for 1895 show a grand total of 125,503 ministers, of which the Methodists had 32,369, or more than 25 per cent.; grand total number of churches, 178,754, Methodist 53,537, or nearly 30 per cent.; grand total of communicants, 23,614,443, Methodist 5,124,636, or more than 21 per cent. With the exception of the Catholic Church, which counts about 12,000,000 members, the Methodist denominations of the United States outrank any other in number of churches, ministers, and communicants.

Methodius (surnamed "The Confessor").—Patriarch of Constantinople, born at Syracuse, died in 846. By the suavity of his manners, he converted many iconoclasts to the Catholic doctrine.

Methodius (St.).—Bishop of Olympus. The particulars of his life are unknown. He was one of the many opponents of

Origen, both during his lifetime and after his death. He is described by contemporary writers as a man of great penetration of mind, of high education, and profound learning. He died the death of a martyr under Maximus Daja, in the Diocletian persecution, about 312. Methodius has left several works, in which he defends celibacy, opposes the errors of Origen, impugns heathenism, and comments upon the texts of Holy Scripture. Chief of his works, still preserved in the original text, is the *Convivium decem Virginum, sive de virginitate.*

Methodius (St.). See CYRIL and METHODIUS.

Metrophanes.—Greek theologian and prelate of the ninth century. One of the most ardent adversaries of Photius, who caused him to be deposed and imprisoned. Basil I. restored him to his see of which he was again dispossessed in 879.

Metropolitan is the bishop of a metropolis or chief city of a province, who presides over an entire province. Metropolitans are also named archbishops, although, strictly speaking, the former are those who have suffragan bishops, while the latter may not have any. Every metropolitan, therefore, is rightly called an archbishop; but not every archbishop is a metropolitan. See ARCHBISHOP.

Mexico (*The Church in*). See MISSIONS.

Mezzofanti (JOSEPH) (1774–1849).—Learned prelate and polyglot, born at Bologna, died in Rome. Ordained priest in 1797. He taught Greek and the Oriental languages at Bologna. He was called to Rome by Pope Gregory XVI., who created him Cardinal in 1838. He was a phenomenal linguist, speaking over 50 divers tongues, and having some acquaintance with as many more.

Michael (St.) (*Michael, i. e., who is like to God*).—The Prophet David calls the holy angel Michael "the prince of the angels" (x. 13); and the Apostle Judas Thaddeus names him an archangel, and John, in the Apocalypse, describes the contest between him and Lucifer, in which St. Michael drove the latter out of heaven. Several miraculous visions of this holy archangel on Mount Gargano in Italy and at Tuba in France, and many wonderful graces which God granted through his intercession, gave special occasion, in the sixth and seventh centuries, to his public veneration and to the institution of festivals in his honor. F. Sept. 29th.

Michael Cerularius. See CERULARIUS.

Micheas.—1. *Micheas the Ancient.*—Jewish Prophet; announced to Josaphat, king of Juda, that his ally Achab would perish in his expedition against the Syrians. In punishment for a prophecy that was so contrary to him, Achab imprisoned him. 2. *Micheas the Younger* (740–690 B. C.)—Born at Morasthi (Juda). One of the twelve minor Prophets. He has left a book divided into seven chapters, in which he announces the captivity of the Jews and the coming of a Saviour of the world.

Michol.—Daughter of Saul, wife of David, whose life she saved, but having beheld him dancing before the Ark, she sneered at him and in punishment thereof became barren.

Miletus.—An ancient city, capital of Ionia, 36 miles south of Ephesus, at the mouth of the Mæander; the parent of many colonies. St. Paul on his return from the third tour stopped here (Acts xx.) and revisited the place with Trophimus (II. Tim. iv. 20).

Millennium.—An opinion has in all ages been widely spread among Christians that before the consummation of the world, a considerable period is to elapse during which the Church on earth will enjoy great prosperity. A thousand years is generally assigned for the duration of this period, which circumstance has led to the followers of the opinion being called Chiliasts or Millennarians, the Greek and Latin words signifying *Thousand Year Men.* The main foundation for the opinion is read in the Apocalypse (xx. 4, 5), and the passage certainly seems at first sight to be sufficiently clear. But we know how much obscurity there is in almost all prophecy, and assuredly the Apocalypse is no exception to the rule: there is scarcely a single prophetical passage in this book concerning the meaning of which there is agreement. In particular, the upholders of the Millennium differ most widely among themselves as to the details and order of the events and the result of their discord is that most students are convinced of the impossibility of arranging any millennial scheme which shall not clash with some points of assured doctrine. Thus some think no more is meant than that a long

period of peace and prosperity awaits the Church Militant, either before or after the struggle in which Antichrist will be overthrown; but this view is scarcely consistent with the univeral declaration that all who will live godly lives in Christ Jesus shall suffer persecution (II. Tim. iii. 12). Besides which, it is far from what seems to be indicated in the Apocalypse; and whatever is the external state of affairs, each individual man will never be free from that concupiscence, which is inherent in his material nature, and which will always be his chief spiritual enemy.

Most Chiliastic systems assert a double resurrection, one of the just alone, the other of the rest of mankind. As to the nature of millennial happiness, some Christian or half-Christian sects of ancient times did not hesitate to hold out a prospect of pleasure of the lowest, most sensual kind, such as is read of in the Talmud and the Koran; other Chiliasts talk of a personal reign of Christ on earth, but they are far from agreeing as to its nature, and in fact the subject affords scope for the freest exercise of fancy. In the early days of the Church, Chiliastic notions were widely prevalent among Catholics, and it has even been maintained that they were universally held to be a part of the revealed faith. This is an exaggeration. For many years no approved Catholic writer has looked forward to a millennium, and weighty authorities believe that it would be heresy to do so. It is remarkable that the theory which we are considering has always found special favor among those sects which are most bitterly opposed to Rome. These delight in pointing out that the woman who sits on seven hills (Apoc. xvii. 11) is the city called Babylon (xiv. 8; xviii. 2), which is the seat of wickedness and doomed to fall; they quote correctly from the Fathers to show that this city is no other than Rome; whence they conclude that the downfall of the Papacy is declared by prophecy. They are wrong, for they fail to observe that the Rome of the Fathers was the pagan power which was to tread down the Holy City for a while (Apoc. xi. 2), and shed the blood of the saints (xvi. 6).

Milner (JOHN) (1752–1826). — English Catholic writer, born at London. Priest, pastor at Winchester in 1779. Bishop of Castabala and vicar apostolic of the Midland district in 1803. Author of the well-known *End of Controversy*.

Miltiades (ST.). — Pope from 311 to 314. Born in Africa, presided over the Council of Rome (313) and condemned the Donatists. F. Dec. 10th.

Miltiades.—Apologist. Miltiades whom Tertullian calls "*Sophista ecclesiarum*," *i. e.*, "Advocate of the Christians," composed, besides controversial works against the heathen, Jews and Montanists, a separate treatise in defense of the divinity of Christ, and a *Christian Apology* addressed to the civil power. From the few fragments preserved by Eusebius we may discern the ability of the entire composition, as well as the other writings of the author. St. Jerome says of him: "*Scripsit et contra gentes volumen egregium . . . ut nescias, quid in illo primum mirari debeas, eruditionem sæculi, an scientiam Scripturarum*" (*Epist.* 70 *ad Magnum*).

Minims. — This name is commonly given to the religious of the order of Minim-Hermits, founded by St. Francis of Paola, about the year 1436. The rule of this order surpasses in austerity, even that of the Minorites, or Franciscans; to the usual three monastic vows, St. Francis added as a fourth, perpetual Lent and abstinence, not only from meat, but also from eggs and milk. In 1473, Pope Sixtus IV. gave his sanction to the new congregation, and named Francis its first superior general. In 1495, Pope Alexander VI. formally confirmed the community as a mendicant order under the title of "Minim-Hermits," giving it all the privileges possessed by the Mendicant Friars. Notwithstanding its extreme severity, the order spread rapidly through Italy, France, and Spain; within a few years it numbered four hundred and fifty convents for men, and fourteen for women. St. Francis, who died in 1507, was canonized in 1519 by Leo X.

Minor Orders. See ORDERS.

Minucius Felix. — A Latin apologist. Nothing certain is known of him, but that he was a distinguished *causidicus*, or advocate in Rome, which occupation he pursued after his conversion to Christianity. He was a native of Africa, some say of Asia, and flourished in the first half of the third century. His apology entitled *Octavius* is a dialogue demonstrating the existence of one God only, and defending the Christians from calumnies then in circulation against them. St. Jerome men-

tions another work, now lost, entitled *De Fato vel Contra Mathematicos*, which was at the time ascribed to Minucius.

Miracle.— A miracle is an act of divine power, contrary to the known laws of nature. According to Rationalists, no doctrine has the right to impose itself upon the human mind as revealed or as inspired by God, since there is none that has been confirmed by the authority of real miracles. The basis of this system is, then, the absence of miracles. "If miracles have some reality," says Renan, "our method is detestable, and my book is but a tissue of errors."

The consequences of these principles in regard to Holy Scripture, especially the New Testament, are manifest. Not only does the Sacred Scripture contain no real miracle; but in truth there is no Holy Scripture or Inspired Book. "Inspiration," says the same writer, "implying a miracle, cannot be maintained." The Bible is only a book of human origin, wherein the true is mingled with the false, and prudence and judgment are required to prevent our being deceived therewith.

It is true that all Rationalists do not express their views in such a clear manner. A great number of them continue to speak of the Bible as of divine origin, and quote its teachings as the word of God; but this they do through habit or on account of their official position, as many of those who occupy themselves with Holy Scripture are ministers of the Gospel or professors of Christian theology, and cannot act or talk otherwise without great personal inconvenience. This inconsistency does not prevent them from inculcating their doctrine, teaching that Scripture is in itself truth, but truthful under conditions and which it does not shock what they term a "reasonable sense," or does not compel the mind or conscience to adhere to it. By means of this cunning shift they manage to avoid the scandal of a radical negation, and to eliminate as fabulous all truths which require an act of faith or the subjection of man to God's teaching.

Wherein does the fault of this system lie, and in what does it consist? This is to be seen at its starting point. It consists in affirming gratuitously, and in asking us to accept without proof, that which requires demonstration, namely: that nothing supernatural ever took place, and that all so-called miracles, however much accredited, must be regarded as illusions and impostures.

No one has the right to set up as an axiom, or as an intuitive truth a principle opposed to the common opinion of the most enlightened and most sincere men of all times and places. Such, however, is the pretense of the Rationalists in regard to miracles. In vain may we ask for proofs of their principle, or look for them in their writings. From neither do we receive any satisfaction. They will deny or combat according to the occasion such or such a miracle; but the reality or the possibility of miracles in general they always abstain from attacking, alleging that this would be a useless task; and instead of establishing their principle, they limit themselves to a repetition, in various ways, of their unproved and improbable assertions as if such were indisputable, unquestionable, and universally accepted truths.

"Miracles," they boldly assert, "do not belong to history, but to legendary lore. To accept a miracle is to accept an explanation which has no scientific basis. The entire negation of the supernatural is the very essence of their criticism. No one has the science or knowledge of history as long as he does not acknowledge the impossibility of miracles. Every account, according to the opponents of miracles, connected with a supernatural element necessarily implies credulity or imposture. The existence of miracles is impossible to maintain in the presence of received ideas of good, modern sense. The negation of the supernatural has become for every cultivated mind an absolute dogma."

Such assertions, although repeated with so much assurance, do not form any proof. That there are to-day more or less infidels among the literary and cultivated classes is not here questioned. Right does not depend on numbers; moreover, even here, numbers are lacking. To the empty negation and dismal doubts of the Rationalists, we can triumphantly and truthfully oppose the unvarying belief of all the Faithful, that of the converts of all times, many of whom were giants of intellect and sanctity, and especially the tried faith of the early Christians, who died, not for a fable or an opinion, but in attestation of serious and solemn faith. Most undoubtedly, these faithful Christians, martyrs, confessors, converts, and doctors, believed in the Gospel, in its miracles, especially the resur-

rection of the Saviour. No one can question the sincerity of their conviction; in this they are above all suspicion. And as to the intelligence or mental power of these hosts of witnesses, who has the right to place it below that of infidels and skeptics? Are the latter the only enlightened ones, or alone worthy of belief? The first Christians lived with Jesus Christ and His Apostles. What was wanting to them that they should not be proper witnesses to the truth of facts which came under their own personal observation? Did they not see and hear, or had they any self-interest to influence them to be deceived? Those who came after them had not less decisive reasons in order to believe. To speak only of those motives which were alike, common to all, did they not witness in the fulfillment of the prophecies, in the establishment of the Church, in the dispersion of the Jews and the conversion of the Gentiles, incontestable miracles enounced long before? Finally, in all epochs and in all countries, even in our own times, we find not only sensible, learned, and virtuous men who believe in miracles and prophecies, but we can name a large number who testify to having witnessed such miracles and who saw the fulfillment of prophecies, and who, if needs be, can testify that such miracles were effected by the power of God. Moreover, those who can thus testify are such as are deserving of the highest esteem and who enjoy the greatest confidence of all who know them. Rationalists cannot convince us that these men were deceived, or that these facts do not come under the law of science or credibility. They simply assert that these facts are contrary to the usages of historic criticism as understood and professed by themselves.

This would be sufficient to show our adversaries that the impossibility of miracles is not a first principle, or self-evident truth, as they boldly assert. But there is yet stronger proof to invalidate their assumptions, namely, the reality of miracles as such. Indeed the existence and certainty of miracles have always been and are still held as unquestionable by all minds that have not repudiated the clearest demonstrations of science and reason.

What do we really understand by a miracle? It is a fact which is above and beyond the laws of nature, which is produced or effected outside of them by an action or power which these natural laws are unable to account for. But are there not thousands of facts of this kind, whose reality nature attests, and whose existence and character learned men point out?

1. The creation of the world is a living, present fact. It exists and is before us. When did it begin to exist? To whom does it owe its existence? Not to the laws of nature, which are subsequent to it, but to an action which is above and beyond them, to the action of an Almighty Will, in other words, to a miracle.

2. The production of life upon earth. All savants acknowledge that at a certain epoch the earth was only a mineral mass, from which all life was absent. They are also agreed that according to the laws of nature a living being can only come from another living being. How, then, did life appear upon earth, if not by a miraculous intervention?

3. The different vegetable and animal species. Science equally attests that these species are irreducible, and that when individuals come from individuals, the species cannot arise from other species. Therefore, the first individual of each species, the first man, the first woman, must have been created, brought forth from nothing by a miracle.

We do not mean to affirm the absolute immutability of species. It is known that under certain conditions and circumstances, or influences, they produce varieties and races. Neither do we assert that all the species admitted by scientists are real or primitive species; but we do assert, and natural science agrees with us, that there always have been in the animal order as well as in the vegetable order, diversity of species, or that all species never could and never can be identical with any single, particular one. Hence they could have been produced only in a miraculous manner. We have before our eyes as many sensible proofs of the reality of miraculous actions as we behold in nature different species of animals or vegetables.

Thus in the physical order as in the spiritual order, much of what we see is based on miracle. Far from the possibility of a miracle being a scientific dogma of men of good sense; the reality, certainty, and indefinite number of miraculous facts are to-day a dogma of truth professed by scientists. All nature is, as it were, an ever present miracle, implying and revealing an infinity of others. Perhaps it may be said that there is no question about the

origin of things; that Rationalists only deny the continuation of miracles in nature, as such admission would be derogatory to the laws of nature, established by the Creator. But this mode of reasoning has no force although seemingly well founded, for all its force of argument rests on human reason making this fallible reason the judge and superior of that which is beyond and above reason. For, evidently, it is not contrary to reason to believe that what God did in the beginning, He can do again in the course of time, and no one can rightfully refuse or deny this to Him. Having formed the material world in a miraculous manner, why could He not likewise form the spiritual world? When He, the Almighty, wrought an infinity of miracles in order to spread throughout nature, with a bounteous hand, both life and movement, why could He not also work a certain number of miracles in the Church, His spiritual kingdom, in order that faith and sanctity might flourish therein? When He could create at will, independently of all rule, in the beginning of time in order to manifest His existence, goodness, liberty, and essential perfections, why could He not act in the same manner, later on? Why should He not in our time still do so, in order to show forth His essential liberty, to make known His designs, to reveal His blessed will, to move His rational creatures to know and serve Him? Finally, is it reasonable to deny His free action of power when plainly revealing itself to us in the physical order, as well as when the same almighty power reveals itself in the spiritual order by the less palpable evidence of certainty?

Therefore, the Christain principle of admitting miracles is not contrary to right reason, but in reality the negation of this admission, as rationalism does, is plainly contrary to the dictates of reason. Nothing, indeed, is more contrary to a rational mind, than to refuse the free action of God in the formation of the world, or to be unwilling to admit His free action of infinite power, exercised in a miraculous manner, in the establishment and government of His Church.

Miriam. — Sister of Moses and eldest of the family. She is first mentioned as watching her brother's cradle in the sedges by the river's brink. After the crossing of the Red Sea she becomes "Miriam the Prophetess"; takes the lead with Aaron, in the complaint against Moses for his marriage with a Cushite, and for this was stricken with leprosy. This curse was removed, and she died toward the close of the wandering in the desert, being buried at Cadesh.

Missal. — An appellation given to the volume which contains the liturgy of the Mass, together with the whole order of divine service to be celebrated on Sundays, festivals, and saints' days throughout the year. The different Masses of the year were collected for the first time in the fourth century by Pope Gelasius. The collection, entitled Sacramentary was later on revised by Pope Gregory the Great. It had for the offices four different books: the Gospels, the Sacramentary or Bishop's Missal and Priest's Missal, the Lectionary or Epistolary and Antiphonary. The "Full Missals" contained all the books. Several bishops caused particular missals to be drawn up. Each religious order had also its own missal, with the office of its saints.

Mission (charge, power given to a specified agent to go and accomplish some particular undertaking). — Applies itself collectively to priests, secular or regular, employed in some countries, either for the conversion of infidels, or for the instruction of Christians. Series of sermons, catechetical instructions, conferences which missionaries make in some place, either for the conversion of infidels and heretics, or for the instruction of Christians. Priests of the Foreign Missions. Secular priests who live in community under a superior general, and whose object is to preach the Gospel.

Missions and Missionary Institutes. — Obedient to the injunction of our Lord to preach the Gospel to all nations and to every creature, the Catholic Church has in all ages sent her missionaries into every part of the inhabited globe. Since the rise of Protestantism, and notably since the defection of the great maritime powers from the Church, two classes of missionaries have unhappily come face to face in nearly every country of the world, mutually opposed to each other, and the one not unfrequently undoing the work of the other. But, in the face of every obstacle, the Catholic religion has gone steadily forward, gaining triumph after triumph, until at last there is not a corner of the earth in which its teachings are not proclaimed and professed. In the present

century the glorious field of missionary work, in which the great St. Francis Xavier was the first to labor in modern times, has been cultivated with encouraging success.

Catholic missions may be conveniently distributed into the following five geographical divisions: 1. The *Eastern Missions*, comprising the Crimean Peninsula, the Grecian Archipelago, Constantinople, Syria, Armenia, Persia, Arabia, Egypt, Nubia, and Abyssinia. 2. The *India Missions*, extending as far as the Philippine islands. 3. The *Missions of China*, including Siam, Cochin-China, Tung-King, and Japan. 4. The *American Missions*, which, starting at Hudson bay, include the Canadas, British America, the Indian Territory, the country along the Rocky mountains, and the Antilles, ending at Paraguay. 5. The *Missions of Oceania*, including Australia.

These missions, though under the direction of the Propaganda (see this word) at Rome, are mainly supported by the Society for the Propagation of the Faith, founded at Lyons in 1822 (see CONFRATERNITIES); by the Association of the Holy Childhood of Jesus, founded at Paris in 1844; by the Leopoldine Association of Austria; by the Association of King Louis of Bavaria; and by the St. Francis Xavier Association, in the archdiocese of Cologne. There is also a number of institutions in the Roman Catholic Church especially devoted to the work of training missionaries, as, for example, the College of the Propaganda at Rome, the most famous missionary establishment in the world; the Hungarian-Germanic College; the Greek College; the English College; the Scotch College; the Irish College; the College of St. Peter in Montorio; the College of St. Bartholomew; the College of St. Isidore; the College of St. Anthony of Padua; the College of the Capuchins; the College of St. Gregory, the "Illuminator" for the Armenias. The Mechitarists, the Maronites of Libanon, the Abyssinians, and Copts, also have missionary institutions at Rome. Outside of Rome we may mention: the Greek Seminary at Palermo; the College of the Greeks of St. Benedict at Ullano; the Chinese College at Naples; the Seminary for the Missions of Central Africa at Verona; the College of All-Hallows, near Dublin, Ireland; St. Joseph's College at Mill Hill, near London, England, exclusively devoted to missionary work among the negroes; the Illyrain College at Loretto; the Swiss College at Milan; the Seminary of Louvain, Belgium; the Seminary of the Marists at Lyons, France; the College of Melun, France; the Seminary of Foreign Missions; the Seminary of the Holy Ghost and the Irish Seminary, in Paris; and the Seminary of St. Charles at Buenos Ayres. This list is not absolutely complete, but indicates the principal missionary establishments, and sufficiently proves the prodigious extent of the Catholic missions all over the globe. The missionaries are the advance-guard of the explorers and the pioneers of civilization. The *Edifying Letters*, and the *Annals of the Propagation of the Faith*, furnish the best elementary accounts of geographical science.

Missions (*Protestant*).—Only since the nineteenth century has it entered the minds of Protestants to apply themselves, in a larger measure, to the conversion of infidels. It was not the government of Protestant countries that first interested themselves in the conversion of pagans—England even favored idolatry in East India—but private societies. The most active among them were the Lutherans, then the Anglicans, and especially the Methodists. But, here again, controversies were not wanting among the different sects. Since 1846, societies of German missions have united themselves into periodic assembles in different localities. The married missionaries, obliged to care for their wives and children, smitten often with the passion of gain, generally showed themselves much below their task, and their success was not proportionate to the immense sums expended. Catholic missionaries, with very inadequate resources, obtained quite different results, and several Protestants have openly admitted the sterility and ill success of Protestant missions. Neophytes, often gained through presents, showed little perseverance.

Protestants tried, especially, to act through Bible societies. A corporation formed itself in London in 1804, under the name of Britannic and Foreign Bible Society, and was definitely constituted on March 7th, 1805. Its end was to spread among all the nations and in the different languages, either for a nominal sum, or gratuitously, the text of the Bible without any explanation. In 1844, it counted already 7,000 branch establishments; it distributed sixteen millions of Bibles during

forty years. Translations, of which some were very defective, were made in nearly two hundred languages. A great Bible Society was also created in Berlin in 1814; another in 1818 in the United States. The success, if compared with this immense display of resources, was extremely meager. A great many countries made use of the Bibles, which they received as a present, for all kinds of purposes, and conversions were very rare. As they spread, also, among the Catholics, falsified and mutilated translations of the Bible; and as these translations were recommended by polemical treatises which they distributed, the Holy See had necessarily to condemn these Bible Societies and their work, and warn the Faithful against the seduction.

Many Protestant missionaries have chosen Catholic countries for the sphere of their labors. Before all they try to "evangelize" Italy. Since 1870, Protestants have been permitted to erect public houses of worship in Rome itself; they were favored by the government, while the religion acknowledged by the State, had not the liberty of its movements. Also, in Spain and Portugal, they endeavor to convert Catholics to Protestantism. But so far their labors have remained fruitless.

Missions in India, China, Japan, Africa, and Oceania. — The apostolic labors of the missionaries among the heathen were blessed with remarkable success. Of all the religious orders, none played a more heroic or zealous part than the Society of Jesus. After the suppression of the Society the missionary work was carried on with great energy by the Seminary of Paris, established for foreign missions in 1663. St. Francis Xavier (died in 1552), became the "Apostle" of the Hindoos. The disinterested zeal of this saint knew no bounds, and soon gained favor, even with the most dissolute men. Walking through the streets he carried a little bell by means of which he called the people to his instructions. God assisted him in his great work by granting him the gift of miracles and of languages. So great was the number of those desiring baptism, that the saint's arms became lame from the exertion accompanying the administration of the sacrament. In the Portuguese Indies, especially in Goa, Francis labored with wonderful success, and though at the same time he suffered great physical pain and agony, his only utterance was "*Amplius!*" (*still more*). Francis desired to carry the light of faith to China, but he died on the way to the island of San Chan, in the sight of the mainland.

During his missionary labors he baptized with his own hands more than 1,000,000 heathens. His work was continued by other Jesuits. Difficulties having arisen from the Hindoo castes, it became necessary to appoint special missionaries for nobles and the pariahs or lowest classes. In the nineteenth century the Society of Lyons has done much to rekindle the faith in India. Of late years the missions have been carried on with considerable success. There are more than 1,000,000 Catholics in British India and Siam. Flourishing congregations were founded by the Jesuits in Tonquin and Cochin-China, which continue to exist, despite the violent persecutions that took place in after years. The Jesuits also succeeded in entering the Chinese empire. Among the missionaries who went to China, were Father Ricci, who made watches, maps, etc., and Father Schall, a distinguished astronomer. By their literary and scientific abilities, these men gained such consideration with the emperor that they began to preach the Gospel, converting many of the lower classes and even some of the princes. Catholic churches were erected in Peking (1606) and Nanking (1611). Persecutions broke out at various times, but fortunately, they were of short duration.

In 1692 the penal laws against the Christians were abolished and the missionaries were authorized by law to preach the Gospel. But in the eighteenth century, fierce persecutions were carried on; many Christians suffered martyrdom, among them being several relatives of the emperor. In 1855 a treaty was effected by which Christian missionaries were freely permitted to enter the empire. The Society of the Holy Childhood, established in France (1843), has done a great deal of good for the Faithful in China.

The first labors of the missionaries in Japan proved very successful, and more than 200,000 heathens entered the Church. But as early as 1587, a cruel persecution broke out, during which many Christians suffered martyrdom. A persecution, still more severe followed in 1612. The Dutch traders, being jealous of the Spanish commerce, accused the Japanese Christians of being in conspiracy with the Portuguese against the life of the emperor. In conse-

quence of this accusation all foreigners were forbidden to enter Japan; the Dutch, alone, could carry on the trade if they were willing to trample the crucifix under their feet and renounce the faith. They bombarded the fortress Simabara, which sheltered 30,000 Japanese Christians, all of whom perished. Among the martyrs were 150 Jesuits. In 1649 Christianity seemed to have died out, but it lived in secret; prayers and baptisms were handed down from generation to generation until the present day. The Christians are still exposed to the oppressions and persecutions of the imperial officers.

Christianity spread rapidly in the Portuguese settlement of Africa. The labors of the missionaries were rendered very difficult by the unhealthy climate and the barbarous manners of the natives. Through the influence of Cardinal Lavigerie the African missions have received a fresh impulse.

On the continent of Oceania the missions are prospering. Since 1874 two ecclesiastical provinces, Sidney and Melbourne, have been established in Australia. The Australian Plenary Council was held at Sidney in 1885 and presided over by his eminence, Cardinal Moran. See AUSTRALIA.

Missions in South America. See CHRISTIANITY IN AMERICA and HIERARCHY.

Missions (*Early*) in the United States and Canada.—The hostility of the Indians and the bigotry of the English colonists were the great obstacles to the spread of Christianity in the United States. The early explorers of the coast, Cabot, Verrazzani, Gomez, were Catholics. The first missionaries to set foot on the territory now included in the United States, were Rev. John Juarez and his companions, who were brought over in the expedition of Ponce de Leon, in 1512. They touched the shores of Florida in 1528, but most of them died the same year, either from hunger or from the hostility of the Indians. Father Louis Cancer, the leader of the small band of Dominicans, who came to Florida in 1549, was killed by an Indian. St. Augustine, the oldest town, and containing the oldest church in America, was laid out by Melandez, a Spanish admiral, in 1565. The cession of Florida by the Spanish to England, by the Treaty of Paris in 1763, destroyed the missions.

Mark of Nice, a Franciscan, penetrated the country to New Mexico, in 1540. Father Padilla, O. S. F., who first attempted to preach the Gospel within the territory of the present diocese of Santa Fé, received a martyr's crown. Later, the missions of Santa Fé became very successful. Texas was visited in 1544 by the Spaniard Andrew de Olmos, but no permanent mission was established until 1688. As early as 1601 Mass was celebrated in California by a Franciscan, but the real apostle of the state was Father Junipero Serra, who accompanied the expedition to Galvez, 1769. The first mission was established at San Diego. The Jesuit fathers, Salvatierra and Francis Keuhne, sowed the seed of Christianity in Old California in 1697.

Father Segura and eight Jesuits perished in the present state of Maryland in 1570, through the treachery of a young Indian. The first settlement in the state was made at St. Mary's by the Catholics in 1634. Fathers White and Altham, who accompanied these pioneers, were the first English priests on this continent. Lord Baltimore, a Catholic nobleman, was at the head of the colony. Its charter was remarkable for its liberality, granting freedom of worship to all. The flourishing mission of Maryland was destroyed by Claybourne and his band of Puritan fanatics, who expelled the Catholic governor and carried off priests into slavery.

In the year 1609 the Jesuit fathers, Biard and Masse, established a mission in Maine on Neutral island, from whence it was removed in 1612, to Mount Desert island in the present diocese of Portland.

The English, under the command of Argall, a furious bigot, destroyed the mission in Canada about 1611. Notwithstanding the rigorous climate and the hostility of the Indians, they soon placed it on a permanent basis. Father Druillettes, S. J., went from Canada to convert the Abnaki of Maine, where he established a second mission in 1646. The whole Abnaki tribe was converted to Christianity and clung to the faith amid all sorts of trials and persecutions, caused by the English settlers of Massachusetts. The mission was destroyed and the sainty Jesuit, Sebastian Rale, was barbarously murdered.

Fathers Jogues and Lalande were the first missionaries in what is now known as the state of New York. They entered the territory from Quebec in 1646 to convert

the Mohawks. Both fathers were murdered by the Indians the same year near the present city of Schenectady. Father Brebuef, apostle of the Hurons, and his companion, Lalemant, were captured by the Iroquois and put to death. Fathers Le Moyne, Dablon, and Bressani labored among the Onondagos and Mohawks. Afterwards they were obliged to flee to Canada. The early missions of New York were broken up by the English in 1713.

Father Jogues, whose name has already been mentioned, and Father Raymbault were the first to establish Christianity in the Lake country in 1641. They were succeeded by Father Menard, who attempted to establish a mission west of Sault Ste. Marie. Father Allouez founded a mission on the western extremity of Lake Superior in 1665. In the year 1673 the Jesuit, Father Marquette, discovered the "Great River" or "Father of Waters," and, in company with other Jesuits, explored it as far as the mouth of the Arkansas, announcing the Gospel to the inhabitants of that territory. Marquette and Allouez preached the Gospel to the Indians. Poisson and Souel suffered martyrdom at the hands of the Natches Indians in the Mississippi valley.

The most important mission in Canada was Quebec. The Church of that country was for the first fifty years, under the jurisdiction of the Archbishop of Rouen, France. A see was at last established at Quebec and Francis Laval was consecrated bishop in 1675. The vast diocese embraced the whole valley of the St. Lawrence, of the Mississippi, and of the Great Lakes. The English government wrested Canada from France in 1673, and, though hostile to the Church at home and in the United States, it tolerated Catholicity in Canada. Bishop Laval founded a seminary in Quebec, encouraged the missionaries, and strengthened the faith of his flock.

Mission Work (*Statistics of 1898*) **Among the Indians.**

Dioceses or Vicariates Apostolic	Indian Population	Catholic Indians	Churches	Priests	Baptisms: Children	Baptisms: Adults	Schools	Pupils	Sisterhoods	Religious
Tucson	3,000	225	1	....	30	....	1	60	St. Joseph	.....
Boise City	4,000	1,200	4	7	58	12	3	144	Providence	S.J.
Brownsville	43,000	43,000	32	14	3,159	18	8	915	Incarnate Word Ursulines	.....
Cheyenne	1,900	200	2	2	29	7	3	400	St. Francis	S.J.
Grand Rapids	2,500	2,000	11	4	105	2	3	260	Notre Dame	O.F.M.
Green Bay	3,500	1,500	5	2	54	2	1	112	St. Francis St. Joseph	O.F.M.
Helena	10,000	6,000	13	17	379	79	6	750	Ursulines Providence	S.J.
Indian Territory	9,800	2,660	10	10	123	32	11	685	St. Francis St. Joseph Mercy	O.S.B.
La Crosse	5,400	2,100	16	4	136	21	5	398	St. Francis Notre Dame	O.F.M.
Lincoln (1st rep.)	340	140	....	.....	.....	....	1	50	.....	.....
Marquette	5,000	2,500	5	2	170	2	2	140	St. Joseph	S.J.
Natchez	3,000	589	1	1	26	29	2	65	Mercy	.....
Nesqually	.....	3,000	7	1	194	17	3	383	St. Francis Providence	S.J.
Oregon City	8,000	1,514	3	4	89	26	4	.....	St. Benedict St. Francis	S.J.
San Francisco	1,800	850	4	....	26	9	4	.....	.....	.....
Portland, Maine	890	890	.....	.....	23	....	3	160	Mercy	.....
Vancouver	5,000	2,600	10	7	*140	....	6	120	.....	.....
Los Angeles	4,000	3,000	7	1	194	17	3	385	St. Joseph	.....
South Dakota	.....	500	4	2	.....	.....	1	50	.....	O.S.B.
Total	112,130	74,468	135	78	4,935	273	70	5,077		

*Adults and Children.

Mission Work (*Statistics of 1898*) Among the Negroes.

Dioceses or Vicariates Apostolic	Negro Population*	Catholic Negroes*	Churches	Priests	Baptisms		Schools	Pupils	Sisterhoods	Institutions
					Children	Adults				
Baltimore	250,000	37,000	5	14	860	115	10	1,600	Mission Helpers of Notre Dame; Col. Oblates St. Francis; Charity Holy Cross	7 (1)†
Charleston	690,000	800	3	2	37	34	2	127	.....	1 (2)†
Chicago	.....	.....	1	1	21	5	.....	.....	.....	.....
Covington	80,000	150	....	....	.....	21	1	200	St. Dominic; Charity	2 (3)†
Galveston	250,000	650	3	1	22	13	3	210	Incarnate Word	.....
Indian Territory	20,000	250	2	2	17	30	2	295	St. Benedict; Providence	.....
Leavenworth	31,000	350	2	1	12	8	2	94	Charity; Loretto	1
Louisville	212,000	6,000	1	1	125	40	7	356	Nazareth; Loretto	....(4)†
Natchez	800,000	2,061	1	1	88	25	5	383	St. Francis; St. Joseph Mercy; Perpetual Adoration	1
Natchitoches	150,000	8,000	2	....	200	20	7	385	Providence	.....
St. Louis	.....	.....	1	1	41	60	1	120	Providence	1
New Orleans	280,000	75,000	3	4	3,479	385	28	4,458	St. Francis Mercy; Perpetual Adoration; Marianites Holy Family; Good Shepherd Notre Dame	5 (5)†
Mobile	636,000	3,425	5	5	180	38	5	309	St. Joseph; Mercy	.....
New York	45,000	3,000	1	2	47	7	....	.....	.....	1 (6)†
Philadelphia	60,000	1,500	1	2	31	20	2	180	Notre Dame	2 (7)†
Pittsburgh	60,000	1,600	1	2	13	12	1	53	Mercy; St. Francis	.....
Richmond	650,000	1,200	4	2	76	35	5	225	St. Francis	1
Savannah	900,000	1,300	1	1	15	3	1	125	St. Joseph; Holy Name	.....
St. Augustine	142,480	1,200	....	....	.....	....	6	399	St. Joseph	.....
San Antonio	20,000	300	.....	.....	7	9	2	200	Holy Ghost	.....
Wilmington	.....	.....	.....	.....	.....	....	2	200	.....	1 (9)†
St. Paul	12,000	400	1	1	15	10	1	50	St. Joseph	.....
Total	5,288,480	144,186	38	43	5,286	890	93	7,969		

*The figures showing the Negro Population and the number of Catholic Negroes are for the most part approximative.

†1. St. Joseph's Seminary, Epiphany Apostolic College, St. Francis' Academy, St. Francis' Orphanage, St. Elizabeth's Orphanage, Convent of Mission Helpers, House of the Good Shepherd. 2. St. Francis Xavier's Infirmary. 3. St. Elizabeth's Hospital, St. Joseph's Hospital. 4. Orphanage. 5. Boys' Asylum, Girls' Asylum, Old Folks' Home, House of the Good Shepherd, Asylum for Deaf Mutes. 6. Orphanage. 7. Orphanage, Magdalen Asylum. 8. Orphanage. 9. St. Joseph's House, Industrial School.

Mitre.— The head-dress worn in solemn Church services by bishops, abbots, and certain other prelates of the Catholic Church. The name, as probably the ornament itself, is borrowed from the Orientals. The Western Mitre is a tall, tongue-shaped cap, terminating in a two-fold point, which is supposed to symbolize the "cloven tongues" in the form of which the Holy Ghost was imparted to the Apostles, and is furnished with two flaps, which fall backwards over the shoulders. Opinion is much divided as to the date at which the mitre was first introduced. From the ninth century it is found in use, although not universally; and instances are recorded in which the Popes granted permission to certain bishops to wear the mitre. The mitre as an ornament, seems to have descended in the earliest times, from bishop to bishop.

Mitylene.— Capital of Lesbos, the seaport at which St. Paul touched on his way from Greece to Jerusalem (Acts xx. 14). It was an important maritime power of the Æolian Greeks. Present population, 20,000.

Mixed Marriages. See MARRIAGE.

Mizraim. See MESRAIM.

Moab.— A Semitic tribe settled at the southeastern end of the Dead Sea (the modern district of Kerah). In Genesis (xix.) Moab and Ammon are represented as descendants of Lot, and their names are explained from their incestuous origin. The Moabites appear to have been a warlike tribe, and the Israelites during their wanderings through the desert, tried to avoid any encounter with them. During the period of the Judges they opposed the Israelites until they were routed by Aod (Judg. iii.). Saul and David, whose ancestress, Ruth, was a Moabitess, subjugated them. After Solomon's death, Moab fell to the northern kingdom. After Achab's death, Mesa refused to pay tribute. They were afterwards, according to the cuneiform inscriptions, subjected to Assyria. They participated in the fall of Jerusalem, through the Babylonians. At the return from captivity, the Moabites and Ammonites tried to prevent the rebuilding of the walls of Jerusalem. According to the history of Josephus, they later on became confounded with the Arabs. Moloch was the god of the Moabites. See MESA.

Mohammedanism (belief in or adherence to the teachings of Mohammed).— Before the appearance of Mohammed, paganism was the prevailing religion in Arabia. The national sanctuary was the Kaaba of Mecca, which was surrounded with 360 idols. Mohammed, born at Mecca in the year 570, was in his early youth subject to epileptic fits. His address, though devoid of any literary accomplishments, was affable and condescending. Having passed a long and mysterious retreat in a cave near Mecca he began to preach religion, declaring that he had received from God, through the angel Gabriel the commission to re-establish the religion of Abraham: Islam, *i. e.*, submission to God. At first he met with great opposition. In a tumult at Mecca he was compelled to flee to Medina in 622. This event is called the Hegira or Flight and is the beginning of the era of the Musselmans. Mohammed then declared that the new religion was to be established by the sword. His disciples, acknowledging him as their temporal and spiritual ruler, soon began to ravage the country. They forced Medina and Arabia into subjection. Mohammed died in 632. His successors, the caliphs, continued his work. Mohammedanism, being well adapted to the passions and temperaments of the Arabs, spread rapidly, reaching Syria, Palestine, Egypt, Persia, Sicily, Spain, and North Africa, where it completely destroyed the once flourishing Church. In Spain, the Mohammedans gained a battle fought near Xeres de la Frontera (711); Mohammedanism received a fatal check in France in the battle near Tours and Poitiers fought in 732, under the leadership of Charles Martel. Constantinople was twice threatened but escaped by means of the "Greek Fire."

The character of Mohammed presents some striking contrasts. He was ardent and enthusiastic and had lofty aims, while at the same time he manifested a low selfishness, duplicity and perfidy. At first he appeared to be a fanatic, but later it became evident that he was a lewd impostor. The doctrine of Islamism is contained in the Koran collected by Abubakir, father-in-law of Mohammed. It is a mixture of Parseism, Judaism, and Christianity. The prophet holds the unity of God: "God is God and Mohammed is His Prophet." He denied the free will of man, taught fatalism, denied redemption, justification and grace. He promised his followers a

sensual paradise. The precepts of Mohammed extend only to exterior actions. They prescribe prayer, fasting, alms, pilgrimages to Mecca, warfare with unbelievers, while they permit polygamy and revenge by blood. Friday was the day set apart for religious service.

Möhler (JOHN ADAM) (1796–1838).—German Catholic theologian, born at Igersheim, Würtemberg. Ordained priest in 1819, professor of Church History in the University of Tubingen, then in that of Munich; dean of the Chapter of Würzburg. His principal work is *Symbolism*, or *The Doctrinal Differences between Catholics and Protestants*, of which there is an English translation.

Molinism.—Doctrine of Louis Molina (1535–1601), a famous Spanish Jesuit, on grace. This writer held the view that God in His *scientia media* (the knowledge which God has of *future conditionals*) knows what will or would be the conduct of His free creature in every combination of circumstances, and, therefore having decreed what grace He will give to a particular man on a particular occasion, He knows whether that man will use the grace or whether he will reject it. In cases where the man rejects the grace and sins, he has by his free rejection made the grace which was truly sufficient inefficacious; if he had freely chosen to use it, he would have made this same grace efficacious. In case the grace is rejected, God knows that there is a certain higher degree of grace which that same man in the same circumstances would have used; why this higher degree is not given in every instance is a part of the unfathomed mystery of the inequality with which God distributes His gratuitous favors. See GRACE.

Molinos (MICHAEL OF) (1640–1696).—A Spanish priest; advocated a system of piety, which obtained the name of "Quietism." In his work entitled *Spiritual Guide*, Molinos maintained that Christian perfection consists in a state of perfect rest and quiet, in which the soul, remaining wholly passive under the influence of God's Spirit, neither forms any acts nor is moved by the fear of hell or a desire for heaven. In 1685, Pope Innocent XI. condemned sixty-eight propositions of Molinos; the author himself was confined in a convent at Rome, where, after recanting his errors, he died, reconciled to the Church.

Monarchians.—Name given in the first and second centuries to a body of Anti-Trinitarians. While acknowledging the divinity of Christ, they denied the personal distinction of the Father and the Son. They asserted an absolute oneness or personal unity of God, in support of which view they referred to the words of Christ: "I and the Father are one" (John x. 30), which they understood, not of unity in essence only, but of unity of person. This, consequently, led them to say that the Father assumed flesh in Mary, and suffered and died, whence they were also called "Patripassians."

Monastery (convent, abode inhabited by monks or religious in general).—The Council of Trent ordained that bishops visit the monasteries, exempt or not exempt, with the difference that they ought to make the visit of the exempt monasteries, *auctoritate apostolica*, and that of nonexempt monasteries, *auctoritate propria*.

Monasticism (That which concerns monks. Religious belonging to some order whose members live under one common rule, and separated from the world, like the Benedictines, Bernardins, and Carthusians).—According to the common opinion, monastic life took rise only in the third century, the epoch in which St. Nicon, Bishop of Cyzic, suffered martyrdom with 199 monks whom he governed. During the persecution of Decius, a great number of Christians fled into the desert, and, delighted with the solitary life, never left the desert again. Living the solitary life of separation from one another had already commenced in the East. About the year 270, however, many solitaries still lived near the towns in Egypt, when the fame and virtues of St. Anthony drew them further into the desert, where St. Paul of Thebes had preceded St. Anthony. Here they lived in isolated cells, occupied with meditation and prayer, under the direction of St. Anthony, then of St. Ammonius and St. Macarius the Ancient, who founded communities of monks on the Nitrian mountain and in the desert of Scete. These monastic residences soon became famous throughout the world. The desert of Sinai, the desert of Gaza, different isolated places of Syria, Mesopotamia, Armenia, and Persia, became peopled with monks. St. Pachomius, who instituted for the monks the common or cenobitic life

and wrote a rule, had not less than 7,000 monks placed under his care. However, monastic life was hardly known or practiced in the West, until toward the middle of the fourth century. About the year 550, St. Eusebius of Verceil, established a monastic order in his cathedral, and St. Ambrose nourished a community of solitaries who lived near Milan. Finally, about the year 560, St. Martin came to France, after having practiced the monastic life in Italy. He built the monastery of Ligugé, in the diocese of Poitiers, then that of Marmoutiers, near the city of Tours.

There were formerly three kinds of monks: the cenobites, the anchorites, and the sarabites. The first lived in community under a rule and under an abbot or superior; the second, also called hermits, lived alone in the deserts; finally, the sarabites lived in cells, two or three together. In the East to-day there are only cenobites and hermits, and all observe the Rule of St. Basil, whom they regard as their spiritual father. It was only toward the seventh century that the Rule of St. Benedict came into use in the monasteries of France, Italy, and England, and the Council of Autun, held about the year 655, ordained that the monks and abbots conform themselves according to this rule. About the tenth century, the religious of St. Benedict being generally raised to clerkship and holy orders, a distinction began to be made in the monasteries between two kinds of religious. One class, destined for the choir and priesthood, were called lettered or crowned clerics, because they studied and wore the clerical crown or tonsure; and the others, employed at manual labors, were called converts, lay brothers, or nonlettered. From whatever point of view we may look upon monastic life, we cannot help acknowledging that it has rendered, and still renders, to the world extraordinary services, and that the various enemies who attack it are a prey to prejudices which cannot be justified. In the Middle Ages the monasteries were the refuge of liberty and learning.

Monk. See MONASTICISM.

Monogram (Two or more of the letters of a name or word, or of the initial of several names or words, so combined as to form or appear to form a single character). —The most ancient form of monograms is that of Christ. This monogram may almost invariably be discerned upon the greater part of the monuments of Christian antiquity which have descended to us. Its appearance upon the marbles, mortuary tiles, and lamps extracted from the Catacombs, and exhibiting the sepulchral inscriptions of the martyrs and early believers in the Gospel who were buried there, must be familiar to everyone who is at all conversant with Christian archæology. It is composed of two Greek characters X and P the two letters with which the name of Christ commences in Greek (*Kristos*). With the palm branch, it was inserted in the inscription over the tomb of Pope St. Caius, who suffered martyrdom during the reign of Diocletian, and may be observed, together with the same emblem of victory, in the sepulchral epitaphs of the martyrs Sts. Alexander and Marius, the first of whom was martyred under the Emperor Antoninus, the latter under Hadrian. The assertion of the Protestant Basnage, that no monogram of a date anterior to the reign of Constantine the Great could be produced from the Catacombs, is now completely exploded. It was for sometime a favorite but totally unfounded hypothesis with several Protestant writers, that this cruciform monogram of Christ was the invention of the first Christian emperor, who, by ordering it to be inscribed upon the standard called the labarum, and affixed, instead of the eagle and thunderbolts of Jove, upon the shields and helmets of the Roman legions, first gave rise to its adoption by the Faithful as a symbol of belief in Jesus.

Monophysites (Heretics of the fifth century). —The Monophysites acknowledged in Jesus Christ only one nature, and not the divine and human natures united into one sole Person. Eutyches was the author of this doctrine. (See EUTYCHIANS.) Cited before the Council of Constantinople, in 448, he was excommunicated and deposed. Dioscorus, Patriarch of Alexandria, took his part, and, in a synod of 449, declared him restored in his sacerdotal and abbatial dignity; the synod of 449 is known in Church history under the name of "Brigandage of Ephesus." The *Letter to Flavian*, Patriarch of Constantinople, formulated the orthodox doctrine, which was proclaimed by the Fourth Ecumenical Council of Chalcedon. This doctrine defined that there are "two natures — one divine, the other human — without mixture or alteration, united in one Person,

and Hypostasis, so that Christ is not parted nor divided into two persons, but is one and the same God and Only-begotten, our Lord Jesus Christ." The monks of Palestine, to the number of more than 10,000, rejected both the doctrine of the Council of Chalcedon and the error of Eutyches, by retaining the doctrine of one nature. The doctrine of the Monophysites also spread in Egypt, and in our day we find adherents thereof in Syria, Mesopotamia, Asia Minor, on the island of Cyprus, and in Armenia. In Egypt, its followers are called "Copts." See this word.

Monothelites (Heretics in the early Church).—The Monothelites taught that, in Christ, there were two distinct natures in the one Person of the Word; but that the human nature was without initiative, so that all will and action came from the divine nature; the human nature yielding a merely passive concurrence; so that the acts of Christ were in no true sense the acts of a man. This error, which was a remnant of that of Eutyches, was taught about the year 620 by Theodore, Bishop of Pharan. It was condemned by Pope John IV. and by the bishops of Africa. In 648, the Emperor Constans published another edict or formulary called "Typos," which forbade all further discussion of one or two operations and wills in Christ. While the Eastern bishops, in regard to the Emperor's "Ecthesis," submitted to the imperial dictation, the Western bishops, in the Lateran Synod of 649, under Pope Martin I., condemned both the Monothelite heresy and the two imperial edicts, the "Ecthesis" and the "Typos."

Monseigneur.—Honorary title, equivalent to "My lord," given to princes, bishops, and other dignitaries of the Church or court. In the Middle Ages the title of Monseigneur was given to all the saints, by invoking them, and also to every Knight. In the year 1789 it was granted to royal princes and to bishops.

Monstrance (also called "Ostensorium").—A sacred article employed in the Church for the purpose of presenting the consecrated Host for the adoration of the people, while it is carried in procession as well as when it is exposed upon the altar for benediction. We see monstrances of every shape and size. Many represent a turret bored through. They used formerly to be of gold, gilt, or silver, sometimes enriched with precious stones. Nowadays, the glory at least should be of silver, and the crescent or circle, holding the sacred Host, of gilt.

Montalembert (CHARLES FORBES DE TRYON, DE,) *Count* (1810–1870).—French writer and politician, son of an English colonel, who was created peer of France, and was ambassador at Stockholm; was born in London, but educated chiefly in Paris. He became one of the followers of Lamennais, and first attracted notice by a speech in the Chamber (1831) in favor of Catholic free schools. Having visited England and the East, he became a leader of the Catholic party. His chief works are: *Life of St. Elisabeth of Hungary; The Monks of the West; Vandalism and Catholicity in Art; The Free Church in a Free State.* The first and second of these works are translated into English.

Montanists.—Heretics of the second century. Their founder was a certain Montanus, a native of Arabia, in Mysia. He alleged that he received divine inspiration in the frantic ecstasies to which he was subject, and announced himself as the organ of the Paraclete. From the words of Christ "I have yet many things to say to you, but you cannot bear them now. But the Spirit of Truth shall come and teach you all truth" (John xvi. 12–13), Montanus inferred that the existing revelation was not complete and ascribed to the Paraclete the mission of bringing the Church to completion and to her full age; while to himself he arrogated the mission of a reformer. He was joined by Priscilla and Maximilla, two women of distinction, who had the like pretended raptures, and henceforth figured as the prophetesses of the eccentric party. Calling themselves the last prophets, Montanus and his prophetesses announced the near approach of the end of the world, which demanded a more holy and austere life. By the coming of the Paraclete, they said, Christian life and discipline should be improved. This improvement was to consist: 1. In the prohibitation of second marriages, 2. In the observing of longer and more rigorous fasts. (The Montanists, according to St. Jerome, kept three Lents, each of forty days.) 3. In forbidding flight from persecution and in prohibiting Christians from following any literary pursuits, 4. In absolutely refusing absolution to all who, after baptism, became guilty to apostasy,

murder, unchastity, and similar great sins. They denied to the Church the power of remitting such sins. The Montanists obtained a zealous and gifted advocate in Tertullian, who, between the years 200 and 203, became himself the author of a new Montanist party, called after him Tertullianists. In the time of St. Augustine, the Montanists had about disappeared from Africa. They were also called "Cataphrygians" and "Pepuzians," from Pepuza, a small town in Phrygia which they called their "Jerusalem."

Month (*Hebrew*).—The Hebrew months were lunar, that is, extending from one new moon to another; but as 12 lunar months made but 354 days and 6 hours, the Jewish year fell short of the solar year nearly 11 days. To compensate for this difference, every three years a thirteenth month was intercalated, called Vedar, the second Adar. At the exodus from Egypt God ordained that the month—the seventh of the civil year—should be the first of the sacred year, by which the religious festivals were to be reckoned. The months were usually designated as first, second, etc., and the names by which they are now known seem to have been adopted during the captivity.

CIVIL	SACRED	CORRESPONDING WITH
VII	I. Nisan or Abib	March or April. Neh. ii. 1.
VIII	II. Zif or Ziv	April or May. III. Ki. vi. 1.
IX	III. Sivan	May or June. Esth. viii. 9.
X	IV. Tammuz	June or July.
XI	V. Ab	July or August.
XII	VI. Elul	August or September. Neh. vi. 15.
I	VII. Ethanim or Tishri	September or October. III. Ki. viii. 2.
II	VIII. Bul	October or November. III. Ki. vi. 38.
III	IX. Chisleu	November or December. Neh. i. 1.
IV	X. Tebeth	December or January. Esth. ii. 16.
V	XI. Shebat	January or February. Ezech. i. 17.
VI	XII. Adar	February or March. Esth. iii. 7.

Morality of Human Actions.—Human actions are morally good or evil according as they agree or disagree with the divine commandments. Holy Scripture characterizes our actions as good or bad according to their agreement with the divine will. It insists that the fulfillment of God's commands, *i.e.*, the conformity to the divine will, is the cause of the divine complacence, and consequently, of our salvation; while the transgression of them, *i. e.*, the disagreement with the divine will, is the cause of God's displeasure and of eternal damnation (Matt. vii. 21; xix. 17; John viii. 29). As a wise and bountiful Creator, God appointed to every creature, and to man in particular, a suitable end. Man's end is eternal happiness. The attainment of this end is, therefore, what God requires of man—the fulfillment of the divine will. Every action, therefore, which brings us nearer this end, and is, therefore, conformable to God's will, is morally good; for it puts us in the right and God-intended relation to our last end. Every action, on the other hand, which withdraws us from this end, is, for that reason, contrary to the divine will, for it brings us into a false relation to God, our Creator. In short, an action is in accordance with the God-intended order of things, or morally good, when it is conformable to the divine will, and contrary to order, or morally evil, when it is repugnant to the divine will.

Moravian Brethren (also called "Herrnhutters") (see this word).—The American Moravians consider themselves legitimate successors of the "Unitas Fratrum" (*United Brethren*). They claim an unbroken succession of bishops from the apostles, through an Austrian branch of the Waldenses. The first settlement of Moravian Brethren in America was at Savannah, Georgia, in 1735, but was abandoned five years later, and a new colonization begun at Bethlehem, in the Lehigh valley of Pennsylvania. The last named place is their headquarters and the seat of their theological seminary and college. They also founded Lititz and Nazareth, in the same state, and Salem, in North Carolina, all of which were at first exclusive communal towns, similar to those founded by the renewed *Unitas Fratrum* in Germany and Great Britain. The principle of exclusivism, which is dying out in Europe, was entirely abandoned in America, the last vestige of it disappearing in 1856. The American province of the Moravian Church has two divisions, a northern and a southern, each with its own provincial synod. The northern division is divided into five districts, covering convenient territorial limits, delegates from which compose the synod. All the important acts of

the synod, however, are subject to the ratification of the Unity's Elders' Conference, including the selection of bishops. Election by "apostolic lot" is no more practiced, except occasionally by special request, in the selection of bishops. Marriages by "lot" were abolished by the General Synod in 1818. In 1895, the northern province comprised 80 congregations, with a total membership of 16,329; contributed $111,276 for Church support, and $23,343 for missions, pensions, etc. The southern province reported a total membership of 3,548. The synods meet once in five years. The missionary work of the Church, in proportion to its numerical strength, is very extensive. The American province, aided by the Unity's Elders' Conference, sustains missions in Greenland, Labrador, and among the North American Indians in central and southern America and in Alaska, the latter including 9 stations, 12 missionaries, 14 native assistants and some 400 converts. The general missionary work controlled by the parent Church in Germany extends to nearly all quarters of the globe. The theological school at Bethlehem has an endowment of $75,000, a six-year's course of study, and an average enrollment of about fifty students. Four general schools are located at Bethlehem, Lititz and Nazareth, Pennsylvania, and at Salem, North Carolina, respectively. Two weekly papers and a Sunday-school paper are issued from the publishing house at Bethlehem, and also an American edition of the Text-Book, the official year-book of the denomination.

More (Sir Thomas) (1478–1535).— Born in London. An English statesman and author. Succeeded Wolsey as chancellor of England in 1529. He opposed the reforms passed by parliament Nov. 3d, 1529, and the projected divorce of the king from Catharine of Aragon, and resigned May 13th, 1532. By act of parliament in March, 1534, an oath of adherence to the act which vested the succession in the issue of Anne Boleyn, and of renunciation of the Pope, was imposed. This oath More refused to take, and he was committed to the tower April 17th, 1535. On July 1st, 1535, he was indicted for high treason, and was executed July 6th, 1533. More was beatified by Pope Leo XIII. Dec. 9th, 1886.

Moria.—A hill in Jerusalem, the site of Solomon's Temple. Tradition has often identified this, but on insufficient grounds, with the hill of Isaac's sacrifice in the "land of Moria" (Gen. xxii.).

Mormons.—The Mormons or "Latter Day Saints," were founded in North America by Joseph Smith (died, 1844). He was born in the beginning of the present century, in the state of Vermont, of disreputable parents, and was always a visionary. In 1830 he proclaimed that in September, 1827, he had received from an angel the record of the earliest inhabitants of America, engraven on golden plates; this record he affirmed was once written by the prophet Mormon, who buried the plates in the earth. The document has been proved to be a nearly literal transcript of an unprinted romance written by Solomon Spalding at the beginning of this century. After several wanderings, Smith's adherents, who from a small beginning have increased to considerable numbers, settled in 1847 on the shores of Salt Lake, in the present state of Utah, and under Smith's successor, Brigham Young (died, 1877), founded the New Jerusalem, a theo-democracy, of which Brigham Young became president. They have introduced polygamy as a distinctive institution, and also have a partial community of goods. The sect is very similar to Mohammedanism. From Utah they sent out missionaries to every part of the world to make converts. The territory they inhabited was created a state by Congress in 1892; the number of inhabitants in 1880 was 143,936, most of whom were emigrants from Great Britain and from the European Continent. In 1871 action was taken in the courts of the United States against polygamy as a criminal offense, and in 1891, Congress passed a law for the entire suppression of Mormonism.

Mortal Sin. See Sin.

Mosaic Cosmogony. See Cosmogony.

Mosaism (law of Moses).—Mosaism comprises the beliefs, writings, and precepts which form the Mosaic system. The capital work of Moses, was the founding of a religious and political government under divine inspiration, and in accordance with the truths revealed. Anti-Catholic exegesis has contested that Monotheism was the primitive religion of the Hebrews, and strove to date its beginning in the time of the Prophets. They then opposed to

the sole God Jahve or Javeh (Jehova), particular God of Israel, the Elohim of the patriarchal time, a multitude of genii acting in common, to form in appearance only one sole power, and thus, according to infidelity, Elohism produced Monotheism, the latter ending by becoming the exclusive belief of the Jews. According to Renan, the monotheistic religion of the Prophets was a return to primitive Elohism and the result of an evolution tending to give to Jahve the traits of Elohim. M. Renan admits, however, that in the time of the patriarchs, Jahve and Elohim were synonyms. True exegesis, founded on faith and science, rejects these impious errors. It proves that we must not behold in the Pentateuch the fusion of two accounts, the one Jehovistic the other Elohistic, which would rob Moses of the composition of the Biblical books bearing his name. The precepts of Moses concern not only the religious life of the people of Israel but their national life as well. He did not limit himself to transmit to them the Decalogue; in the name of God, he gave to them a number of legal and ceremonial precepts: all his laws grouped themselves around the fundamental idea of God's kingdom, whose people Israel was. Moses constructed the Ark of the Covenant; founded the priesthood; determined the religious festival days, the greatest of which was the Pasch; and regulated all that concerned the blessings, the purifications, and expiations. Aaron, brother of Moses, became the high-priest of the Jews. The whole national life became figurative, and there is not one single detail that does not remind us of the Messias.

Moses.—Son of Amram and Jochabed, of the tribe of Levi, born in Egypt in a time when an edict of the king ordered the Hebrews to throw all their male children into the river Nile. He was saved by the daughter of the Pharao and educated by her. He was instructed in the wisdom or science of the Egyptians; but when he killed an Egyptian whom he saw illtreating a Hebrew, he fled into the country of Madian, where the priest Jethro, whose flocks he watched, gave him his daughter in marriage. Admonished by a vision from the "burning bush" on Mount Horeb, and instructed by the orders of God, he returned into Egypt to deliver the people of Israel from bondage and associated Aaron, his brother, in his mission. He struck Egypt with ten plagues to coerce the Pharao to permit the departure of the descendants of Abraham and Jacob from Egypt, who then formed a great people. After having crossed the Red Sea, the Israelites received God's law from the hands of Moses on Mount Sinai, and they wandered during forty years in the desert. Moses had often to check the revolts of the people nourished with manna. He confirmed the political union of the nation and made them the people of God. He gave them laws and prescribed rules for the divine worship. But it was Josue, his successor, who as guide and chief of the people, led them into the Promised Land. Moses died on Mount Abarim or Nebo, whence he beheld the country which he himself was not permitted to enter.

Mozarabic Liturgy (Mozarabic rite).—Under the Mohammedan dominion, the Mozarabs,—name given to Christians of Spain who descended from the Moors and Arabs,—continued to follow the Visigoth ritual, which finally took their name. This liturgy, established by St. Leander, archbishop of Seville, completed by St. Isidore, his brother and successor, approved in 633 by the Council of Toledo, was in use until the eleventh century in all Spain. The Roman Liturgy having gradually replaced it, Cardinal Ximenes granted to the Mozarabic rite, a chapel in the cathedral of Toledo, and caused the publication of a Mozarabic Missal (1500) and Breviary (1502).

Mozart (WOLFGANG AMADEUS) (1756–1791).—Born at Salzburg, Austria; died at Vienna. A celebrated Austrian composer. He possessed the most precocious, the richest, the most extraordinary musical talent the world ever saw. When between five and six years of age, he played the harpsichord with great skill and composed little pieces which his father wrote. In 1762 his father took him with his sister Marianne on a concert tour to Munich, Vienna, and other places, and in the next year to Paris, where they, especially Wolfgang, excited great enthusiasm. At London the next year, they were equally successful, and remained in England till August, 1765. At the age of twelve years, he composed his first opera: *La Tinta Simplice*. Between 1770 and 1775 he composed a number of other works, which were well received, but he derived from

them so little pecuniary benefit that he was obliged to accept the place as organist at the court of the prince-bishop of Salzburg (1779). In 1791 he wrote his three great symphonies and the *Magic Flute*, and in this year received the famous commission from a mysterious stranger (afterwards known to be the steward of Count Walsegg) to write a requiem Mass to be finished within a month. His enfeebled health and various circumstances connected with the commission produced a serious effect on his already troubled brain, and he imagined it to be a summons from the other world. He began the Mass, however, and said that it was for his own funeral. As he was already dying, he was not able to supervise the rehearsal of the finished part. He died of malignant typhus fever. Mozart left over 600 compositions, which include more than 40 symphonies, a number of masses, sonatas, quartets, etc.

Muratori (LUDOVICO ANTONIO) (1672–1750).—Born at Vignola, Italy; died at Modena. A celebrated Italian antiquary, director of the Ambrosian College and Library at Milan, and later, librarian of the Duke of Modena. His chief works are: *Rerum Italicarum Scriptores; Antiquitates Italicæ Medii Ævi; Annali d'Italia.*

Muratorian Fragment on the Canon of Holy Scripture is the name which has been given to a Latin fragment discovered by the above Italian scholar, Muratori, in the Ambrosian Library at Milan, in a manuscript bearing the marks of great antiquity. Its date is determined by its reference to the shepherd of Hermas, which, says the Fragment, Hermas "wrote very recently in our times, while the Bishop Pius, his brother, occupied the Chair of the Church at Rome." The latter of the two dates given for the death of Pius is A. D. 157. The composition of the Fragment must have followed soon afterwards. Though mutilated at the beginning, as well as the end, its testimony to the existence of the *four* canonical Gospels is decisive.

Murder.—By the fifth commandment we are forbidden to take away the life of any human being, either directly by voluntarily committing murder, or indirectly by willingly allowing a death to occur, which is in our power to prevent, or by permitting anything that might lead to a like crime. "Whosoever shall kill shall be in danger of the judgment" (Matt. v. 21). Consequently, not only homicide, and suicide, but duelling, and all injury and abuse of others, frequently leading to violence and loss of life, is against the fifth commandment; these being most sinful acts of criminal injustice against the Creator and the created. To kill is a sin against God, as supreme and only master of the giving or taking of life; for, "the Lord killeth and maketh alive, He bringeth down to hell and bringeth back again" (I. Kings ii. 6). And to kill is a sin against man, whose right to live is bestowed by his Creator, and whose murder will be avenged by God. "Whosoever shall shed man's blood, his blood shall be shed: for man was made to the image of God" (Gen. ix. 6).

Putting to death is lawful, in case of sentence of condemnation by legitimate authority, this being a power admitted by all people, as necessary for the public good, and recognized also as legal and right by the Church. The ruler of a country is "an avenger to execute wrath upon him that doth evil" (Rom. xiii. 4). To slay is permitted in war, because although war in itself is deplorable, and must inevitably cause bitter consequences to so many, a just war is regarded as excusable and sometimes indispensable, and has been waged as such in all countries and all ages, uncondemned by the Church. Homicide is also admissible for legitimate defense of ourselves or our neighbor, when it is indispensable for the saving of life, or very valuable property, against the aggressor. See DUEL and SUICIDE.

Music (*Sacred*).—From the time of the apostles to the present day the Church, in the performance of her sacred rites and especially in the solemn sacrifice of the Mass, has always employed music for the purpose of more easily turning men's thoughts to God, and of worshipping God in a manner more befitting His majesty. For, as St. John Chrysostom remarks "there is nothing better suited to rouse the soul of man, to raise it, as it were, above the things of earth and free it from the bonds of flesh, to inspire it with love of wisdom or fill it with contempt for all worldly beings than singing, and the rhythm of sacred hymns" (Ps. 41. n. i.).

These advantages, however, are to be derived only from that kind of music which most faithfully serves the purpose of reli-

gion and is entirely consonant with the holiness of the object to which it is united. The use of such music is sanctioned by the Church; such she has always used in her solemn services, and such she recommends and prescribes for future use. She has always not only most carefully excluded from her sacred rites such secular compositions and voluptuous singing as are calculated to distract the mind and fill it with thoughts of worldly pleasure, but she has ever abhorred and denounced them as being most hurtful to religion and positively injurious to souls. Guided by the prescriptions and admonitions of the Fathers and sovereign Pontiffs, the Second Plenary Council of Baltimore decrees and directs that all priests labor assiduously to correct whatever abuses may have crept into the vocal and instrumental music in their Churches. Hence it is a duty incumbent upon priests to personally superintend the selection of music for their Churches and never permit the house of God to be profaned by secular music, and to allow in it only such airs as are grave, devotional and truly religious. Also it is a duty of the priest to exclude from the Mass, all singing which mutilates the words of the Liturgy as well as that which abounds in too frequent repetitions, or so transposes the words as to change or totally destroy their meaning. Also the singing ought to be so regulated as not to interrupt the Mass in places where interruptions are not permitted by the rubrics; that, if possible the music be made to accord with the seasons of the year and the classes of the religious feasts, and that in those places where the Vesper service is held, the entire Vespers, that is, the Psalms without mutilation or abridgment, be sung. See PLAIN CHANT.

Mysia.—A province in the northwest corner of Asia Minor, which was traversed by the Apostle St. Paul on his first journey to Europe (Acts xvi. 7, 8).

Mystery.—The word "mystery" is used in the Christian doctrine to express the truths which God has revealed and which we must believe, albeit we cannot completely explain or comprehend them. Because a thing is not within the grasp of our intellect, is no reason why it should not exist; for how numerous are the secrets of nature, inexplicable, and, in their own way, even mysterious, and withal accepted as undoubted facts! It is fitting, therefore, we should believe, and that most firmly, mysteries of the Christian doctrine revealed to us by God, and which oblige us to recognize His almighty dominion over our intelligence. It is only reasonable that we should receive with faith the teachings of God, whose perfection and omnipotence are unlimited and infallible, instead of refusing to accept mysteries of the Christian religion simply because we cannot fathom them. Such refusal, in the case of many, even of the most highly gifted, arises undoubtedly from prejudice, insufficient knowledge, hasty conclusions, egotism, or personal motives in accepting what is contrary to the precepts of our holy religion.

Mysticism. — Doctrine, disposition of those who lead a contemplative life, and hidden, so to speak, in God. It is a supernatural state of passive prayer in which a soul, that has crucified in itself all earthly affections, that has disengaged itself from all visible things and accustomed itself to converse in heaven, is so elevated by God, that its faculties are solely fixed upon Him without reasoning and without corporal images represented by the imagination. In this state, by quiet, but fervent meditation, and by an inner life of the mind, the soul beholds God as an immense eternal light, and, ravished in ecstasy, it contemplates His infinite beauty, His love without limits, and His other adorable perfections. By this operation, all the soul's affections and faculties seem to be transformed in God through love, where it rests quietly in meditation of pure faith; where it employs all its affections to bring forth acts enflamed with praise, adoration, etc. St. Francis of Sales, St. Theresa, St. John of the Cross, and all other authors of spiritual life who wrote on mysticism, tell us about the same thing.

Myth (story, legend). — Many critics have maintained that there are myths in both the Old and New Testament. But it is easy to show the falseness of this assertion by the following considerations: 1. The early Christians, the most competent judges of the subject, far from having recognized myths in the Old Testament, beheld therein only a pure and simple history of positive and real events. 2. In the history of the ancient Hebrews, altogether unlike all the other nations of antiquity, there never have been obscure, uncertain, and fabulous times, and consequently

favorable to the introduction of myths. 3. The stories of the Old Testament offer nothing revolting or shocking to the enlightened critic free from all prejudice. 4. The Biblical traditions could easily keep themselves free from myths on account of their nature and manner in which they have been drawn up. On the the other hand, it is equally false to pretend that there are myths in the New Testament. The reason which our adversaries allege in favor of their opinion reduces itself in telling us that mysteries and miracles being impossible, all those related in the New Testament must necessarily be considered as simple myths. But this pretended impossibility is a pure illusion (see MIRACLE, MYSTERY). The writings of the New Testament are the work of authors who were eyewitnesses or contemporaries, and who were closely connected with the events and the time the facts of which they relate. Now, among these conditions, it is absolutely impossible that the facts related in the New Testament are mythical accounts.

N

Naama. — Ammonite woman, wife of Solomon and mother of Roboam.

Naaman. — General of the army of Benadad, king of Syria; was healed from leprosy, in bathing himself in the river Jordan, by order of Eliseus.

Naas. — King of the Ammonites who, having besieged Jabes, was conquered and killed in the combat by Saul, who came to assist the Jabeans.

Nabal. — A rich, but churlish man of the tribe of Juda, and race of Caleb, who dwelt in the south of Juda, and who had a very numerous flock on Carmel, but refused to give David and his followers, in their distress, any provisions, though modestly requested to do so. David, resenting this harsh treatment, so contrary to the eastern hospitality, armed 400 of his people and resolved to put Nabal and his family to the sword. From this, however, he was dissuaded, by the address of Abigail, Nabal's wife; but Nabal, on learning this, was so struck with terror and astonishment, that he died ten days after. David afterwards married Abigail.

Nabataneans. — An Arab people dwelling in ancient times on the east and southeast of Palestine, descended from Nabak or Nabaieth, son of Ismael. Victoriously resisted to Jonathas Nacehabe and Œlius Gallus. Petra was their capital. Later on they took the name of Saracens.

Nabopolassar. — King of Babylon (626–605 B. C.), conqueror of Ninive, and, from this fact, the founder of the new Assyrio-Babylonian empire. He ruled, it seems, first over Babylonia as viceroy of Assyria.

Naboth. — Inhabitant of Jezrael, Judea; refused to sell his vineyard to King Achab. Queen Jezabel, irritated on this account caused him to be stoned, on a false accusation of having blasphemed against God and against the king. (899 B. C.)

Nabuchodonosor I. — King of Ninive (667–647 B. C.), conquered and killed with his own hand (655) Phraorte, king of the Medes, and, wishing to subdue all the neighboring nations, sent against Judea, his general Holofernes. He himself perished, in defending Ninive against Cyaxares and against Nabopolassar.

Nabuchodonosor II. — Surnamed the "Great." King of Babylon and of Ninive (605–562 B. C.), son and successor of Nabopolassar, and one of the most famous princes of Chaldea; took Jerusalem twice, led away its inhabitants into captivity to Babylon (597 and 586 B. C.), took Tyre after a siege of thirteen years (573), conquered Egypt, and carried his arms into Spain. Proud of his success, he wished to be adored as a god; was struck with insanity, believed himself changed into an ox and lived during seven years on herbs from the fields. Queen Nitocris governed the kingdom during his aberration. Nabuchodonosor recovered his reason one year before his death, and had for his successor his son Evil-Merodach.

Nadab. — King of Israel (943–941 B. C.), son and successor of Jeroboam; imitated the impiety of his father, and was assassinated by Baasa, who usurped the kingdom. Scripture says Nadab did evil in the eyes of the Lord (III. Ki. xv. 25–26).

Nahum.—The seventh of the twelve minor Prophets, lived in the time of King Ezechias (eighth contury B. C.). His prophecy, in three chapters, forms one sole discourse, wherein he announces the second destruction of Ninive by Cyaxares and Nabopolassar.

Naim (the modern *Nain*).—Town of ancient Palestine; in the tribe of Issachar, in Galilee, south of and near Mount Thabor and the stream Cison. Here our Saviour raised to life again the only son of a widow.

Nantes (*Edict of*).—An edict issued by Henry IV. of France, April 15th, 1598. It ended the religious wars of the country. The Huguenots were put on an equality with the Catholics in political rights.

Nathan.—Israelitish prophet of the eleventh century B.C. He declared to David that his son would build the Temple, reproached him for the crime of which he had rendered himself guilty by killing Uri, in order to possess his wife, Bethsabee, and advised him to acknowledge Solomon for his successor. The Paralipomena teach us that Gad and Nathan had written a history of David and regulated the order and disposition of the ministers of the temple, and that Nathan and Abias of Silo had written the history of Solomon.

Nathinites.—*Given* or *consecrated*, *i. e.*, servants dedicated to the service of the tabernacle and temple, to perform the most laborious offices; as carrying wood and water. At first the Gabaonites were destined to this station; afterwards the Chanaanites who surrendered themselves, and whose lives were spared. We read in I. Esdras viii. 20, that the Nathinites were slaves devoted by David, and other princes, to the service of the temple; and in I. Esdras ii. 58, that they were servants given by Solomon. The Nathinites were carried into captivity with the tribe of Juda, and great numbers were placed not far from the Caspian sea, whence Esdras brought 220 of them into Judea (viii. 17).

Nativity (birth-day). — A term which is especially employed in speaking of our Lord, of the Blessed Virgin, and of some saints. The Nativity of our Lord, that of the Blessed Virgin and that of St. John the Baptist are the only ones that are celebrated in the Church. The feast of the Nativity of Jesus Christ is celebrated by the Church on December 25th. See CHRISTMAS. The feast of the Nativity of the Blessed Virgin is celebrated on September 8th. This festival was appointed by Pope Innocent XI., that the Faithful may be called upon in a particular manner to recommend to God, through the intercession of the Blessed Virgin, the necessities of His Church, and to return Him thanks for His gracious protection and numberless mercies. What gave occasion to the institution of this feast was a solemn thanksgiving for the relief of Vienna when it was besieged by the Turks in 1683. The Nativity of St. John the Baptist is celebrated on June 24th.

Nazarenes. — Heretics of the first century of the Church. They held to the law of Moses, but did not insist on its observance as essential to salvation. They believed in the divinity of Christ, His Incarnation, and supernatural birth of the Virgin Mary, and also recognized St. Paul as the Apostle of the Gentiles. The Nazarenes disappeared from history about the middle of the fifth century.

Nazareth (the modern *En-Nasira*).—A town of Palestine, in Galilee. It is celebrated as the dwelling-place of our Saviour during His childhood and early manhood. The Church of the Annunciation was founded here by the Empress Helena, but ruined in the Middle Ages, and rebuilt later. It is well proportioned and while much of the architecture is new, it preserves interesting memorials of the past. In the crypt is the traditional place of the Annunciation. Population 6,000 to 10,000.

Nazarites.—Among the ancient Hebrews, religious devotees, set apart to the Lord by a special vow the terms of which are carefully described in Num. vi. They included entire abstinence from wine and other intoxicating liquors, from all cutting of the hair, and from all approach to a dead body. The vow might be taken either for a limited period or for life. They first appear in the time of the Philistine oppression.

Neale (LEONARD) (1743–1817).—American prelate; born at Port Tobacco, in Maryland, was educated at St. Omer's, France, and joined the Society of Jesus. After the suppression of said Society he came to America, and in 1783 he took charge of the mission of Port Tobacco. President of Georgetown College in 1798;

coadjutor of Bishop Carroll in 1800 and on the latter's death he succeeded to the metropolitan see of Baltimore in 1815.

Neapolis (the modern *Naplus*).—A maritime city of Macedonia, near the borders of Thrace, whither St. Paul came from the isle of Samothracia. From Neapolis he went to Philippi (Acts xvi. 10–12).

Nebo. — The name of a city, mountain, and idol. 1. A city of Ruben (Num. xxxii. 38) taken by the Moabites, who held it in the time of Jeremias (Jer. xlviii. 1). 2. A high mountain east of the Jordan, seven miles northeast of the Dead Sea, whence Moses had a view of the Promised Land, and where he died. It is a summit (2,242 feet in height) of the range Abarim, or Pisgah, over against Jericho. 3. An idol of the Babylonians (Is. xlvi. 1). In the astrological mythology of the Babylonians, this idol probably represented the planet Mercury. He was regarded as the scribe of the heavens, who records the succession of celestial and terrestrial events, and was related to the Egyptian Hermes and Anubis. The extensive prevalence of this worship, among the Chaldeans and Assyrians, is evident from the many compound proper names occurring in the Scriptures, of which this word forms part; as *Nebuchadnezzar*, *Nebuzaradan*, *Nebushasban;* and also in the classics, as *Nabonid*, *Nabonassar*, *Nabopolassar*, etc. He is mentioned with Bel (*i. e.*, Beel-Merodach) in Ps. xlvi. 1.

Nechao. — King of Egypt, carried his arms to the Euphrates, where he conquered the city of Carchemish. He is known not only in Scripture, but in Herodotus, who says that he was a son of Psammetichus, king of Egypt, and that, having succeeded him in the kingdom, he raised great armies, and sent out great fleets on the Mediterranean as well as on the Red Sea. Josias, king of Juda, being tributary to the king of Babylon, opposed Nechao, and gave him battle at Mageddo, where he received the wound from which he died; and Nechao passed forward, without making any long stay in Judea. On his return, he halted at Reblah, in Syria, and sending for Joachaz, king of the Jews, he deposed him, loaded him with chains, and sent him into Egypt. Then coming to Jerusalem, he set up Eliachim or Joakim, in his place, and exacted the payment of one hundred talents of silver and one talent of gold. Jeremias tells us (xlvi.2), that Carchemish was retaken by Nabopolassar, king of Babylon, in the fourth year of Joakim, king of Juda; so that Nechao did not retain his conquest above four years.

Necrology. See DIPTYCHS.

Necromancy.— The pretended art of calling forth the dead to obtain knowledge of the future or of hidden things. Necromancy was practiced among the ancient Jews, in spite of the defense of Moses: the Pythoness of Endor evoked before Saul the shadow of Samuel. This custom passed from the Orient into Greece: in Homer, Ulysses calls up the shadow of Tiresias. There existed in Greece temples destined for the evocation of the dead; such was the temple of Thesprotes. The Thessalians were looked upon as skillful necromancers. The necromancers played a great *rôle* in the Middle Ages; at Toledo, they kept a school. However, condemned at first to exile, put to death under Constantine, they were later on sent to the funeral pile.

Nectarius. — Born at Tarsus. Senator, then patriarch of Constantinople from 381 to 397, successor of Gregory Nazianzen. He presided over the Council wherein they bestowed upon the bishop of Constantinople the official title of head of the Eastern Church (381), and took part in the persecutions of the Arians.

Nehemias. — Chief of the people of Israel, born at Babylon, during the captivity, died in 432 B. C. Cupbearer of Artaxerxes Longimanus, he obtained from this prince the permission to return into Judea and to rebuild the temple and city of Jerusalem, an undertaking which ended in 454 B. C. He governed the Hebrews until his death.

Nemesius. — Greek philosopher and theologian from whom we have a valuable philosophical treatise. He lived about the end of the fifth century and was bishop of Emesa in Phœnicia.

Neophytes. — Name given in the early Church to the pagans who had shortly before embraced Christianity, and to those who had only recently entered ecclesiastical orders.

Nephtali.— One of the twelve tribes of Israel, thus called from Nephtali, sixth son of Jacob. Situated in Lower and Upper Galilee, it was bounded, on the north by the Libanon, on the east by the Jordan and

Lake Genesareth, on the south by the tribe Issachar, and on the west by those of Zabulon and Aser. Principal cities: Cades, Asor, Hebron, Capharnaum, etc.

Nepomuk (JOHN OF). See JOHN OF NEPOMUK.

Nergel.—One of the gods of those heathen who were transplanted into Palestine (IV. Ki. xvii. 30). This idol probably represented the planet Mars, which was ever the emblem of bloodshed. Mars is named by the Zabians and Arabians, "ill-luck," "misfortune." He was represented as grasping in one hand a drawn sword, and in the other, by the hair, a human head just cut off; his garments were blood red, as the light of the planet is also reddish. His temple among the Arabs was painted red; and they offered to him garments sprinkled with blood, and also a warrior, probably a prisoner, who was cast into a pool.

Neri (ST. PHILIP) (1513–1595).—Founder of the Congregation of the Oratory, born at Florence, died in Rome. Established (1548) the Confraternity of the Most Holy Trinity, destined to take care of foreign pilgrims. Having been ordained priest (1551), he devoted himself to the education of children, and, for this work, associated with himself other ecclesiastics, who were called Oratorians. He soon formed a congregation of these associates whose statutes were approved by Gregory XIII. in 1575. F. May 16th. See ORATORIANS.

Nero. See PERSECUTIONS.

Nestorianism (heresy of the followers of Nestorius).—Nestorius, Patriarch of Constantinople (428), a vain orator without depth of thought or piety, objected to the title of "Mother of God" as applied to the Blessed Virgin. He maintained that the Blessed Virgin had given birth to the man Jesus, in whom the Son of God dwelt as in a temple; that there are two persons in Christ really distinct, the man Jesus and the Son of God, and that between them there exists only an external union. This doctrine destroys the whole economy of redemption, for neither of the two persons could have saved us. The chief adversary of Nestorius was Cyril, Bishop of Alexandria. He defended the Catholic truth against Nestorianism and "in accordance with an ancient ecclesiastical custom" appealed to the Pope, who condemned the errors and expelled their author from the Church. The sentence of condemnation was reiterated by 198 bishops assembled in the Third Ecumenical Council of Ephesus, in 431. Nestorius died in exile. He still has followers in Persia.

Netherlands (*Protestantism in the*).—For the evangelization of the Netherlands see BELGIUM. To avert from the Netherlands the evils which accompanied the Reformation in Germany, Charles V., himself a native of that country, resolved to adopt a severe policy of repression. He had the Edict of Worms against Luther strictly enforced, and ordered the magistrates to carry out the existing laws against heretics. Henry Vaes and John Esch, in 1523, were burned for heresy. But in spite of this rigor, the Netherlands soon became the scene of commotions and insurrections excited by the men of the "new learning." On the accession of Philip II., the Reformation had already made considerable progress in the Netherlands. The nobility, who coveted the possessions of the Church, supported the movement. An insurrection of the Protestants broke out in 1566, during which great ravages were committed on churches and monasteries. The excesses of the Dutch Calvinists rivaled in atrocity those of the Huguenots in France. The ambitious Prince William of Orange placed himself at the head of the reforming faction, and the obstinate contest which followed ended in the loss of the seven northern provinces to the Spanish crown. England, under Elizabeth, assisted the Dutch Protestants, against their sovereign, and sent them both money and troops. Neither the severity of the duke of Alva, nor the abilities of Don John of Austria, the hero of Lepanto, nor the heroic qualities of Alexander Farnese, duke of Parma, could re-establish Spanish rule in the revolted provinces. Spain, in 1648, was obliged to acknowledge the independence of the "Republic of the United Provinces." William of Orange published edicts suspending Catholic worship in the General States, as they were called; Catholics, especially priests and religious, were treated by the Dutch Calvinists with unexampled cruelty. Two of his officers, Sonoy and Van der Marck, slew all the priests and religious on whom they could lay hands. In 1572, nineteen priests of

Gorcum were cruelly martyred by the soldiery of Orange. The persecution of the Catholics was not confined to Holland; it extended itself to all the Dutch colonies in the New World. The Catholic missionaries were special objects of hatred. See HOLLAND.

Netherlands (*Worship in*).—There is no State's religion in the Netherlands or Holland. All the religions are free. Catholic Holland is divided since 1853 into five dioceses. Utrecht is the archiepiscopal see of the "Old Catholics" or Jansenists. There are several Walloonish and Presbyterian Churches. According to the census of 1879, there are about 2,469,884 Protestants; 1,439,137 Catholics; 6,000 Jansenists; 81,603 Jews, and 16,049 professing no religion or belonging to other denominations.

Neumann (JOHN NEPOMUCENE) (1811–1860).—American prelate; was born at Prachatitz, Bohemia; died in Philadelphia. Came to America in 1836, was ordained in New York and sent to Williamsville, in the western part of the state. With the consent of Bishop Hughes, he joined the Redemptorists in 1840. Bishop of Philadelphia in 1852; encouraged the erection of churches and the establishment of parochial schools. On the 5th of January 1860, he set out to attend to some business, but was stricken suddenly ill in the street, and sinking down on the nearest steps he expired. Steps are made at present for his beatification.

Newman (JOHN HENRY) *Cardinal.*—A leader of the Oxford Tractarian movement of 1833 in the Church of England; was born in London, Feb. 21st, 1801. He took his degree at Oxford in 1820, when he was only 19 years old. In 1821 he wrote, jointly with a friend, two cantos of a poem on St. Bartholomew's Eve. In 1822 he was elected to a fellowship in Oriel College, and it was here that he formed his close intimacy with Dr. Pusey, and subsequently with Hurrell Froude, brother of the historian, who had a great share in originating the Tractarian movement. Here, also, he formed cordial relations with Dr. Hawkins, afterwards the provost of the college, and Whately, subsequently archbishop of Dublin. Both of them exercised great influence over him by teaching him to define his thoughts clearly. Newman's first book was that on the *Arians of the Fourth Century*. It was a scholarly production, intended to show that the Arian heresy was not of Alexandrian origin, but was one of the Judaizing heresies which sprang up in Antioch. In 1832, Newman, then in delicate health, accompanied Hurrell Froude on a Mediterranean tour, and it was then that the fire was kindled which was to bear fruit in the Anglican movement of 1833, the aim of which was to seek a basis for clerical authority independent of the State, with perhaps a vision of restoring the Church of England to Catholicity. Most of Newman's smaller poems were written on this voyage, and were published in *Lyra Apostolica*, a volume of verse, the object of which was to reassert for the Church of England her spiritual authority and mission. It was on this tour that Newman met Cardinal Wiseman, and told him in reply, to the expression of a courteous wish that Hurrell Froude and he might visit Rome, "We have a work to do in England." At Rome, Newman parted from his friends to go alone to Sicily, where he fell ill of malarial fever. His mind was deeply possessed during his illness by spiritual things. Becalmed in the straits of Bonifacio, he wrote the best known of all his poems, *Lead, Kindly Light.* From Marseilles he proceeded to England, reaching home in time to be present at Keble's Oxford assize sermon on "National Apostasy," which he always regarded as the date on which the Tractarian movement began. Into the series of *Tracts for the Times* Newman threw himself with great energy, actuated by a Catholic theory of the English Church which had taken root in his mind. In 1837, in a course of lectures, he made an attempt to disguise the Anglican *via media* from the doctrines of the Church of Rome.

The famous *Tract 90*, which came from Newman's pen, brought on an explosion which was the end of the Tractarian movement, and hastened many conversions to Rome. Newman struggled for two years longer to think his position tenable, but in 1843 resigned the vicarage of St. Mary's, and withdrew from the English Church. In October, 1845, he was received into the Catholic Church, and then went to Rome for a year and a half. On his return in 1848, he published *Loss and Gain*, the story of an Oxford conversion very different from his own, but full of happy and delicate sketches of Oxford life and manners. Shortly after he produced *Cal-*

lista, the story of a martyr in Africa of the third century.

In 1849 Newman established a branch of the Congregation of St. Philip Neri in England, and retired to a suburb of Birmingham, where he performed a great deal of hard work, devoting himself with the utmost zeal to the sufferers from cholera in 1849. The lectures on *Anglican Difficulties*, intended to show that the Tractarian principles could only issue in the submission to Rome, was his first book which drew public attention to Newman's great power of irony and the singulur delicacy of his literary style. These lectures were followed by the lectures on *Catholicism in England*, which gave occasion to Dr. Achilli's action for libel against him. In 1864 a casual remark by Canon Kingsley led to a correspondence which resulted in the publication of the remarkable *Apologia pro Vita Sua*, the most fresh and effective religious autobiography of the nineteenth century, and perhaps the most fascinating of his many works, as it is the most personal. In 1865 he wrote *The Dream of Gerontius*, a poem of marvelous subtlety and pathos. In 1870 he published his *Grammar of Assent*, a book on the philosophy of faith. His other writings, besides a work on the *Development of Christian Doctrines*, are chiefly a voluminous series of sermons which are full of the charm of his sweet disposition. In 1852, he was appointed rector of the Catholic University of Dublin, and, in 1879, he was made cardinal by Pope Leo XIII. For the last eleven years of his life Cardinal Newman, who now lived at his Edgebaston Oratory, seldom broke silence. He was a man "of the highest moral and spiritual aspirations, of rare intellectual gifts, of fine sensibilities, and of exquisite culture." He died at Edgebaston, near Birmingham, Aug. 11th, 1890.

New Mexico Missions. See MISSIONS.

New Zealand (*The Church in*). See AUSTRALIA.

Nicanor.—One of the first seven deacons, who were chosen and appointed at Jerusalem soon after the descent of the Holy Ghost, on the occasion of a division among the Faithful, into those who spoke Greek, and those who spoke Hebrew, or Syriac (Acts vi. 5) Nothing particular is known of him.

Nice (*Councils of*).—Two general councils were held at Nice, a city in Bithynia. That of 325, the First Ecumenical Council of the Church, drew up against Arius a symbol of faith known under the name of "Symbol of Nice," and which still forms to-day a part of the liturgy of the Church. Also the Easter question was disposed of by the Council in fixing the celebration of that feast on the Sunday after the full moon following the vernal equinox; and if the full moon happens on a Sunday, then Easter day is to be celebrated on the succeeding Sunday. It, moreover, devised the means for the healing of the Meletian schism, and for the readmission into the Church of the Novatians and Paulinianists. The Second General Council of Nice, the Seventh Ecumenical Council of the Church, took place in the year 787. We find in its acts, besides the decrees against the Iconoclasts, twenty canons of discipline.

Nicephorus (ST.) (758–828).—Patriarch of Constantinople, Byzantine historian; born at Constantinople. Secretary of the Emperor Constantin VI., raised to the patriarchal see in 806, defended the veneration of images against the Emperor Leo the Armenian, and was exiled by him to a convent of Propontides, where he died.

Nicholas (name of five Popes).—*Nicholas I.* (St.).—Pope from 858 to 867. A highly gifted and energetic Pope. His inflexible firmness in maintaining the rights of the Holy See against arrogant metropolitans; his championship of oppressed innocence against royal tyranny; and his heroic character and magnanimity in times of peril and affliction, won Nicholas the surname of "Great." Three important events signalized his Pontificate: the outbreak of the Greek schism; the prohibition of divorce of King Lothaire from Queen Theutberga; and the successful assertion of papal supremacy over presumptuous prelates. *Nicholas II.*—Pope from 1059 to 1061. A man of great learning and ability. His brief, but useful Pontificate is marked by two events of great importance: the decree for the election of the Pope by the cardinals, and the alliance with the Normans, destroying the influence of the nobility of Rome. *Nicholas III.*—Cardinal Cajetan Orsini. Pope from 1277 to 1280. He was a man of great ability and prudence, but favored his relatives somewhat too much by raising members of the Orsini family to positions of honor and influence. He forced King Charles of Naples to

resign the title of Roman Senator, and his pretended claims to Tuscany. *Nicholas IV.*— Pope from 1288 to 1292. Under his Pontificate occurred the fall of Ptolemais (Acre), the last stronghold of the Christians in the East. His efforts to organize a new crusade for the recovery of the lost position, were unsuccessful. *Nicholos V.* —Pope from 1447 to 1455. This Pope's first care was to give union to the Church and aid to the tottering empire of the East. The schism of Basle was happily brought to a close and a new treaty— the "Concordat of Vienna," concluded with the Emperor Frederick III., in 1448,— regulated the appointments to ecclesiastical dignities in Germany, and, in many points, modified the "Concordat of the Princes," which Pope Eugenius had been constrained to sign. In 1450, Nicholas celebrated the General Jubilee, and, in 1452, bestowed the imperial crown on Frederick III. of Germany, the last "Roman Emperor" who received the crown from the hands of the Pope at Rome.

Nicholas (ST.).—Bishop and confessor, born at Patara, Bishop of Myra, in Lycia, died in 324. Was persecuted under Licinius and restored to his see by Constantine the Great. His veneration is widely spread in the East. He is the patron saint of scholars of Russia. F. Dec. 6th.

Nicholas of Clemanges.—Scholastic theologian and philosopher, born at Clemanges, France, about 1360, died about 1440. Rector of the University in 1393, he was charged to present to Charles VI., who wished to refuse obedience to the antipope Benedict XIII. (Peter de Luna), a statement on the means of stopping the schism. The king was displeased with his conclusions. Clemanges was sent into exile; after having served as secretary to Benedict XIII., he withdrew to the Abbey of Vallombrosa at Tuscany, where he wrote his principal works.

Nicholas of Cusa (1401–1464).—German cardinal and philosopher, born in the diocese of Treves. Son of a poor fisher, he became doctor and lawyer. Received holy orders; dean at Cologne and archdeacon at Liége. Sent to the Council of Basle in 1431, he remained attached to the religious unity and to the cause of the sovereign Pontiff. Cardinal in 1454, bishop of Brixen in 1459. Learned, pious, and simple, he had a certain inclination to mysticism. In 1436, he proposed to the Council of Basle the reform of the Calendar; was the forerunner of Copernicus and of Galileo in maintaining the immobility of the sun as the center of the planetary system.

Nicodemus.— A disciple of Jesus, of Jewish nationality, and member of the sect of the Pharisees. He was one of the senators of the Sanhedrin and at first concealed his belief in the divine character of our Lord. Afterwards, however, he avowed himself a believer, when he came with Joseph of Arimathea to pay the last duties to the body of Christ, which they took down from the cross, embalmed, and laid in the sepulchre (John xix. 39). We have an apocryphal gospel bearing his name.

Nicolaitans. — Heretics of the apostolic times. This sect was remarkable for their licentious principles. They held that the eating of meats sacrificed to idols, adultery, and lewdness were not sinful. Nicholas, one of the seven deacons, is falsely claimed by them as their founder. The sect existed at Ephesus, and other cities of Asia Minor.

Nicopolis. — The city where St. Paul determined to pass the winter (Tit. iii. 12). Many cities bore this name, but the one Paul meant was in Epirus, built by Augustus in honor of his victory over Antony at Actium. Its extensive ruins attest its former magnificence.

Nilus (ST.).— Priest and monk of the fifth century. The dates of his birth and death are unknown. He sprang from a wealthy family of Ancyra in Galatia. He became governor of Constantinople, married and had two sons, but resolved to renounce the world. With the consent of his wife he retired towards the close of the fourth century to the hermits of Mount Sinai, where he devoted himself to a strictly ascetic life, in the company of his son Theodulus. Here he displayed great activity, writing letters of admonition and warning to persons of all ranks, whether clerical or lay, and combating the errors of heathen, Gnostics, Manicheans, and Arians. With noble freedom, also, he pleaded with the Emperor Arcadius for the banished St. John Chrysostom. By the incursion of theArabs, in 410, he and his son were driven from their solitude. His son having been taken captive and sold, came ultimately into the hands of the Bishop of Eleusa in Palestine, from whom

both father and son received holy orders, and then returned once more to Mount Sinai, where Nilus died in 450. His writings are contained in Migne, *Pat. gr.* LXXIX.

Nimbus.— In art and Christian archæology, a halo or disk of light with which painters encircle the heads of saints. The Nimbus of God the Father is represented in a triangular form with rays diverging from it on all sides; that of Christ contains a cross more or less enriched; that of the Blessed Virgin is a plain circle, or occasionally a circlet of small stars, and that of the angels and saints a circle of small rays. See AUREOLA SANCTORUM.

Ninian (ST.).— The first apostle of the Lowland Scots, or Picts, as they were termed from the custom of painting their bodies, was St. Ninian, the son of a Christian prince and a native of Britain. During the Pontificate of Damasus, he visited Rome, where he remained some years, devoting himself to study. He was consecrated bishop by Pope Siricius and received from him a mission to Scotland about the year 394. By his preaching all the southern Picts, inhabiting the country south of the Grampian hills, embraced the true faith. He built a great monastery and church at Witerna, now Whithern, in Galloway; here he also established his episcopal see, which from the white stone of his cathedral bore the name of "Candida Casa." After nearly forty years of apostolic labor, St. Ninian died in 432.

Ninive.—The metropolis of the Assyrian empire, called by the Greeks and Romans "Ninus." Most writers have located it upon the eastern bank of the Tigris, above Babylon, while some represent it as having stood on the western bank. It may very probably have occupied both. The city was of great extent and very splendid. Diodorus Siculus says it was 150 stadia in length, 90 stadia in breadth, and 480 stadia in circumference; that is about 21 miles long, 9 miles broad, and 54 miles round. Its walls were 100 feet high, and so broad, that three chariots could drive abreast upon them. Its towers, of which there were 1,500, were each 200 feet high. At the time of Jonas's mission, it was reckoned to contain more than 120,000 persons "who could not distinguish their right hand from the left." By a computation founded on this basis, there ought to have been then in Ninive more than 600,000 persons. Ninive, which had long been mistress of the East, was first taken by Arbaces and Belesis, under the reign of Sardanapalus, in the time of Achaz, king of Juda, about the time of the foundation of Rome, B. C. 753. It was taken a second time by Cyaxares and Nabopolassar, about B. C. 632, after which it never recovered its former splendor. It was entirely ruined in the time of Lucian of Samosata, who lived under the Emperor Hadrian. It was rebuilt under the Persians, but was destroyed by the Saracens about the seventh century.

Nisan.—The seventh month of the civil year of the Hebrews and the first of their sacred year. See ABIB.

No.— In the Old Testament the city of Thebes in Egypt. In the five places mentioned it is always called, in the Latin Vulgate, Alexandria (Jer. xlvi. 25; Ezech. xxx. 14, 15, 16; Nah. iii. 8). It lay on both sides of the Nile, 500 miles from its mouth.

Nobili (ROBERT DE) (1577–1656). — Missionary and Jesuit. Born at Montepulciano. He resolved to devote his life to the conversion of the Brahmins. In 1606, he went to Madura, and imitating the example of St. Paul, who became "all things to all men to win all to Christ," he separated from his brethren and assumed the habits and customs of a Brahmin. His austerities and manner of life attracting universal attention, many of the chief and most learned of the Brahmins soon asked to become his disciples. During the forty years of his apostolate in Madura, de Nobili is said to have converted more than one hundred thousand idolaters, nearly all of whom belonged to the caste of Brahmins.

Nocturn. See BREVIARY.

Nod. — Hebrew word which we read in Genesis and which has been explained in various ways: the Chaldaic and Vulgate take it in its literal sense of *vagabond*, *fugitive*, and thus interpret the passage of Genesis: *Habitavit in terra Nod. He* (Cain) *lived upon earth as a fugitive.* The Septuagint, Josephus, and others have taken it for a proper noun of a place and read *Naïd.* Some locate this country in Hyrcania.

Noe. — The name of the celebrated patriarch, who with his family, was pre-

served by the Lord by means of the ark, through the Deluge, and thus became the second founder of the human race. The history of Noe and the Deluge is contained in Gen. vi., vii., viii., and ix. See DELUGE.

Noemi. — Wife of Elimelech, of the tribe of Benjamin. Her two sons, Chelion and Mahalon, married Orpha and Ruth.

Noetius. — Heresiarch of the third century, born at Smyrna or at Ephesus, teacher of Sabellius. He openly declared: "The same Divine Person, when considered in different relations, is called Father and Son, begotten and unbegotten, visible and invisible. In Christ the Father was born, suffered and died." The disciples of Noetius, Epigonus, and Cleomenes, disseminated the heresy of their master at Rome, where the latter became the head of the Patripassian party.

Nominalism. — One of the principal doctrines by which the scholastic philosophy was divided, and according to which the universals, that is, the terms which express general ideas, are mere denominations, corresponding to no reality. Nominalism was founded about the end of the eleventh century by Roscelin of Compiëgne and condemned by the Church in the Council of Soissons.

Nomocanon. — Collection of canons or imperial laws which bear a relation to them or which are conformable to them. The most ancient nomocanon is that compiled in the year 554 or 564 by John of Antioch or the Scholastic. Photius published another in 885. The most celebrated commentary is that of Balsamon (1180). Nomocanon is the name also applied to a collection of the canons of the Apostles, Councils, and Fathers, which have no relation with imperial constitutions. The Greeks call nomocanon certain penitential books, such as the *Penitentials* of John the Faster.

Nonconformists was the term applied to those ministers in England who refused to subscribe to the Act of Uniformity passed in 1672 demanding "assent and consent" to everything contained in the Book of Common Prayer. The meaning of the term has been extended to include all who refuse to conform to the order and liturgy of the Church of England. See DISSENTERS.

None. See BREVIARY.

Nonjurors or **Inassermentés** were styled those ecclesiastics in France who, in the epoch of the "Civil Constitution of the Clergy" (1790), had refused to take the oath to said constitution, in opposition to the "Jurors" or "Assermentés." They were also called "Refractaires."

Norbert (ST.). See PREMONSTRATENSIANS.

North-American Missions. See MISSIONS.

Norway (*The Church in*). See DENMARK.

Notker. — German monk, surnamed the "Stammerer," was born about 840, near Thur, Switzerland; died at St. Gall, April 6th, 912. Was the author of a *Martyrologium*, and a number of poems called *Sequences*.

Notre Dame ("Our Lady"). — Name of several religious congregations. See SISTERS.

Novatian. — Antipope and schismatic of the third century. Novatian, opposing the election of Cornelius, whom he charged with being a "*libellaticus*" and as holding religious communion with apostates, set himself up as a rival bishop of Rome. In a council which Pope Cornelius held at Rome, Novatian was excommunicated, whereupon many of his adherents returned to communion with the lawful Pontiff. To avert further desertions, Novatian made his followers swear on the Holy Eucharist that they would not desert him to side with Cornelius. His writings that remain to us are *On the Trinity* and *On the Jewish Meats*. The *Epistle of the Roman Clergy to Cyprian*, is also from his pen. They held: 1. That persons who had committed the more grievous sins, especially those who had denied their faith in the persecutions, could not be received again into the Church. 2. That the Church having compromised itself by receiving such sinners, had ceased to be the pure spouse of Christ and the true Church of God. 3. They denied the validity of Catholic baptism and rebaptized all coming over to them. 4. They condemned second marriages. Affecting a greater strictness of discipline, they termed themselves "Cathari" (*Pure*). Novatian communities existed at Carthage, Alexandria in Phrygia, Pontus, Gaul, Spain,

and in other places, as well as in Rome. The sect continued as late as the sixth century, when it disappeared.

Novatians. — Heretics of the third century, who were founded by a certain Novatus, priest of Carthage. He robbed the widows and orphans, squandered the revenues of the Church, and opposed St. Cyprian, under the pretext that he was not sufficiently indulgent toward those who had fallen into idolatry during the persecutions. In 251, he went to Rome, where he became the principal coadjutor of Novatian in the schism which the latter formulated against Pope Cornelius. Returning into Africa he revived Montanism. St. Cyprian combated him, and the Churches, both of the East and West, unanimously condemned him and his followers.

Novena.—Space of nine consecutive days during which the suppliant delivers himself to the practice of devotion in honor of a saint, for the purpose of obtaining, through the intercession of the saint, some special favor. The Church approves of Novenas, provided we have a sincere and enlightened faith, free from all superstition.

Novice.— A monk or nun who has newly taken the religious habit in a convent to pass therein a time of probation before making profession.

Numbers (*Book of*).—The fourth book of the Pentateuch. It contains the history of the thirty-eight or thirty-nine years which the Israelites passed in the desert after the promulgation of the Decalogue. It is called Numbers, because the three first chapters contain the enumeration of the different tribes of the people. The chapters following contain, also, a great number of laws which Moses then passed, and an account of the wars which the Israelites were compelled to sustain against the Amorites and Madianites. The Book of Numbers is written in the form of a day-book.

Nun. — A member of a religious order of women. The name nun is given in general to the sisters of all religious congregations of females who live in retirement, and are bound by rule; but it is primitively and properly applicable only to sisters of the religious orders strictly so called, who have consecrated themselves to God by the three vows of poverty, chastity, and obedience, and bound themselves to live in a convent under a certain rule. See ORDERS (*Regulars*).

Nunc Dimittis. — The name given to the Canticle of Simeon (Luke ii. 29–32), which forms part of the Compline office of the Breviary.

Nuncio (representative of the Pope). —Before the Council of Trent, the nuncios took knowledge in the first instance of causes which are of ecclesiastical jurisdiction; since this Council, they can be only judges of appeal from the judgments rendered by the ordinaries of the places subject to the discipline of the decretals, and of the Council of Trent. In the kingdoms that are not subject to these decretals and Council of Trent, the nuncios have no authority nor jurisdiction, and they are looked upon as simple ambassadors. In an answer to the bishops of Germany (1789), Pius VI. shows that the Holy See has the right to send everywhere, where it is deemed proper, either ordinary or extraordinary nuncios, enjoying a firm jurisdiction; that no one ever refused to the Pope the right to send nuncios in extraordinary cases; that the right to send ordinary nuncios enjoying a firm jurisdiction is founded upon the primacy of the Holy See; that the Popes have always exercised this right from the beginning of the Church to the present day, and that this right has been acknowledged by the councils, bishops, and even civil powers. See LEGATE.

O

Oates (TITUS) (1619–1705).—English adventurer. Anglican minister, condemned as false witness, he went on the Continent, embraced Catholicity, and was expelled from the seminaries of Valladolid and of St. Omer. At his return to England, in 1678, he associated himself with two criminals, called Tong and Digbey, to accuse the English Catholics of conspiracy against the life of King Charles II., and of Protestants in general. In spite of the proofs of imposture, a great number of Catholics, among others Lord Stafford and some Jesuits, were put to death on his evidence, and he was granted a pension of either £600 or £900. He was convicted of perjury at the instance of James II., in 1685, was heavily fined, and cast into prison. He was pardoned in 1689 on the accession of William III., and got a pension of £300.

Oath.—An oath is a solemn affirmation in which we invoke the name of God, tacitly or explicitly, as witness to the truth of a statement. An oath is permissible in justice and in truth, when circumstances are of sufficient importance. An oath should be taken "in truth, and in judgment, and in justice" (Jer. iv. 2): that is to say, affirming with adequate motive a thing of which we are morally certain or promising what we actually mean to perform. Without these three conditions of integrity, namely, a solemn affirmation or promise, importance of matter, and equity of motive, an oath would unquestionably be disrespectful to God, and must therefore be a mortal or venial sin, according to the gravity of the circumstances, or intention and opinion of the person taking the oath.

Oblates (name of a number of religious communities). — 1. *Oblates of St. Charles* or "Volunteers," established by St. Charles Borromeo in 1578, are a congregation of secular priests. Their special aim was to give edification to the diocese, and to maintain the integrity of religion by the purity of their lives, by teaching, and by zealously discharging the duties committed to them by their bishop. These devoted ecclesiastics were much beloved by St. Charles, who was wont to call them his "children," and was never so happy as when among them. Strange to say, they do not seem to have been much appreciated elsewhere.

2. *Oblates of St. Francis of Rome.* — A community of religious women, bound only by simple vows, established in Rome in 1433.

3. *Oblates of Italy.* — An association of secular priests founded by some zealous ecclesiastics at Turin in 1816. They have the charge of the mission in Eastern Burmah.

4. *Oblates of Mary Immaculate.* — A society of priests founded at Marseilles in 1815 by Charles Masenod, afterwards bishop of the diocese. The Bishop of Marseilles for the time being is their superior general. Their numbers have greatly increased, and they have been of inestimable service by placing themselves at the disposal of the bishops to be employed on the missions in Canada, British India, and the United States. These Oblates were introduced into the United States in 1848. There are not many in this country, but they have flourishing houses at Plattsburg, New York, and Rio Grande City and Brownsville, Texas.

5. *Oblate Sisters* (Colored). — With the approval of Archbishop Whitfield, of Baltimore, this order of colored nuns was founded June 5th, 1829, by Father Joubert, a native of France, born in 1777, and who emigrated with his family to San Domingo in 1801. He came to Baltimore in 1804 and joined the Sulpicians that he might overcome a feeling of revenge occasioned by the murder of his parents by the negroes during the revolt in San Domingo. This pious Sulpician spent his fortune and the last years of his life in founding this community. On Oct. 2d, 1831, the Order was approved by Gregory XVI., who affiliated it to the Oblates of St. Francis of Rome. The first three members were natives of San Domingo. The object of the sisterhood is the spiritual and temporal welfare of the colored race. They endeavor to promote this object especially by the education of colored children and the improvement of their morals. They furnish homes to orphans if their means allow. They also visit the sick, as far as rules and time permit. The St. Louis branch was established Oct. 12th, 1880, by the Rev. Father Panken, S. J., with the

approval of the Most Rev. P. R. Kenrick, Archbishop of St. Louis.

Oblation (the act of offering).—Specifically: 1. The donation by the laity of bread and wine for the Eucharist, and of other gifts or contributions in money for the maintenance of divine worship and for the support of the clergy and the poor. In the early Church, the bread and wine were given by members of the congregation to the deacon before Mass, and offered by the priest on the altar; later this custom fell into disuse, and the other gifts were presented at or just before the Offertory. The Greek Church has a special preparation of the elements in the office of Prothesis before the liturgy. 2. The offering or presenting to God upon the altar of the unconsecrated bread and wine; the Offertory. 3. The solemn offering or presentation in memorial before God of the consecrated elements as sacramentally the body and blood of Christ. This is called the great oblation, a distinction from the lower oblation or Offertory.

Occam or **Ockam** (WILLIAM). — Scholastic theologian and Franciscan; was born in the county of Surrey, England. Pupil and opponent of Duns Scotus, and the champion of the Fratricelli or Spiritualists. He defended, as an article of faith, that "Christ and His Apostles never possessed any property in common or individually." The proposition was condemned by Pope John XXII., and Occam refusing to submit, fled to Germany, and there incited Louis the Bavarian against the Pope. See FRATRICELLI.

Ochozias.— King of Israel died in 886 B. C. He had withdrawn himself from the Hebrew religion to adore the Phœnician and Syrian idols Baal and Astarte. He left the throne to his brother Joram.

O'Connell (DANIEL) (1775–1847).— Born near Cahirciveen, County Kerry, Ireland, died at Genoa, Italy. Famous politician and orator, surnamed "The Great Agitator of Ireland." He was the leader of the agitation in favor of Catholic emancipation; founded the Catholic Association; was elected to parliament in 1828; became the leader in the "Repeal" agitation 1841; promoted the mass meetings of 1842–1843; and was arrested 1843 and declared guilty of high treason. His sentence was reversed in 1844, but a division broke out among his own party: Young and Old Ireland. Having been in poor health for some time, he departed for Italy and died in Genoa.

Octavarium.— A book which contains what is to be recited in the office of Octaves.

Octave.— The eight days assigned for the celebration of a feast, during which is repeated every day a part of the office of the feast, as the hymns, antiphons, or verses, with one or several lessons referring to the subject. On the eighth day, the Octave properly speaking, the office is more solemn than that of the preceding days. Generally the most solemn feasts, like Christmas, Easter, Pentecost, Corpus Christi, the feast of the patron saint, are accompanied by an Octave.

Œcolampadius (JOHN) (1482–1531).— His true name was Hausschein. Protestant, born at Weinsberg, Franconia, died at Basle. Religious of St. Bridget, became Zwinglian, left Germany and settled at Basle. Œcolampadius was to Zwingli, what Melanchthon had been to Luther.

Œcumenical Council means a general council, one whereby the entire Catholic Church is represented in contradistinction to those councils which only represent a province or diocese. See COUNCILS.

Offertory is the name given to that portion of the public liturgy of the Catholic Church with which the Eucharistic service, strictly so called, commences. It owes its name to the practice which was anciently observed in the Church by the Faithful, who, at this part of the Mass, presented their offering of bread and wine to be consecrated at the holy sacrifice, a practice which began to fall into disuse in the eleventh century, but was still kept up in some Churches on the greater festivals until the end of the last century. See AGAPÆ.

Office (*the Divine*) is the name popularly given to the canonical hours prescribed to be read each day by the bishops, priests, deacons, and subdeacons of the Catholic Church. See BREVIARY.

Og.— King of Basan, in Syria; of gigantic stature; he was killed by Moses. It is claimed that his iron bed, nine cubits long, is preserved at Rabbath.

Oils (*Holy*).— Holy oils or olive oil which the Church employs in the admin-

istration of certain sacraments, for the ordinations and consecrations. They are: 1. Pure, without mixture, such as the oil of the Catechumens, for baptism; the oil of the sick for extreme unction. 2. Mixed with balsam, a mixture which is called "holy chrism." Holy chrism is employed as an efficacious symbol, like sacramental matter, in confirmation, in the ordination of priests, in the consecration of a new chalice, altar stone, a church; in baptism, and besides, with the oil of Catechumens, in the consecration of baptismal fonts. The consecration of all the holy oils takes place, in the Latin Church, on Holy Thursday, during the celebration of the sacrifice of the Mass, by the bishop in presence of twelve priests, seven deacons, and seven subdeacons. The holy oils can be used only during one year; if there is any left they ought to be burned annually on Holy Saturday, at the beginning of the ceremonies, that is, at the blessing of the new fire. Each of these oils must be carefully kept in a special vessel and preserved against all accident. In the Greek Church also the priests consecrate the holy oils. In Spain, the bishop formerly required a certain tax for the holy oils. The Council of Prague, held in 572 (can. 4), forbade to receive anything. The use of holy oils is very ancient, and even of Apostolic institution. See CHRISM.

Olaf (ST.).—King of Upsal, Sweden, (1019–1033). With the aid of German and English missionaries, he solidly established Christianity and organized the Church in Norway. He fell in a battle against his heathen subjects, who had allied themselves with the Danes.

Old Catholics. See CATHOLICS.

Olier (JACQUES). See SULPICIANS.

Olives (*Mount of*).—A ridge containing several elevations, situated east of Jerusalem. It is often mentioned in Bible history. Its highest summit is 361 feet above Jerusalem and 2,725 feet above the sea level.

Olivetans.—Members of a religious order founded in 1313 by John Tolemei, a wealthy nobleman of Siena, in gratitude for having regained his eyesight in a miraculous manner. In company with a few companions, he settled in a solitary olive grove near Siena. They observed the Rule of St. Benedict, and were approved by Pope John XXII., in 1324, under the title of "Congregation of Our Lady of Mount Olivet."

Omer (ST.). See BELGIUM.

Omophorion. See PALLIUM.

Onkelos.—Jewish rabbi of the first century A. D. Disciple of Gamaliel. Author of a Targum of the Old Testament; highly esteemed among the Jews. It is confined to the Books of Moses, and is so brief and simple that its genuineness is unquestioned.

Ontology and **Ontologism.**—The word ontologism, according to its Greek etymology, signifies a discussion concerning existence; and the word ontology has the same origin, but the meaning is quite different. Ontology and ontologism are alike, in that they are concerned with existence, or with existing things considered in a highly abstract manner, but the manners of consideration are not the same. Ontology is a branch of philosophy which discusses what there is that can be affirmed or denied concerning all things, whether actual or merely possible, as that they form a certain whole, finite or infinite, and so on; and this discussion, in a rightly ordered arrangement, comes immediately after the two parts of Logic, and before the treatises on the soul, on the world, and on God, which deal with particular existences, and constitute special metaphysics. Ontology is also called general metaphysics, or first principles. Some of the questions discussed in ontology are among the deepest speculations of which the human mind is capable, and the student has abundant opportunities of falling into error; but the name is not used to denote any particular school of thought.

The fundamental position of ontologism may be thus described: that God is seen by the mind directly and immediately; that God is the first object of all our knowledge, and that all else that we know is seen by us as a modification of this first knowledge. Among the precursors of ontologism may be reckoned certain mystics, who have held that it is possible even in this life to attain by ascetic practices to a clear vision of God, such as is in truth reserved for the blessed in Heaven, who see God in the light of glory. Phases of this doctrine were condemned, at different times, especially at the Council of Vienna in 1311. The modern school may be said to have originated with Descartes, who

died in 1650; the doctrine was precisely formulated by Malebranche (1715), a priest of the French Oratory; and among its followers may be mentioned Gioberti (1852), Rosmini (1855), and Ubaghs. It is no longer possible for a Catholic to uphold the ontologistic theory in the fulness with which it has sometimes been proposed, for there are authoritative utterances of the Holy See, to be quoted immediately, which stand in the way; but the tendency of the human mind which gave birth to this doctrine still remains, and will manifest itself in forms that must be discussed by the philosophers and theologians of the future, whose labors will winnow away whatever error there may be lurking among much that is true.

A decree of the Congregation of the Inquisition, dated Sept. 18th, 1861, declared that seven propositions there set forth could not be safely taught. There is some controversy as to the precise force of this declaration, but this at least seems to be true, that no proposition which had been qualified in these terms has afterwards turned out to be the accepted doctrine of the Church; there is, therefore, strong reason to believe that these seven propositions are inadmissible. Some of them concern Universals, and belong to philosophy; another has reference to God as the Creator; but there are three that bear immediately on our subject. They run as follows: 1. The immediate knowledge of God, at least by way of habit, is essential to the intellect of man, so that without it the intellect is unable to know anything; for it is itself the light of the intellect. 2. That Being which we understand in all things, and without which we understand nothing, is the Being of God. 3. All other ideas are nothing but modifications of the idea by which God is understood as simply Being.

Another decree of the Inquisition, dated Dec. 14th, 1887, passes a severe censure upon forty propositions, extracted from certain works purporting to be written by Rosmini, but published after his death. These propositions are reprobated, condemned, and proscribed in the proper sense of the author, and the bishops of the Catholic world are earnestly warned not to allow them to be taught in their seminaries; and this decree was approved and confirmed by the Pope. All these propositions show more or less tendency towards ontologism. It will be enough for our purpose to quote the first and the fifth: 1. In the sphere of creation there is manifested immediately to the intellect of man something Divine in itself, that is to say, something that belongs to the Divine nature. 5. The being of which man has intuition must necessarily be something belonging to a being which is necessary and eternal, the Cause that creates, determines, and limits all contingent beings: this is God.

Ophir.—A country to which the vessels of Solomon traded. In the Old Testament it is designated as a country, whence gold, silver, precious stones, ivory, sandalwood, apes, and peacocks were brought. It was especially noted for its gold. The fleet of Solomon occupied three years in making the journey. It has been variously identified with India, Sumatra, the coast of Malabar, the east of Africa, and the southern or southeastern portion of Arabia on the Persian Gulf. The last identification has in its favor the statement in Genesis (x. 29), where Ophir is mentioned as the son of Jectan.

Ophites.—Members of a Gnostic sect, of very early origin, especially prominent in the second century, and existing as late as the sixth century. Its members were so called because they held that the serpent by which Eve was tempted was the impersonation of divine wisdom, the great teacher, and civilizer of the human race. They were also called "Naassenes."

Optatus (ST.).—Bishop of Mileve in Numida, in the fourth century. Optatus, like St. Augustine, was a most strenuous opponent of the Donatists. Augustine calls him "a pastor of venerable memory and an ornament of the Church." Fulgentius puts him on a level with St. Augustine and St. Ambrose, and the Church venerates him as a saint. The particular details of his life are unknown. About 370, St. Optatus wrote his famous work *De Schismate Donatistarum*, in seven books, against Parmenianus, who had become bishop of Carthage after the death of Donatus, and was endeavoring to spread abroad the erroneous doctrine of his predecessor.

Optimism.—System of philosophers who maintain that all that exists is the best possible. The Optimists not only maintain that everything in the world is good but that everything is the best possible

(*optimum*), so that God, with all His power, could not do better than He did; that each creature can be neither more perfect, nor more happy, than it is, in regard to the general order of the universe. This hypothesis has been imagined to solve the great question of the origin of evil, and to answer to the objections which Bayle made as to this subject. It has been most vehemently maintained by several English authors, by Jacquelot, Malebranche, and Leibnitz. However, we must not confound the optimism of the two latter philosophers; it differs on two heads: 1. According to Malebranche, the creation was entirely free, therefore God could abstain from it; according to Leibnitz, on the contrary, since God did create, He did so because He had a preponderant reason, and consequently He was infallibly determined to create. 2. According to the opinion of Malebranche, several worlds of an infinite perfection were equally possible, and, consequently, the choice of the creation of ours was made freely; while, according to the opinion of Leibnitz, one sole world of an infinite perfection was possible, it follows that the choice and the creation of the present one, although done freely were however required by the attributes of God. The system of Malebranche, although seducing at first sight, is nevertheless a formal error, for he robs God of His sovereign liberty, of His absolute independence, which supposes wrong notions of the divine attributes. Besides, it is founded on the abuse of several terms and on suppositions which it is impossible to prove; it is, moreover, contrary to Holy Scripture. Also does it attack the liberty of the human actions, in supposing that the moral order of the universe is linked with the physical order, or at least that the first is an infallible consequence of the second.

Opus Operatum.—A famous phrase which is employed to express concisely the Catholic doctrine: The sacraments are said to work "by the work wrought" (*ex opere operato*). This is opposed to the doctrine that their effect comes about "by the work of the worker" (*ex opere operantis*).

Orangemen.—1. Irish Protestants. The name was given about the end of the seventeenth century by Roman Catholics to the Protestants of Ireland, on account of their support of the cause of William III. of England, Prince of Orange. 2. A secret politico-religious society, instituted in Ireland in 1795. It was organized for the purpose of upholding the Protestant religion and ascendency, and of opposing "Romanism" and the Roman Catholic influence in the government of the country. Orangemen are especially prominent in Ulster, Ireland, and local branches called "lodges" are found all over the British empire, as well as in many parts of the United States.

Orarium.—Over the stole and around the neck, in the primitive Church, an oblong piece of linen was worn, called "orarium," which served the purpose of a handkerchief, and was spread by women, in time of prayer, over the head and shoulders, falling around the body like a veil. The orarium worn by ecclesiastics was bordered with stripes of purple, and when, in the course of time, its dimensions were contracted, those ornaments were retained as marks of honor, while the plain linen portions were cut away in such a manner that it was reduced to a band which surrounded the neck and fell down below the knees on both sides of the body. The name of orarium was afterwards changed for that of *stole*, by which term it is now known. See STOLE.

Orate Fratres.—Latin words which signify: *Pray, Brethren*, and which, during Mass, the priest pronounces in turning toward the people, after having washed his fingers, and after having said the prayer, "Suscipe." This ceremony is referred to Pope Leo the Great.

Oratorians.—Religious congregation, founded by St. Philip Neri, in Italy, which was approved by Pope Gregory XIII., in 1574. Its members were at first composed of ecclesiastics and laymen, who, however, took no distinctive vows. It was St. Philip's idea to found a congregation in which such as did not feel themselves called to enter any of the established orders might enjoy all the benefits without assuming their obligations. Although the avowed aim of the congregation was the instruction of the people, its members from the very beginning gave themselves up to deep and serious study. Many of them became eminent in literature. St. Philip Neri was canonized by Pope Gregory XV., in 1622.

Oratory.— A small chapel or place of prayer, not having the rights of services of a parish church. See CHAPEL.

Oratory (*The*) **of Jesus.** — Religious congregation established in France by Cardinal de Berulle, in 1611, for the purpose of reforming the clergy. Its members were of two classes: incorporated and associated, neither taking vows of any kind. The congregation was confirmed by Pope Paul V., in 1613.

Ordeals. — During the Middle Ages, the Church had to wage war not only with the feudal strifes, but also with the ordeals, or so-called "Judgments of God." The ordeals or trials were originally a German pagan practice, interwoven with their whole constitution and not wholly reprehensible in themselves. The Church at first exerted her influence and authority to abolish such of the ordeals as could not be practiced without imminent danger to the life of the contestants, by substituting the oath in their stead wherever possible. The ceremony of taking the oath was surrounded with circumstances at once impressive and solemn. It was performed in the church and accompanied with religious rites; and the innocence of the person on trial was attested by seven sworn witnesses or "compurgators," taken from his immediate neighbors and bearing reputations of unimpeachable honesty.

Order (*Holy*). — Holy order is a sacrament which confers, with the grace, the power to consecrate the Body and Blood of Jesus Christ, to administer the sacraments, to preach the Gospel, and to exercise the functions which have relation to divine worship. It is of faith that holy order or the ordination is a sacrament. This can be proved by Holy Scripture, by the constant tradition of the Church, by the teaching of the holy Fathers, by the decisions of the sovereign Pontiffs, and by the decrees of the councils, especially by the Council of Trent. This Council counts seven orders: the priesthood, which comprises the presbyterate and the episcopate which is the plenitude of the latter; the deaconate, the subdeaconate, and the orders of acolyte, exorcist, lector, and doorkeeper. The priesthood, deaconate, and subdeaconate are called major or sacred orders; the other four orders are called minor orders. Although specifically distinct, these different orders constitute only one sacrament, because they all tend toward the priesthood, whose principal end is the offering of the sacrifice of the Mass, toward which they all concur according to the measure of power attributed to them. Tonsure is no order properly speaking, but a preparation for the orders. When we say that it is of faith that holy order is a sacrament, we do not pretend to say this of all the orders. It is more probable that we can regard as sacramental neither the subdeaconate nor the minor orders. The most of the Doctors regard the imposition of hands as the only sacramental matter of the deaconate, of the priesthood and episcopate; and the prayer which accompanies this imposition, as the only sacramental form. Others add the presentation, which is made to the one who is ordained, of the instruments with which he is to exercise his functions, and the words of which the bishop makes use in presenting them. The principal effects of the sacrament of holy order are the grace and the character. It is of faith that this sacrament communicates to us the Holy Ghost, and imprints upon us an indelible character, which prohibits the reconference of this sacrament. Although this sacrament is principally for the good and advantage of the Church, it is certain that it produces in the soul of the one who receives it the sanctifying grace, "*gratiam sanctificationis*," says the Catechism of the Council of Trent. The bishops alone are the ordinary ministers of the sacrament of holy order. Such is the doctrine of the Council of Trent, founded upon the general and constant tradition of the Church, as well as upon the authority of Holy Scripture, where we see that no ordination was made except by the Apostles, of whom the bishops are the successors. They are even the necessary ministers of the deaconate, priesthood, and episcopate. The bishops alone can ordain the bishops, priests, and deacons. As to the subdeaconate, it is generally believed that the sovereign Pontiff can delegate a simple priest to confer this order. It is the same, with greater reason, for the minor orders, and tonsure, which is no order properly speaking. Also the abbots have the right to confer tonsure, and the minor orders upon the regulars subject to their jurisdiction. But it is not less true to say that the bishop alone is the ordinary minister, even of the minor orders. Men alone can receive the sacrament of holy order; women are absolutely

incapable of all ordination; a man can be validly ordained only after having received baptism, and even the ordination of a catechumen would be null and void. To be licitly admitted to ordination, the candidate must have the use of reason and the vocation, he must be called by God; the necessity of a divine vocation cannot be contested. The example of the high-priests of the Old Law, of the Apostles, of Jesus Christ Himself who entered into possession of priesthood only by the will of His Father; the doctrine of all the centuries of the Church, her constant discipline, and her attention in the choice of her ministers, proves that it is not permitted to introduce ourselves into the ministry of the altars without the order of the Lord. The marks of a true vocation are: the inclination, the purity of intention, holiness, the ecclesiastical spirit, science, and the call of the bishop joined with the consent of the Faithful. The Church has regulated what pertains to the age of those to be ordained, to the time and place of the ordinations, to the order that must be observed, and to the means assuring an honest living to the clerics. For the subdeaconate the candidate must be of the age of twenty-two years commenced or twenty-one years completed; for the deaconate, twenty-three years commenced or twenty-two completed; for the priesthood, twenty-five years commenced or twenty-four years completed. In regard to the episcopate, the canonical age is thirty years. Only the sovereign Pontiff can dispense from the age prescribed for the sacred orders. The holy orders must be conferred publicly at the time ordained by canon law, and in the cathedral church, in the presence of the canons (wherever there are any), or, if this cannot be done, in the principal church, whither the clergy of the place is invited. In the United States the bishops have faculties allowing them to confer holy orders in any church or chapel. Each candidate is to be ordained by his own bishop, or, if he is ordained by another bishop, the latter must have the permission of the ordinary to whom the candidate belongs. Otherwise, the bishop who ordained him will be suspended for one year from conferring holy orders, and the one who is ordained will also be suspended from the function of the orders, as long as his proper ordinary thinks fit. The different orders of which we have spoken namely: the priesthood, of which the episcopate is the plenitude; the deaconate, the subdeaconate, and the minor orders, the order in which they are given indicating the one superior to the others, in commencing with the episcopate, form what we call the ecclesiastical hierarchy. The Bishop of Rome, successor of St. Peter, has the primacy (see this word), not only of honor and precedence, but also of authority and of jurisdiction over all the bishops. The bishops are also by divine right above simple priests, the priests above deacons, etc.

Although there are plausible grounds for holding that "bishop" and "presbyter" are synonymous terms in the New Testament, yet we have clear traces of a real distinction recognized between them in Apostolic times. St. James the Less was beyond doubt Bishop of Jerusalem, as is clear from the relations of St. Peter and St. Paul with him (Acts xii. 17; xv. 13sq.; xxi. 18; Gal. i. 19), and from the belief universally existing as early as the middle of the second century. Moreover, St. Paul gives Titus (i. 5), power to ordain presbyters; and to Timothy (I. Tim. v. 19) he lays down instructions regarding the judgment of presbyters. Hence both Timothy and Titus were superior in office to these presbyters. An argument may also be drawn from the Apocalypse (i.–iii.) where the "Angels of the Churches" are plainly those officials to whom the care of each of these Churches or dioceses has been entrusted; in other words, they are the bishops of these dioceses.

The Fathers in sub-Apostolic times insist on the distinction between the office of bishop and the office of presbyter. St. Polycarp, the disciple of St. John, writes as a bishop, and distinguishes himself from his presbyters. "I exhort you," says St. Ignatius (*Ad Magnes.*, n. 6), "that ye study to do all things in a divine unanimity — the bishop holding presidency in the place of God; and the presbyters in the place of the Apostles; and the deacons most dear to me entrusted with the service of Jesus Christ. . . . Be ye made one with the bishop, and with those who preside for a pattern and lesson of incorruption." See also, *Ad Trall.*, nn. 2, 3, 7; *Ad Philad.*, n. 7; *Ad Smyrn.*, n. 8; *Ad Polycarp*, n. 6. St. Irenæus, speaking of Acts xx. 17sq., says, "For as Miletus, having convoked the bishops and the presbyters," etc., thereby showing that he does not recognize the two as synonymous.

"The degrees in the Church on earth of bishops, presbyters, deacons, are, in my opinion, imitations of the angelic glory, and of that dispensation which is said in Scripture to await all who, walking in the steps of the Apostles, live in perfect righteousness according to the Gospel" (Clem. Alex., *Strom., lib.* VI. n. 13). See also, Tertullian, *De Bapt.*, n. 17; Origen, *De Oratione*, n. 28; *Hom.* ii., *in Numer.*, n. 1, and many other places; St. Hippolytus, *De Charism.* We say nothing of later Fathers, for by the fourth century it is admitted as a settled maxim that bishops only could ordain; and Epiphanius goes so far as to say of Ærius, the presbyterian, "His doctrines were, beyond all human conception, replete with madness," (*Adv. Hæres.*, 75).

Order (*Third*) (name of the third branch in most of the religious orders).—The Third Order is an order under the same rule and form of life, in proportion to the two others previously instituted. The third orders were not originally religious orders, but pious association of secular and even married persons who conformed themselves, as much as their state of life permitted, to the object in view, to the spirit and rules of the religious order which associates and instructs them. However there are third orders whose members take solemn vows and who are really religious, such are the Third Order of Penitents of St. Francis, and that of the Religious of St. Dominic. Consequently, we must distinguish between the third orders that are religious and those that are not. The latter are orders, that is, associations and congregations of persons united together by a certain mode of living, and certain rules and ceremonies practiced by those who belong to these orders, and approved by the sovereign Pontiffs. The Third Order of St. Francis has been especially recommended by Pope Leo XIII. This Pope considerably mitigated the rule, in 1883, and adapted it to the requirements of the times. This order has counted many crowned heads, saints, and servants of God among its members. Our holy Father Leo XIII. is, and his predecessor in the Chair of St. Peter was, a tertiary of the Order of St. Francis of Assisi.

Orders (*Anglican*).—Anglican orders were declared "absolutely null and utterly void," on account of defect of form in the rite, and defect of intention in the minister, by the Bull "*Apostolicæ Sedis*," in 1898. "The Church," says Pope Leo XIII., "does not judge about the mind or intention in so far as it is something by its nature internal; but, in so far as it is manifested externally, she is bound to judge concerning it. When anyone has rightly and seriously made use of the due form and the matter requisite for affecting or conferring the sacrament, he is considered by the very fact to do what the Church does. On this principle rests the doctrine that a sacrament is truly conferred by the ministry of one who is a heretic or unbaptized, provided the Catholic rite be employed. On the other hand, if the right be changed with the manifest intention of introducing another rite not approved by the Church and of rejecting what the Church does, and what by the institution of Christ belongs to the nature of the sacrament, then it is clear that not only is the necessary intention wanting to the sacrament, but that the intention is adverse to and destructive of the sacrament."

"From the Anglican rite," Pope Leo XIII. continues, "has been deliberately removed whatever sets forth the dignity and office of the priesthood in the Catholic rite. That form consequently cannot be considered apt or sufficient for the sacrament which omits what it ought essentially to signify. . . . As the sacrament of order, and the true *sacerdotium* of Christ were eliminated from the Anglican rite, and hence the *sacerdotium* is in no wise conferred truly and validly in the episcopal consecration of the same rite; for the like reason, therefore, the episcopate can in no wise be truly and validly conferred by it; and this the more so because among the first duties of the episcopate is that of ordaining ministers for the holy Eucharist and sacrifice."

Orders (*Military*). See KNIGHTS.

Orders (*Minor*).—Minor orders is a term used to designate the order of Doorkeeper (*ostiarius*), Reader (*lector*), Exorcist, and Acolyte. (See these subjects.) The Roman *Pontifical* says: "Those who are to be promoted to minor orders shall have a good testimonial from their parish priest, and from the master of the school in which they were educated. . . . The minor orders shall not be given but to such as understand the Latin language at least, observing the appointed interstices of time, unless their bishop shall

think it expedient to act otherwise; that so, they may be more accurately taught how great is the obligation of this their state of life, and may exercise themselves in each office, agreeably to the appointment of the bishop, . . . and may thus ascend step by step, that so, with increasing age they may grow in worthiness of life and in learning, of which they will give proof especially by the example of their good conduct, by their assiduous service in the Church, greater reverence toward priests and the superior orders, and by a more frequent communion than heretofore of the Body of Christ. And whereas from these orders is the entrance into the higher orders, and to the most sacred mysteries, no one shall be admitted thereunto, whom the promise of knowledge does not point out as worthy of the greater orders."

Orders (*Monastic* or *Religious*).—The life of the solitaries of the East, in Egypt, quite early made room for the life in common or cenobitic life, thanks to the Rule of St. Pachomius. But convents existed a long time in the Church before forming orders. The orders commenced in the tenth and eleventh centuries, through the association of convents that acknowledged: First, a mother-house, and secondly, an abbot of the mother-house as superior of the order. Monachism, which is the more general term, is often confounded with the religious orders, which are the more recent form. The convents and monks living in these convents have preserved literature and the sciences, have propagated the light of Christianity and repelled barbarity, they gave fruitfulness to the soil and raised mankind to a high degree of civilization. The orders have continued their work, but with a new power, on account of the strength of association and of the special ends in view. The teaching orders act in society with the energy of a corporation, and in like manner the orders which take care of the sick, those that vow themselves to missions, and to the redemption of captives, all of which have united the peculiarity of object with the idea of grouping or association of wills. The Rule of St. Benedict is the first that regulated the external relations of convents with the social surroundings in which they live, and from that time the religious orders have had a double tendency: First, the individual perfection of its members and, secondly, the realization of a Christian society and civilization. See CONVENTS; MONASTICISM.

Ordinary.—One possessing immediate jurisdiction in his own right and not by special deputation. Specifically, a bishop, archbishop, or other ecclesiastic or his deputy, in his capacity as an *ex officio* ecclesiastical judge; also a bishop's deputy in other ecclesiastical matters formerly including the administration of estates.

Ordination. See ORDER (*Holy*).

Organ.—A description of this instrument cannot be excepted from us here. Numerous volumes would be insufficient for this; we can say only a few words about its history, its introduction into our churches, and its use in relation with the Liturgy. We know no more about the origin of the organ, than of the clock. Polydore Vergil said that already in his time (book IV, chap. viii.) it was certain that the ancients knew not only of the hydraulic organ, but also of the pneumatic organ, as can be seen from an epigram of the Emperor Julian. In the villa of Mattei, at Rome, a bas-relief can be seen which represents a cabinet of organs whose bellows are similar to those we use in kindling the fire and are put into action by a man behind the cabinet. The keyboard is touched by a woman. In the 88th Letter of St. Jerome, written to Dardanus, he describes an organ which had twelve bellows and fifteen pipes, and the drawer (air-box) was made from two elephant skins. He adds that this organ made a thundering noise and could be heard a thousand steps away. He also said that there was one at Jerusalem which could be heard on the Mount of Olives. Muratori tells us that there were organs in Italy and France in the seventh century. About the tenth century, organs were found in Germany, especially in the monasteries; but the form and mechanism thereof remained very imperfect for a long time. About this epoch all the wind instruments, and among others the organs, were permitted in the divine office. But about the fifteenth century organs were improved, especially by the monks, several of whom built organs. Then the Germans made great progress in the art of manufacturing organs.

With the introduction of organs into the Churches in the course of the eleventh century, we cannot determine in what part of the offices its use was permitted. The

provincial Synod of Treves, in 1547, expressly forbids the playing of organs during the Elevation and until the *Agnus Dei*. The Council of Rheims, in 1564, interdicted its use during the *Gloria in excelsis*, the *Credo* and the *Sanctus*. However, during this time, we cannot establish anything positive about the moments when the organ was played during divine office. The custom varies according to the dioceses, the diverse churches, etc. The most common usage was to play the organ when processions returned to the choir, during the *Kyrie*, the *Gloria in excelsis*, the *Sequentia*, the *Sanctus*, the *Agnus Dei*, and when leaving the church.

For some years the custom has been to play an accompaniment on the organ during the singing of the Preface and Pater Noster, but without good effect. These two recitatives are so beautiful in themselves as to require no ornament. The organ ought never to be played alone during the *Credo*. It must only accompany the words chanted by the choir or during a *solo*. It would be very unbecoming to replace this august profession of faith by the chords of a musical instrument.

Ordo (Latin word signifying *order*). — Little book which is made anew every year, to indicate to the ecclesiastics the manner in which they should say the office every day.

Origen (185-253). — Theologian, born at Alexandria, died at Tyre. His father, Leonidas, being a man of great piety and culture, gave him an excellent education; under his tuition and that of Pantænus and Clement, Origen applied himself to the study of philosophy and theology. While a catechist, he attended the lectures of the Neo-Platonist Ammonius Saccas. His father having died a martyr in 202, when Origen was not yet eighteen years of age, he supported his mother, his brothers, and sisters by teaching. Soon after, Bishop Demetrius appointed him head of the Catechetical School, which, by the flight of Clement, was left without a teacher. His fame attracted a crowd of students, including several distinguished pagan philosophers and heretics, many of whom he converted to the faith. Of his pupils many suffered martyrdom. The number of his scholars having greatly increased, Origen relinquished part of his duties to his disciple, Heraclas, and devoted himself to instructing the more advanced students. At the age of twenty-five, Origen applied himself to the study of Hebrew and then commenced his great Biblical work, the *Hexapla*. The munificence of his wealthy friend Ambrose (whom he had converted from Gnosticism) furnished him with rare manuscripts, with scribes and copyists, and enabled him to carry on his learned researches and publish a really marvelous number of works. St. Epiphanius declared that they exceeded 6,000. In 212 Origen visited Rome, and in 215 he went to Arabia to instruct a governor of that country. To his prodigious learning and labors, Origen united great austerity and sanctity of life. He was called the "Adamantine" and "Brazen-brained," both on account of his unwearied diligence and asceticism. Interpreting too literally the passage in Matthew (xix. 12) he secretly emasculated himself, though, afterwards, in his commentary on St. Matthew, he condemned so false an interpretation. This act, as well as his ordination which he received at Cæsarea, in 228, at the hands of his friends, the bishops Theoctistus of Cæsarea and Alexander of Jerusalem, but without the consent of his ordinary, caused Demetrius to convene a synod, which, in 231, deposed and excommunicated Origen. The great scholar, therefore, withdrew to Cæsarea of Palestine, where the most of his after life was spent and where he opened a second school, which became the center of a learned circle. It was at Cæsarea, that Origen completed his most famous works, his commentaries and homilies, his *Hexapla* and the work against Celsus. Having suffered cruel treatment in the Decian persecution, Origen died, in 252, at Tyre, where his grave was yet to be seen in the time of the Crusades. The writings of Origen were of many kinds, philosophical, exegetical, polemical, and practical. Most of them are lost. His works that have come to us can be found in Migne (*Pat. gr.* XI–XVII).

Oriental Rites and Churches in Communion with the Holy See. — The Oriental Churches in communion with the Holy See, holding the same faith and the same principle of authority as the Latin Church, have their own special rites, discipline, and liturgical language. The various rites are the Armenian, Coptic, Ethiopic, and

Abyssinian; Greek, with Græco-Roumanian, Græco-Ruthenian, Græco-Bulgarian, Græco-Melchite subdivisions; Syrian, with Syro-Chaldean, Syro-Maronite, Syro-Malabaric subdivisions. In the Western or Latin Church, the liturgy, or the word-form of the Mass, is that used by the Roman Church. To-day the only exceptions are the Ambrosian liturgy, peculiar to the Cathedral of Milan, and the Mozarabic, confined to the city of Toledo in Spain. In the East, to-day, the chief liturgies, or word-forms of the Mass, in general use are those prepared by St. John Chrysostom and by St. Basil the Great. These liturgies are used by both Catholics and Schismatics. Both these forms for saying Mass were originally written in Greek. Other Eastern liturgies are those ascribed to St. James the Apostle, afterwards modified by St. Cyril of Jerusalem, and to St. Mark, formerly used throughout the patriarchate of Alexandria; but the latter is scarcely used at the present day, and the former only among the Syrians and Copts, with considerable changes. (See LITURGY.) There are, then, in general use, in the Catholic Church, four principal liturgies, or word-forms of the Mass. However, Mass is said in nine different languages, *viz.*, in Latin, Greek, Syriac, Chaldaic, Slavonic, Wallachian, Armenian, Coptic, and Ethiopic. These languages, as they appear in liturgy, are quite different from the same languages as spoken to-day.

The *Armenians* in communication with the Holy See are allowed to use the Armenian language in their liturgy, and also to have special rites. Unlike all other Christians of the East save the Maronites, they use unleavened bread in the holy Eucharist, as do the Latins. The heretical Armenians are Monophysites, *i. e.*, believers in but one nature, the divine, in Jesus Christ. The Chaldaic Armenians are found in Armenia, Asia Minor, Syria, Palestine, Turkey, Georgia, Greece, Egypt, Italy, Austria, and Russia. They number about one hundred and fifty thousand, and are governed by a patriarch styled "Patriarch of Cilicia of the Armenians." He resides at Constantinople. Besides the patriarch, there are two archbishops and sixteen bishops. They have a college in Rome and a seminary at Begourmar, in Mount Libanon. On the island of San Lagaro, at Venice, they have a monastery which is famous all over the world for its printing-presses. Here most of the Armenian ecclesiastical books are printed.

The *Copts* in communion with the Holy See were formerly governed by a vicar apostolic residing at Cairo, but in November, 1895, Pope Leo XIII. constituted for them a regular hierarchy, with a patriarch styled "Patriarch of Alexandria of the Copts." Besides the patriarch they have two bishops. They number about 30,000. The heretical Copts, of whom there are 150,000, are Monophysites. The Copts use three different liturgies in the celebration of Mass, those of St. Basil, St. Gregory and St. Cyril. They have as many as twelve liturgies, but these three are the chief ones now used. The coptic or ancient Egyptian language, is used in celebrating their Church services, but the rubrics are given in Arabic.

The *Ethiopic* or *Abyssinian* rite differs little from that of the Copts, either in discipline or church customs. The Catholic Abyssinians now number about 25,000. They are governed by a Latin vicar apostolic. The schismatic or heretical Abyssinians, of whom there are 3,000,000, are Monophysites. The Church language is old Ethiopic, which is quite similar to the Hebrew.

In Greek, Mass is said to-day by the *Uniate* or *Melchite* Catholics. They are to be found in Syria, Jerusalem, Russia, Greece, Italy, and in several other places in Europe. There are some also in America. They are called Melchite, from *malko*, the Syriac for *king*, because they retained the faith and supported the Emperor Marcian against the Monophysite heretics at the time of the Council of Chalcedon (A. D. 451). These Catholics are allowed by the Holy See to retain all their ancient rites, such as consecrating the holy Eucharist in leavened bread, giving communion in both kinds, saying the Creed without the "Filioque," and putting warm water into the chalice after consecration. The lower orders of the clergy are allowed to marry, and when promoted to subdeaconship, deaconship, and priesthood, they may retain their wives. But after receiving the higher orders they cannot marry. Bishops must all be single men. The Greek Catholics have three different liturgies for celebrating Mass. The first, that of St. John Chrysostom, which is used ordinarily; the second, that of St. Basil, which is used on all Sundays in Lent except Palm Sunday,

on holy Thursday, on holy Saturday, the vigils of Christmas and Epiphany, and the feast of St. Basil, January 1st. The third liturgy is called the "Presanctified," and is used during Lent, except on Sundays. The Græco-Melchite Catholics, of whom there are about 1,100,000, are governed by a patriarch, who is styled "Patriarch of Antioch of the Greek Melchites," but who lives in Damascus. They have, also, three archbishops and nine bishops.

In the Slavonic language the *Græco-Bulgarians* and the *Græco-Ruthenians* in communion with Rome celebrate Mass according to the Greek liturgies. The same liturgy and language are used, also, by the schismatic Church of Russia. The Græco-Bulgarian Catholics, in number about 33,000, have one archbishop administrator apostolic for the Bulgarians of Constantinople, and two bishops, one for Thrace, the other for Macedonia. A large number of Bulgarians follow the Roman instead of Greek rite.

The *Græco-Ruthenian* Catholics are found chiefly in Galicia, Poland, and Hungary. They have one archbishop and eight bishops, governing about 4,000,000 adherents. Many Ruthenians use the Roman liturgy in the Slavonic tongue. The right to use the Slavonic language in celebrating Mass was accorded in the ninth century by Pope Adrain II., when St. Methodius and St. Cyril converted the Slavs to the faith. Since the seventeenth century, when a great number of them came into the Church, the Wallachians, with the tacit consent of the Holy See, have been saying Mass in their native tongue, which, however, is the old classic language no longer in daily use. The liturgy is Greek.

The *Græco-Roumanian* Catholics which term includes the Wallachians, in a great national synod held in 1700 at Fogaras, "freely and spontaneously, by the impulse of God," concluded a union with the Roman Catholic Church. On that day about 1,000,000 people were united to Rome. In 1854, Pope Pius IX., erected into an ecclesiastical province the United Roumanian Church, with an archbishop and three bishops. The United Catholics are chiefly in Transylvania and Hungary, and number about 1,500,000. They have two native seminaries, besides several places in the Greek College in Rome given them by Pius IX.

The *Syriac* rite, like the Greek, has several subdivisions. These are Pure-Syrian, Syro-Chaldean, Syro-Maronite, and Syro-Malabaric. Syrian is the liturgical language of those places where the liturgy of St. James is used in celebrating Mass. It is claimed to be the same language as that used by Christ and His Apostles. The Pure-Syrians have a patriarch who resides in Mardin, but is styled "Patriarch of Antioch of the Syrians." They have, also, three archbishops and six bishops. About 52,000 Catholics use the rite. They are remnants of the primitive Syrian Church, which never separated from the Holy See.

The *Syro-Chaldaic* is a language peculiar to Babylonian Catholics, who are chiefly converts from Nestorianism, and dwell in Mesopotamia, Armenia, and Kurdistan. They have a patriarch entitled "Patriarch of Babylonia of the Chaldees," but who resides at Mosul and Bagdad. They have, also, two archbishops and ten bishops. About 50,000 Catholics belong to the Syro-Chaldaic rite. All the liturgical books of these people are written in the Chaldaic, in that peculiar character known as the "Estrangelo"; for the Chaldaic, it may be remarked, has 18 different alphabets.

The *Syro-Maronites* use unleavened bread for confecting the holy Eucharist; and, like the rest of the Orientals communicate the laity under both kinds, except that in administering communion to the sick only the form of bread is used. They use incense at low as well as at high Mass, and read the Gospel in Arabic after it has been read in Syriac, Arabic being the vulgar language in those countries where this rite prevails. Their secular clergy number about 1,000, and their regular clergy, or monks, about 1,400. The monks are not married. The greater number of Maronites are in Libanon, where their patriarch resides, though he is styled "Patriarch of Antioch of the Maronites." Maronites are found, also, in Syria, Egypt, Tripoli, and Cyprus. Besides the patriarch, they have six archbishops and three bishops. About 500,000 Catholics follow the Maronite rite. One peculiarity of their government is that the people elect the patriarch, who, however, must await the confirmation of the Pope before he is installed in office.

The *Syro-Malabaric* rite had until lately no regular hierarchy, though the Catholics number about 300,000. They depended on two Latin vicars apostolic, one living in

Trichoor, the other in Cottayan. Their priests, however, used their own liturgy, not the Latin one. In 1896, Pope Leo XIII. gave them a hierarchy. Catholics of the rite are found chiefly in Malabar, on the west coast of India.

The Oriental rites exist side by side, and not infrequently cover the same territory. In several instances bishops of different rites reside in the same city, both being in communion with Rome. The same may be said of the Latin and the Oriental rites, both mutually giving respect and avoiding interference. There is a movement at present for a reunion of other Churches with that of Rome; and the better to examine matters connected therewith, and promote this desirable object, a special "Congregation or Commission for the Reunion of Dissident Churches" was established in Rome in 1895, by Pope Leo XIII.

Original Sin. See SIN.

Orosius (PAUL). — Famous historian, born at Tarragon, Spain, about the end of the fourth century. Disciple of St. Augustine and of St. Jerome, displayed a great zeal against the Pelagians, whom he tried to have condemned in a synod at Jerusalem.

Osee. — The first of the twelve minor prophets, lived in the eighth century B. C. at Samaria. He commenced his ministry under Roboam II., king of Israel and continued the same under his successors, in the time when Jonathan, Achaz, and Ezechias reigned over Juda. His prophecies chiefly regarded the kingdom of Israel. He reproached the Israelites for their crimes, idolatries, rebellions, and perjuries, and at the same time, he announced the transportation of the Jews to Babylon, their return into Judea, the duration of the true worship, and the vocation of the Gentiles.

Osee.—Last king of Israel (726–718 B. C.), obtained the throne through the assassination of Phacee. Salmanasar conquered him and led him away into captivity to Babylon, with all his people.

Osiander (ANDREAS) (1498–1552). — Famous Protestant theologian, born near Nuremberg, was one of the first preachers of Luther's doctrines, assisted at the colloquium of Marburg and at the Diet of Augsburg. But he was not in accord with Luther in everything and claimed that Jesus Christ has been mediator in the quality of God only, and that man is not justified personally either by faith, or by grace, or by imputing the justice of Christ, as Luther and Calvin maintained, but through the essential justice of God, through the divine nature communicated to the justified man. All his works are on the *Index*.

Ostiary (Lat. *ostiarius*). — In the early Church, the doorkeeper or janitor of a church. The office of ostiary is the lowest of minor orders. It is as old as the third century in the Western Church, and as the fourth in the Eastern Church. In the primitive Church the duties of this office seem to have been discharged by deacons.

The office of the ostiary is indicated by the words spoken by the bishop in his ordination. "Dearest children (or child), who are about to receive the office of doorkeeper, observe what you must do in the house of God. It is the duty of the doorkeeper to strike the cymbal and ring the bell, to open the church and the sanctuary, and the book for him who preaches. Be on your guard therefore, lest through your negligence anything in the church be destroyed, open the house of God at certain hours, for the Faithful, and always close it to infidels." In presenting them the keys of the church, the symbol of their office, which they touch with their hand, the bishop says: "Conduct yourselves as having to render an account to God for those things which are kept under these keys."

Oswald (ST.). — English prelate, Bishop of Worcester, died in 922. When quite young he joined the Benedictines and founded the monasteries of Westberg, Ramsay, and Worcester. Anxious to introduce a reform in his diocese, but unable to displace the corrupt clergy who occupied the old cathedral church, he built another at a short distance from it, which was served by the regular clergy, and where he himself said Mass. Many of the canons attached to the old cathedral, seeing themselves abandoned by the people, became monks, and after a time the church reverted to the bishop, who handed it over to the Benedictines.

Otho (ST.) — Bishop of Bamberg in 1100. Appointed papal legate by Pope Calixtus II. Otho, in 1124, entered Pom-

erania, where he was well received, and vast numbers were baptized in the cities of Camin, Julin, and Stettin. He returned to Bamberg, where he died in 1139.

Othoniel. — The first of the Judges of Israel, died in the year 1065 B. C. Took from the Chanaanites the city of Kiryat-Sepher, defeated Chusai-Rischataim, king of Mesopotamia, who had oppressed the Israelites during eight years. This victory assured to Israel forty years of peace, during which he was the supreme head of the people.

Ozias. See AZARIAS.

P

Pacca (BARTHOLOMEW) (1752–1844). — Prelate and statesman, born at Benevent, died in Rome. Archbishop of Damietta in 1785, and apostolic nuncio in Cologne, 1786; cardinal in 1801; prosecretary of State in 1808. Concurred energetically in the protestation of the Pope against the sacrilegious act which robbed him of his states and followed Pius VII. into France; was confined at Fenestrella until 1813.

Paccanarists. — Name adopted by the Jesuits or "Fathers of the Faith," reorganized about the end of the eighteenth century by Paccanari, a Tyrolian priest.

Pachomius (ST.). — The founder of Monasticism. A disciple of the holy hermit Palemon, was the first who drew up a rule for monks, and became the founder of the first monasteries. The pious recluses living under his direction went by the name of monks, that is, solitaries, and their secluded habitations were denominated monasteries, or mansions of the solitaries. About the year 340, he founded a monastery on the island of Tabennae in the Nile, in which his monks lived under the same roof and after the same rule. His disciples becoming very numerous, he founded eight other monasteries — seven for men, and one, under the direction of his sister, for women — all recognizing a common superior, called abbot or archimandrite. At his death, in 348, the order founded by him numbered 7,000 monks, and in the fifth century it counted as many as 50,000. The Rule of St. Pachomius was translated into Latin by St. Jerome.

Pacianus (ST.). — Bishop of Barcelona, died in 391. Father of the Church, famous through the power of his word, combated the error of the Novatians. His works are inserted in the Library of the Fathers. F. March 9th.

Paganism (idolatry, religion of the pagans). — Paganism, which constituted the religion of the Greeks and Romans, was nothing else but a corruption, and disfiguration of the primitive religion. St. Paul gives, as the starting point of paganism, the positive knowledge of the true God (Rom. i. 21), knowledge which became more and more darkened in the course of ages. "Of what antiquity," says Bossuet, "could paganism boast, which could not read its annals without finding therein the origin, not only of its own history, but also of its gods." In fact, this knowledge of God becoming insensibly effaced, men turned their regard toward the object that struck them the most forcibly and offered to the objects their incense and prayers as to deities: the sun, the moon, fire, thunder, and lightning, were the first objects of their worship; then the great men, the founders of empires and kingdoms, received divine honors in their turn. Finally, the error continually increasing, they ended by rendering worship to animals and plants; so that, as Bossuet says, "everything was God, except God himself." Indeed, the pagans had completely disfigured the image of the Deity. They made gods for themselves, according to their caprice, as the god Priape, which an artisan made out of a piece of wood, intending originally to make a table thereof: "*olim truncus eram*" (Hor. I. 1, Sat. viii.). In all the religions of antiquity, says the Abbé Gainet, we find some fragments of the primitive and revealed truth, disfigured, it is true, but whose origin we can easily recognize. All parts of the world contain precious fragments agreeing with the Bible; until under the veil of fable, wherein certain facts are disfigured, others perfectly recognizable, we recover the idea of the Deity. However altered the religious idea might have been in paganism, we cannot help recognizing, that, through its develop-

ment shines a remainder of truths derived from the primitive knowledge of revelation. Undoubtedly these truths have been mingled with false and superstitious ideas; however, a remainder of primitive truth was always contained in the coarse bark of error. Especially have the Fathers of the School of Alexandria recognized the reflections of revelation in paganism and have attributed them to the universal action of the Word: "*Erat lux vera quæ illuminat omnem hominem*" (John i. 9). We find in the sacred books of the Persians the history of the original fall in terms almost identical with those of the Bible: "The first human pair was originally pure and subject to Ormudz, their creator; but Arhiman, jealous of their happiness, presented himself to them under the form of an adder and offered fruits to them, and made himself to be adored by them; since that time nature had become corrupt and all posterity was infected by it." The ancient Chaldeans believed, also, in a fallen man. Paganism appears to us under three principal forms: the lowest degree was fetichism, which consists in the simple sentiment of a blind power upon which man depends, and which resides indistinctly in such or such an object of exterior nature; a more elevated degree was polytheism, which places this blind power in the great phenomena of nature, which are, in fact, divinities themselves; finally, the third form is pantheism, which deifies all nature. The history of paganism is mingled with the different nations that have practiced it. But since the light of Christianity has been shining upon the world, paganism has disappeared more and more, just like the stars at the approach of the sun.

Painting (*ancient use of*) **in Churches.**—In those ages when printing was unknown, the pastors of the Church availed themselves of the arts to represent to the people, by means of fresco-painting, mosaic-work, and sculpture, executed on the walls of the churches, the Scripture history, and the truths of our holy religion. The reason was obvious: to the Faithful, these were instructive volumes, written in intelligible and self-speaking characters. But as their religious instructors justly conceived that the guardians of the faith were the best expounders of its mysteries, instead of permitting the artist to select and treat the subject according to his own imagination, they rather employed his pencil to inscribe in colors what they dictated to him; and it is a well attested fact that, in the first twelve centuries of the Church, painters and those who wrought in mosaic, and artists in general, were, in the execution of their works, permitted to exercise their own liberty and invention no further than in the drawing of their pieces. The bishop or pastor of the edifice which was to be ornamented, not merely fixed upon the subjects, but invariably prescribed the precise manner in which each one should be treated in all its several, and even its minutest parts. Nor did they permit themselves to be directed by their own caprice, while guiding the labors of the painter or the sculptor; but most religiously adhered to the traditions which had been handed down to them. We may, therefore, rest assured, that these ancient monuments are faithful and authentic records, not of the opinion of laymen and private individuals, but of the public doctrine of the Church at the period when they were executed. See ART; IMAGES.

Palamites.—The followers of Gregorius Palamas, a monk of Mount Athos in the fourteenth century. Simeon, abbot of a monastery at Constantinople in the eleventh century, taught, that by fasting, prayer, and contemplation, with concentration of thought on the navel, the heart and spirit would be seen within, luminous with a visible light. This light was believed to be uncreated, and the same which was seen at Christ's transfiguration, and is known accordingly as the "uncreated light of Mount Thabor." The doctrine was more carefully formulated and defended by Palamas, who taught that there exists a divine light, eternal and uncreated, which is not the substance or essence of the Deity, but God's activity or operation. The Palamites were favored by the Emperor Joannes Cantacuzenus, and their doctrine was confirmed by a council at Constantinople in 1351. They were called by their opponents "Euchites" and "Massalians," also "Hesychasts" and "Umbilicianians."

Palestine.—The country of the Hebrews, a territory in the southern part of Syria. Chief city, Jerusalem. The name is occasionally restricted to the coast region of the Philistines, but is usually regarded as indicating the region bounded by the Mediterranean on the west and the

desert on the east, and on the south by an indefinite line extending westward from the southern extremity of the Dead Sea. On the north it is regarded as bounded (somewhat indefinitely) by the region of Phœnicia, Libanon, and Anti-Libanon. The ancient inhabitants of Palestine were the Chanaanites, who were conquered later, and more or less assimilated with the Israelites, under whom the country was portioned out in the tribal divisions of the children of Jacob. The divisions west of the Jordan in the time of Christ were Judea in the south, Samaria in the center, and Galilee in the north. The country, after being subject for a time to the Romans, passed under Mohammedan rule; was held by the Christians temporarily during the Crusades; and since 1516–1517 has been in the possession of the Turkish government. Area estimated 10,000–11,000 square miles. Population somewhat over 400,000.

Palestrina (GIOVANNI PIERLUIGI DA) (1524–1594). — Born at Palestrina, near Rome; died at Rome. A celebrated Italian musician, surnamed "Princeps Musicæ" (*Prince of Music*). He was chapel-master at the Lateran, Vatican, and Santa Maria Maggiore in Rome. In accordance with resolutions of the Council of Trent, he composed three masses in 1565, setting the standard of ecclesiastical music. For this he was appointed by Pope Julius III. composer to the Pontifical choir. He is considered the first composer who united art with the science of music, and his works, all sacred, except two volumes of madrigals, mark an important epoch in the annals of music. He left between 90 and 100 masses, hymns for the year, about 60 motets, and a number of lamentations, litanies, etc.

Pall (Lat. *palla*, a *cloak*). — A small cloth of linen used to cover the chalice at Mass, and usually stiffened with cardboard. The pall must be of united linen cloth, at least as to the part which touches the chalice. Before using, it must be blessed. This blessing is reserved to the bishop or to a priest having special faculties. The use of the pall appears to have been introduced into the Church only about the eleventh century, when the people ceased to communicate in great numbers and when the unleavened bread was reduced to the dimension of a piece of coin. Innocent III. reports that, in his time, they made use of two palls, called *palla domina* and *palla corporalis*, the latter to cover the altar, and the former to cover the chalice. The ancient custom consisted in covering the chalice simply with the corporal: and this custom continued to exist in France until the twelfth century. The corporal and pall symbolize the linen cloth bought by Joseph of Arimathea to enfold the body of the Lord. See CORPORAL.

Pall. — Name given to a piece of cloth which serves to cover the coffin of the dead or the catafalque. There is generally a figure of the cross on it. The pall is black for married people; white for young and unmarried people.

Palladius (ST.). — Little is known of the early career of St. Palladius. He held the high office of deacon of the Roman Church under Pope Celestine, by whom he was consecrated bishop and sent to preach the Gospel "to the Scots," as the Irish were then called. In company with four other missionaries, St. Palladius, in the year 431, entered upon his mission in Ireland. His preaching, however, was not destined to bear much fruit or gather the Irish into the fold of Christ. Meeting with opposition from the Druids and local chiefs, he sailed away the following year to the north, and, landing in modern Scotland, became the apostle of the Picts. Here he preached with great zeal and formed in the Lowlands a considerable Church. After an apostolate of nearly twenty years, St. Palladius died in 450.

Palladius of Galatia (368–430). — Bishop of Hellenopolis. He wrote a history of the monks and anchorets of both sexes living in his time.

Pallavicini (PIETRO SFORZA) (1607–1667). — The celebrated historian of the Council of Trent, born and died at Rome; after having been governor of several cities he joined the Jesuits; was charged by Innocent X. with important affairs. Cardinal in 1657.

Pallium. — The name given by the Catholic Church to one of the ecclesiastical ornaments worn by the Pope, patriarchs and archbishops. The pallium is made of white wool obtained from the first fleece of two lambs which, each year, are blessed in the Church of St. Agnes, on that saint's feast day, and then entrusted to religious who take care of them until the shearing time. The palliums, having been blessed

by the Pope, are sent to metropolitans, as a symbol of ecclesiastical union. Worn about the shoulders, they symbolize the lost sheep which has been found and is now borne back on the shoulders of the good shepherd. The origin of the pallium is very ancient, but uncertain. Some authors believe that this vestment is nothing else than the cloak presented by the emperors of Constantinople to the Roman Pontiffs and patriarchs, as an emblem of their dignity. In the sixth century, the Popes, when they granted the pallium to bishops who were not subjects to the Greek empire, were in the habit of asking first the permission of the emperor. The latter, besides, claimed the right to grant it directly. In the seventh century, Maurus, archbishop of Ravenna, requested it from the Emperor Constans II., and obtained it. On the other hand, we see that most of the authors have regarded the pallium as a sacred vestment and the symbol of a holy thing. They considered it as a relic, as a sort of a cloak of St. Peter. Before sending it to the person appointed, they deposited the same, during one night, in the sanctuary of the confession, right on the tomb of the Apostle St. Peter. Hence the idea of a sort of transmission of power, like that which was symbolized by the cloak of Elias, bequeathed to his successor, Eliseus. Baronius quotes a Constitution of Pope St. Mark, which gives to the bishop of Ostia the right to wear the pallium when he fulfills the office devolved on him of consecrating bishop the one elected to the dignity of sovereign Pontiff, if he is not this already. In the first centuries the pallium had probably a more ample form.

Palm Sunday.—The last Sunday of Lent, is so called from the custom of blessing branches of the palm tree, or of other trees substituted in those countries in which palms cannot be procured, and of carrying the blessed branches in procession, in commemoration of the triumphant entry of our Lord into Jerusalem. The date of this ceremony is uncertain, but though it has been in use in the East since the fifth century, there is no evident proof that it was established in the Western Church before the sixth century.

Palmyra or **Tadmor.**—A city founded by Solomon in the desert of Syria, on the borders of Arabia Deserta, near the Euphrates. The Greeks called it Palmyra. Its situation was remote from human habitations, in the midst of a dreary wilderness; and it is probable that Solomon built it to facilitate his commerce with the East, as it afforded a supply of water, a thing of the utmost importance in an Arabian desert. It is one day's journey from the Euphrates, two from Upper Syria, and six from Babylon. It submitted to the Romans about the year 130 A. D., and continued in alliance with them during a period of 150 years. When the Saracens triumphed in the East, they acquired possession of this city, and restored its ancient name of Tadmor.

Pamphylia.—A province of Asia Minor, having Cilica east, Lycia west, Pisidia north, and the Mediterranean south. It is opposite to Cyprus and the sea between the coast and the island is called the "Sea of Pamphylia." The chief city of Pamphylia was Perga, where St. Paul and St. Barnabas preached (Acts xiii. 13).

Pamphylus (ST.).—Born in Berytus and a presbyter of Cæsarea in Palestine. Wrote an *Apology for Origen* in six books, of which only a portion remains in a translation by Rufinus. He was the founder of the celebrated library at Cæsarea. To him also is ascribed the division of the Acts of the Apostles into chapters. He suffered martyrdom at Cæsarea in 309.

Pange Lingua.—One of the most remarkable hymns of the Roman Breviary, and like its kindred hymn, *Lauda Sion*, a most characteristic example as well of the mediæval Latin versification as of that union of theology with asceticism which a large class of these hymns present. The *Pange Lingua* is a hymn in honor of the Eucharist, and belongs to the service of the festival of Corpus Christi. It is from the pen of the great angelic Doctor, Thomas Aquinas. See HYMNS.

Pantænus (ST.) (155–214).—Doctor of the Church and apostle of the Hindoos, born in Sicily. Stoic philosopher, was converted by one of the disciples of the Apostles and was appointed master of the Catechetical School at Alexandria, Egypt, by Bishop Julian, about the year 179. The school, which was originally intended solely for converts, was, under Pantænus developed on a wider basis and open to all. Besides expounding the Sacred Scriptures, Pantænus also lectured on

philosophy. His teachings were chiefly oral. He wrote valued commentaries on the Holy Scriptures, of which only a few scanty specimens remain.

Pantheism (System of those who admit no other God but an infinite substance of which all the beings are modes). — System which teaches that God is only one and the same thing with the universality of beings. It manifests itself under two forms: 1. God absorbing the universe: God in all (Spinoza). 2. The universe absorbing God: all in God (Hegel). *Origin.* — Pantheism had representatives at all times. We find it in India among the Brahmans, the Veda, the code of Manu; in Greece with the Eleatic philosophers; in Alexandria with Plotinus; in the Middle Ages with Averroes and David of Dinand; later on, in Holland with Spinoza; in Germany in the criticism of Kant, from which went forth the modern pantheism of Fichte, Schelling, Hegel; in France, the Eclectism. Spinoza, starting with a badly understood idea of Descartes, admits only one substance and, outside of it, simple manifestations, the idea and the extent. Leibnitz, in his theory of monadology, touched lightly on pantheism, for, in the series of monads, we have to admit a last term, but, if this last term, this supreme monad, *monas monadum*, continues the series, this is pantheism. The adherents of Leibnitz, Wolff, and others, have escaped this consequence only in acknowledging that it is necessary to place the last term outside the series. Only under this condition is the dogma of creation maintained. Modern pantheists have taken a step backward: instead of the substance and its two modes, they have put the real and ideal, as the poles of the same Being of the great All which they also call the Absolute. We will not speak of the *utopiæ* of Saint-Simon de Fourier, and others, derived from the doctrines of Hegel, theories which never had any scientific claims. *Division.* — There are two theories of pantheism: 1. Some admit one sole infinite substance, with modifications of a finite mode, a substance which manifests itself by means of immanent operations. 2. Others admit an infinite substance which, by an exterior and passing act, draws, from itself, from the infinite beings, permanent operations, which manifest it by means of an indefinite progress. All the theories of pantheism are founded upon a false principle, in regard to substance and the infinite. What is that substance? What reason have they to sacrifice to it the personal, intelligent, and free Being? And what becomes of our personality, of our liberty in the midst of these shameless ideas, which confound the universe with the divine essence, the Creator with the creature? Science, better enlightened, and supported upon reason and revelation, has done justice to the hypothesis, which constitutes the basis of pantheism. St. Thomas had already answered all these aberrations of the human mind in refuting Averroism, that is, one of the most perfidious and most accredited forms of pantheism. Besides, he refutes the error of David of Dinand, which confounded (like our modern pantheists) God with first matter; the holy Doctor remarks "that there is confusion in the terms, that if we can say that in God and in primitive matter, there are similar qualities, as, for instance, substance, it does not follow that it is one and the same thing, and that, if we cannot strictly say that God and primitive matter are different things, we can say, at least, that they are diverse." In the question following, St. Thomas, answering the first objection, says "that the things may be, all at once, similar and dissimilar to God; similar because they imitate Him; dissimilar because they are inferior to their cause, not only in degree, but also as to kind and species." One cannot establish more clearly the infinite distance which exists between God and the creature! St. Thomas had, therefore, solved all the questions possible about substance. By his strict and inflexible logic, the great Doctor had overthrown the monster, that is, the great heresy. We can say, that by restoring the true conception of a God essentially distinct from the creatures, he had raised Catholic reason to its highest power. Remarkable thing! all those who wished to deviate from the doctrine of St. Thomas have generally fallen into the pit. Modern heresies, Jansenism Quietism, are, under appearances of a false mysticism, only a disguised pantheism. Revolution and radicalism, which have begotten Socialism and Nihilism and all the social heresies, are only the natural fruit of Pantheism. Now, if we have to judge the tree by its fruit, Pantheism is, therefore, the great plague of our time, the fatal and fecund error which the Vatican Council has justly struck with its anathema.

Pantheon (temple consecrated to all the gods). — The Pantheon of Rome is a building constructed under Augustus at the expense of Agrippa (26 B. C.). Burned under Titus and Trajan, restored by Hadrian and Severus, then sacked by the Barbarians, in 1610, Pope Boniface IV. turned it into a Christian Church, dedicated it to the Blessed Virgin and all the saints, whence its present name "Sancta Maria ad Martyres," or more commonly called "Santa Maria Rotunda," on account of its circular form. The interior diameter is 142½ feet, and the height to the apex is the same. The lighting of the interior comes solely from an open circle, 28 feet in diameter, at the summit of the dome. Raphael, Annibali Caracci, and Victor Emmuel II., are buried in the Pantheon.

Papa. See POPE.

Papal States. — A name formerly given to a territory, or rather group of states, in Central Italy, once united under one sovereignty, with the Pope for its head. It was an expansive area, irregular in form, resembling the letter Z, the upper portion lying to the east of the Apennines, the lower to the west of that range, these two being connected by a third strip, which crossed the peninsula from east to west. The Papal states were bounded on the north by the Po, on the south by Naples, on the east by the Gulf of Venice and Naples, and on the west by Modena, Tuscany, and the Tyrrhene sea. Detached portions, as Benevento and Pontecorvo, lay within the Neapolitan territory. Nearly all the territory was annexed to Italy in 1860; and the remainder in 1870. See PEPIN THE SHORT and CHARLEMAGNE.

Papebroch (DANIEL) (1628–1714). — Jesuit and Bollandist, born at Antwerp. Labored at the *Acta Sanctorum;* drew up the months of March, April, May, and June; was condemned by the Spanish Inquisition for having questioned the foundation of the Carmelites by the Prophet Elias.

Paphnutius (ST.). — Monk and bishop of the Thebaid, born in Egypt, died about 350. Combated Arianism at Nice, in 325, and suffered martyrdom during the tenth persecution. F. Sept. 11th.

Paphos. — The name of two cities in Cyprus; here is question of the maritime city on the western extremity of the isle. It had a tolerable harbor, and was the station of a Roman proconsul. About sixty stadia or nearly eight miles from the city was the celebrated temple of Venus, who was hence often called the "Paphian goddess" (Acts xiii. 6, 13).

Papias (ST.). — Bishop of Hierapolis. He is often mentioned with distinction by Christian antiquity, and is said by St. Irenæus to have been a disciple of St. John the Evangelist and a friend of St. Polycarp. He was a man of great erudition and Biblical knowledge, and took special care to collect the oral traditions concerning the life and discourses of our Saviour. But he was rather deficient in critical judgment and method, often taking figurative expressions in the literal sense. This, of course, proved a fruitful source of other errors and mistaken ideas. Whether he ended his pious and zealous life by a martyr's death is uncertain. He is supposed to have lived between 80–160. Of the work which he composed between 130–150, under the name of *Books of Explanation of the Lord's Sayings*, and which was still in existence in the thirteenth century, there are but ten fragments preserved to us by Irenæus, Eusebius, and others. They contain notices of his studies, researches into the miracles of his time, and observations on the Gospels of St. Mark and St. Luke, and on the four Maries mentioned in the Gospels.

Parable, was originally the name given by the Greek rhetoricians to an illustration, avowedly introduced as such. In Hellenistic and the New Greek Testament, it came to signify an independent, fictitious narrative, employed for the illustration of a moral rule or principle. This kind of illustration is of eastern origin; and admirable examples are to be found in both the Old and New Testament, particularly in the discourses of our Lord.

Parabolani. — In the early Church, in the third, fourth, and fifth centuries, a class of lay assistants to the clergy, whose special function was nursing the sick. The name is generally ascribed to the fact of their reckless bravery in nursing patients suffering from infectious diseases.

Paraclete. — Comforter, name given to the Holy Ghost.

Paracleticon. — A liturgical book of the Greek Church, in which are found consoling discourses.

Paradise (*Earthly*). — In Holy Scripture, the word paradise properly speaking signifies an orchard; sometimes it means a grove. The Septuagint employed this term in speaking of the Garden of Eden. In the New Testament the word paradise means a place of delight, where the blessed enjoy eternal beatitude. (See HEAVEN.) The traditions which the Bible has bequeathed to us, relative to the cradle of humanity, have been at all times the object of attacks by the enemies of faith. We do not need to discuss here the objections made to the history of Eden in the name of rationalistic philosophy, which rejects both the possibility of the miracle and the idea of an original Fall.

We will keep strictly to the Biblical point of view, to refute another objection conceived in the following terms: "The Bible gives, on the situation of Eden, quite precise geographical indications. Now, when we attempt, according to these accounts, to fix the site of Paradise, we find ourselves faced with all kinds of impossibilities; but if the Bible is deceived about the site of Eden it may also be deceived on its very existence."

To show the little value of this objection let us inquire first about the indications contained in Genesis: "A river went out of the place of pleasure to water paradise, which from thence is divided into four heads. The name of the one is Phison; that is it which compasseth all the land of Havilah, where gold groweth, and the gold of that land is very good; there also is found bdellium and the onyx (*soham*) stone. And the name of the second river is Gehon; the same is it that compasseth all the land of Ethiopia (*Kusch*). And the name of the third river is Tigris (*Hiddekel*); the same passeth along by Assyria. And the fourth river is Euphrates" (Gen. ii. 10–14). Even if, after these indications, it should be impossible to-day to assign a place to the earthly paradise, even if several systems imagined in regard to this subject are clearly erroneous, as appears to be the case, for instance, the hypothesis which places Eden in India, it would not follow that the Biblical account is forged. We do not know the ancient geography well enough, especially that of so remote times, to have the right to be so assertive and to regard as false what we do not understand. But, indeed, several hypotheses imagined as to the site of Eden are possible, although more or less improbable, and it is sufficient that they are plausible for the refutation of the objections raised by the critics. Following is a concise review of these various systems: —

1. Henry Rawlinson places Eden in Babylonia, and for this he relies upon indigenous documents which call Babylonia Gan Duniyas (*the inclosure of the God Duniyas*), a name which resembles Gan-Eden (Garden of Eden) of Genesis. Rawlinson, being still more precise, indicates the city of Eridu as the site of paradise. Indeed, we find in Chaldean hymns, passages like this: "In Eridu a dark pine grew, in an illustrious place it was planted; its fruit was of white crystal. . . . In Eridu fruitful abundance of its plenitude; its seat is the (central) place of the earth." In this theory there is no difficulty in identifying the Tigris and Euphrates, two well-known rivers watering the plain of Babylon. As to the *Gehon*, it is the *Juha* that waters Eridu. Finally, the *Phison*, it is the stream called Ugne. This hypothesis, which is a revival of that of the learned Huet, has hardly any probability in its favor, as can be seen by the following theory; but, rigorously speaking, it is possible, and this is sufficient to show that the veracity of Genesis as to this point is scientifically unassailable.

2. Fr. Delitzsch also places the Eden in Babylonia, and he sees it in the center of Babylon, called very anciently Tintira (*grove of life*). How does the learned Orientalist arrive at this result? For him, the Tigris and Euphrates named by Genesis are the two rivers of this name which water Babylonia. As to the Gehon and Phison, to succeed in identifying them, Delitzsch at first tries to identify the two countries which they water, Kusch and Havilah. *Kusch* is the Sumerian-Elamitic power which, three thousand years before Christ, dominated in central Babylonia; its name was Kassi or Kaschi, hence the ancient name of the Chaldeans, Kasda. As to *Havilah*, whose name signifies sandy land, it is that portion of the Syrian desert which limits the Euphrates: indeed, we find in this place the products mentioned by Genesis. Thus Havilah is on the western shore of the Euphrates and Kusch is on the eastern shore. Therefore, Eden can be only that plain which forms, so to say, a garden around Babylon. As to the Phison and Gehon, they are two of the canals surrounding Babylon, and probably two of the most

important, the Pallacopas and the Schatt on the Nile. The latter canal was called in Sumerian, Ka-hanna; now the sign which expresses *Ka* may also be translated by *Gu;* therefore, we can read instead of Kahan, Guhan, a name which sufficiently approaches *Gehon.* As to the Phison, neither Pallacopas nor any other canal has ever carried a name that resembles that of Phison; but canal in the Sumerian language is called *pisan,* and it may be that the Babylonians did pre-eminently call the Pallacopas *canal, pisan* (Phison). Finally, the word Eden is derived from the Sumerian *edin,* desert, which originally signified *depression* of ground.

This theory might be true without giving any one the right to conclude therefrom, with its author, that the account of Genesis is only a myth of Babylonian origin. But, in fact, it seems, if not impossible, at least very difficult to see in the Babylonian plain the *Eden* of Genesis: (1) When Genesis speaks of this plain, it calls it Sennaar and not Eden. (2) The indigenous documents give to the Babylonian plain neither the name of Eden nor any other that approaches it. (3) We see (Gen. xi.) that mankind after the Deluge finds a plain in the land of Sennaar, where they establish themselves; this fact seems to indicate that the plain of Sennaar had been unknown to men until after the Deluge. (4) In the Bible, the Phison and Gehon are the two most important rivers; in the theory of Delitzsch they hold only a secondary place and consist of simple canals. (5) If the word *Eden* in the Sumerian language signifies plain, it is in the sense of a dry plain or plateau and not a fruitful plain.

3. The most probable hypothesis is that which seeks the site of Eden at the sources of the Euphrates and Tigris, that is, in Armenia. Therefore, "the Phison is," says Vigouroux, "either the Phase of the ancients, which flows from east to west and empties into the Dead Sea, or the Kur, the Cyrus of the ancients, which takes its source in the neighborhood of Kars, not far from the western source of the Euphrates, and then empties into the Caspian sea, after having mingled its water with that of the Araxes. Havilah, which the Phison waters, is Colchis, the country of precious metals, whither the Argonauts went to seek the golden fleece. As to the Gehon, it is the Aras of to-day, the ancient Araxes, called by the Arabs *Djaichum* (or Gehon) *er Ras,* which rises in the neighborhood of the eastern source of the Euphrates, and together with the Kur empties into the Caspian sea. The land of Kusch through which it passes, according to Genesis, is the country of the Kosseans, *Cassiotis.*" One can allege nothing against this hypothesis, defended especially by Calmet; be it as it may, it is sufficient that it will ably cut short all attacks on the veracity of Genesis. Besides, the best constructed theory as to the subject of the site of Eden will, probably, always remain a hypothesis. Since the creation of man, certain portions of the earth have been overthrown, either by the Deluge or by other revolutions, and undoubtedly it entered the designs of divine Providence that the earthly paradise should be comprised among these destructions: first, God caused it to be guarded by Cherubim; then He took care that His sentence was executed by a still more radical measure, namely, by rendering its site unrecognizable. Henceforth, men should pass the places where formerly the Garden of Eden was situated, without being aware of doing so.

The traditions of the earthly paradise have been preserved among many nations. Several of them locate the cradle of humanity among the high mountains of Central Asia, where the great Asiatic rivers have their sources. According to the Hindoos, the four or five great rivers rose toward the north of the sacred mountain, the Meru (Himalaya) or Pamir, to direct themselves toward different points of the world. The ancient Iranians placed it in the North, on Mount Hukairya, one of the peaks of the sacred mountain, Hara-Baerezaiti, also called Albordji, whose summits reached unto heaven, to the revivifying waters of Ardvi-Cure, which had their source in heaven itself, thus obtaining the power to fructify the earth. The Chinese describe the cradle of mankind thus: "It is a mountain situated in the middle of the central plateau of Asia, forming part of the mountainous region of Kuen-Lun. In the midst of this mountain there is a garden where constantly a tender zephyr breathes and moves the leaves of the beautiful Tong. This delightful garden is situated close to the gates of heaven. The waters which furrow it proceed from a beautiful yellow source, called the source of immortality; those who drink thereof will never die. It

branches off into four rivers flowing toward the north, west, south, and east. (Cf. Lücken, *Überlieferungen*, Vol. I, p. 100.

Paralipomena.—Name which the Septuagint have given to the two Books following those of Kings. They form a sort of supplement to the history of the Israelites, from almost the creation of the world to the return of the Israelites from the Babylonian captivity. St. Jerome assures us that these two Books contain very important things for the explanation of Holy Scripture, that the tradition of Sacred Writ is contained therein, and that we find in them quite a number of questions fully solved in regard to the Gospel. Very probably the author of the Paralipomena was no other than Esdras.

Parasceve.—Name given by the Jews to the day of Friday, the eve of the Sabbath. Because it was not permitted to prepare anything to eat on the day of the Sabbath, they prepared their nourishment the evening before. St. John tells us that the Friday, the day on which Jesus Christ suffered death, was the Parasceve of the Pasch, and it can be seen, in the Gospels, that they hastened to take down from the Cross the body of Christ, because it was on the evening of the Parasceve, and the Sabbath soon began. The Church has preserved the name Parasceve in the Missal for Good Friday.

Parents (*Duties of Children toward Their*).—Children must love, honor, and respect their parents, because they are the secondary authors of their existence, and the natural representatives of God's authority. To honor our parents we should respect them in our hearts, with a sentiment of veneration; and in our manner and words, by the consideration and attention which it is our unquestionable duty to evince. We should love them with that instinct of affection, which shows itself spontaneously in all nature, however inferior to our own. How greatly, therefore, ought we to cultivate this tenderness of feeling, and assiduously practice its dictates for the comfort and benefit of our parents. It is our duty to administer to their spiritual and temporal requirements; to help them in distress, or poverty; to attend them in illness; to comfort them in affliction; to see that they receive the consolation and support of religion in their last moments; to pray for the repose of their souls after death; and to acquit ourselves with punctuality and exactness of the obligations with which they have charged us, either by writing or word of mouth. We are taught obedience to our parents by the example of submission our Saviour showed toward His sacred Mother and St. Joseph, when He was "subject to them" (Luke ii. 51), during His hidden life; and by several passages in Scripture, among which is the clearly expressed injunction of St. Paul: "Children, obey your parents in the Lord, for this is just" (Ephes. vi. 1).

Parents (*Duties of, to Their Children*).—Parents should love their children: "If a man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel" (I. Tim. v. 8). Parents should love their children, not merely from natural motives, and for their own pleasure, but from a Christian point of view, and for the eternal salvation of the souls God has intrusted to their keeping; children are created, not for them, but for Himself; and not for the purely natural satisfaction of their parents, but for the supernatural object and end of their own temporal existence. Parents fail in this duty of love for their children, by the absence of any of those duties we owe one to another in charity toward our neighbor; or by unjust antipathy to or special fondness for one among several, without a reasonable motive.

The particular duties of parents, for the spiritual and corporal well-being of their children, are, that they should watch over their health; preserving them from danger, moral and physical; tending them in sickness; and educating them as fully as their means permit, and position demands. They should give them religious instruction, teaching them, at an early age, the rules of morality, and the Commandments of God and of the Church, that, being responsible for them, they may not in after years have reason to reproach themselves for neglect of their duty toward their children. They should watch over them with vigilant care by studying their characters, and separating them from people and things that might have an injurious or dangerous influence on them; for "he that toucheth pitch, shall be defiled with it: and he that hath fellowship with the proud, shall put on pride" (Ecclus. xiii. 1). They should

correct them in all things detrimental to their souls or bodies, in their own interest as well as that of their children: "he that spareth the rod, hateth his son; but he that loveth him, correcteth him betimes" (Prov. xiii. 24); tempering, by gentleness and justice, the adequate chastisement. It is written by St. Paul: "Provoke not your children to anger; but bring them up in the discipline and correction of the Lord" (Ephes. vi. 4). Parents should afford their children good example in words and actions, for from whom would a child naturally take the impress of good or evil, if not from those in nearest relationship and closest contact? Example given in tender years remains almost indelible, more especially if evil example, because of the usually corrupt inclination of our nature. Parents should procure for their children, as far as they are able, a situation or occupation in life suitable to their tastes, dispositions, and capabilities; directing, advising, and consulting with them on the selection, with every care and consideration; but not opposing them in the choice of a "vocation," when there is full reason for feeling convinced that they have found their calling in life. Such opposition would be unjust toward God, toward their children, and toward themselves; because we ought all to follow that way, which God has marked out to lead us to Himself, more especially when there is question of a person called in a special manner to His service. There must always be one occupation, for which we have more taste, and aptitude, and in which are provided the particular graces necessary for the better fulfillment of our duties, and the leading of a worthy life. In resisting the will of God in such matters, parents compromise the happiness of their children in this world and in the next, and assume, by so doing, an immense responsibility, involving their own temporal and eternal peace.

Parish and Parish Priest. — Gerson chancellor of the Sorbonne, was the first who, in the beginning of the fifteenth century, maintained that parish priests were instituted by Christ Himself. This is erroneous; for in the first three centuries of the Church there were no parishes or parish priests in any part of the world. There was, in fact, but one church in the principal city of the diocese, that is, in the city where the bishop resided. To this church all the Faithful, not merely of the city itself, but also of the neighboring villages, went on Sundays to assist at Mass and receive the sacraments. To the absent, holy communion was brought by the deacons. When the Faithful became more numerous, other churches were indeed built, even in the episcopal city; but services were performed there by priests from the cathedral, not by parish priests, that is, not by priests permanently appointed to exercise the *cura animarum* over determinate congregations. Hence, there was but one parish in each diocese, namely, the cathedral. The bishop was, so to speak, the parish priest of, and exercised the *cura* throughout, the whole diocese, either personally or assisted by his priests. It was only after the third century that parishes were established, and that, at first, in rural districts only, and later on, that is, after the year 1000, in cities. Hence, parish priests are merely of ecclesiastical, not of divine, institution. Nor is the contrary provable from Sacred Scripture. For the word *presbyteri*, as mentioned in the texts quoted by our opponents, does not necessarily refer to parish priests, since, in the first ages, bishops were also called *presbyteri*. See BISHOPS.

Parker (MATTHEW) (1504–1575). — Intruded archbishop, born at Norwick. Chaplain of Queen Anne Boleyn and of Henry VIII.; banished by Mary Tudor and called back by Elizabeth, was raised by her to the episcopate and appointed to the see of Canterbury; persecuted both the Puritans and Catholics.

Parsism. See ZOROASTRIANISM.

Parthia. — In ancient geography, a country in western Asia, situated east of Media and south of Hyrcania. It was the nucleus of the Parthian empire. Jews from Parthia were present at Jerusalem at the Pentecost (Acts ii. 9).

Paschal (name of two Popes). — *Paschal I.* — Pope from 817 to 824. Successor of Stephen IV. Crowned Lothaire emperor of the West in 823; established at Rome a house of refuge for the persecuted Greeks. *Paschal II.* — Pope from 1099 to 1118. Successor of Urban II. Formerly Cardinal Rainer, and monk of Cluny. He, indeed, pursued the same policy as Gregory VII., but did not possess the same firmness of character and knowledge of the world. In

the Lateran Synod of the year 1102, he renewed the prohibition of lay investiture and the ban against Henry IV. of Germany. There were two antipopes by the name of Paschal: in 694 and 1168.

Paschal Candle. See CANDLE.

Paschal Precept. See COMMUNION.

Paschasius Radbertus. See RADBERTUS.

Passionists. — A religious congregation of priests, the object of whose institute, indicated by their name, is to preach "Jesus Christ and Him crucified." The founder, St. Paul of the Cross, was born in 1694, near Genoa, obtained the sanction of his community by Pope Benedict XIV. in 1741, and died at the mother-house of the Society on the Cœlian Hill at Rome in 1775. The cross appears everywhere as their emblem, and a large crucifix forms a part of their striking costume. For a time the congregation remained in obscurity; but in the first half of the nineteenth century it rose into notice. In 1842 it secured a footing in England. The American province, begun in 1852, numbers many houses. The Passionists were introduced into the United States by the Right Rev. Michael O'Connor, bishop of Pittsburg.

Passion Play is the name given to the portrayal of Our Lord's Passion, and other Biblical events in the series of *tableaux vivants*. In the Middle Ages, before the invention of printing had placed Holy Scripture within the reach of the people, it was customary to present to their view the chief events of Our Lord's life in theatrical representations. For instance, St. Francis of Assisi, obtained the Papal permission to construct a stable of brushwood and moss in the midst of a pine wood. In it he placed a real manger in which was laid an image of the divine Infant, while figures representing Mary and Joseph stood beside it. A real ox and an ass were tied to a stall outside the stable; inside an altar was erected, at which at midnight the Christmas Mass was solemnly celebrated, St. Francis, serving as deacon, to the great edification of the crowds who flocked from all parts around to witness the unwonted spectacle. From that time forth, the custom of making a crib in churches began to prevail. In the Middle Ages, pains were taken to make representations of this description as picturesque and true to nature as possible; scenes from the life of Our Lord or other spiritual personages were represented on the stage in tableaux. The subject of these religious dramas or miracle-plays, as they were called, was generally adapted to the season of the ecclesiastical year in which they were performed. At first they were enacted in the Church, the actors speaking in Latin; later on they were given in the open air, and the vernacular was used. In the fourteenth century, these sacred dramas were customary in almost every village in France and Germany, but owing to abuses having arisen, they were strictly prohibited by the Holy See. In 1633, they were, however, revived at Oberammergau, in Bavaria, in consequence of a vow made by the inhabitants to perform a passion play every ten years if they were delivered from a pestilence which was ravaging the village. This passion play as well as two others in the Tyrol, has acquired a world-wide renown. It is performed with wonderful skill by the peasants, and in a spirit of heartfelt piety and recollection. Experience proves that far from being, as some allege, a profanation of holy things, the representation of the solemn scenes of Our Lord's sacred passion has the effect of impressing and touching the spectators, inspiring feelings of devotion, and elevating the heart so that the actors are forgotten in the entrancing interest of the scenes enacted. Besides, the gracious answer to the petition of the people of Oberammergau ought to silence the objector, for that cannot be reprehensible of which God manifests His approval in so signal a manner.

Passion Sunday. — The Sunday before Palm Sunday, so called, because from this day the Church occupies herself exclusively with the contemplation of the Passion and Death of the Saviour. The pictures of Christ crucified are covered on this day in memory of His having hidden Himself from the Jews until His entrance into Jerusalem, no longer showing Himself in public (John xi. 54). In the Mass, the Glory be to the Father, etc., is omitted, because in the person of Christ the holy Trinity was dishonored. The Psalm *Judica* is not said, because on this day the high priests held council about our Lord, for which reason in the name of the suffering Saviour uses these words at the Introit: "Judge

me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man, for Thou art my God and my strength," etc.

Passover. — An annual feast of the Jews, instituted to commemorate the escape of the Hebrews in Egypt, when God, smiting the first-born of the Egyptians, "passed over" the houses of the Israelites, which were marked with the blood of the Paschal Lamb. It was celebrated on the evening of the 14th day of Abib or Nisan, the first month of the sacred year. The name is also used, by extension, to include the seven days that followed (from the 15th to the 22d of Nisan), during which the Israelites were permitted to eat only unleavened bread; and hence the Passover is also known as the "feast of unleavened bread." Every householder with his family ate on the first evening a lamb killed by the priest (Ex. xii.), which was served without breaking the bones.

Pastor. — A title pre-eminently belonging to the Roman Pontiff, who in the collect *Pro Papa* is described as *pastor ecclesiæ*. It is also given to bishops and priests, each of whom are to lead, feed, and gently rule, like a shepherd, the flock committed to them.

Pastoral Letter. — A letter addressed either at certain stated times, or on the occurrence of some notable occasion, by a pastor, but especially by a bishop to the clergy under his jurisdiction, to the laity of his flock, or to both. It is usual for bishops, besides their stated letters, to address to their clergy or people instructions suited to any particular emergency which may arise, and sometimes to take occasion, from the issuing of the stated pastoral letter, to offer instruction on some topic of importance which may engage public attention at the time, on some prevelent abuse or scandal, or some apprehended danger to faith or morals.

Pastoral Staff (sometimes also, although not properly, called "crosier.") One of the insignia of the episcopal office, sometimes also borne by an abbot. — It is a tall staff of metal, or of wood ornamented with metal, having, at least in the Western Church, the head curved in the form of a shepherd's crook, as a symbol of the pastoral office. It is difficult to determine the time at which the pastoral staff first came into use. The first distinct allusion to it is in St. Augustine's commentary on the 124th Psalm. Gregory of Tours, in the *Life of St. Martin*, mentions the pastoral staff of St. Severinus, who was bishop of Cologne toward the end of the fourth century. From an early time the pastoral staff was connected with the actual possession of the jurisdiction which it symbolizes.

Patara. — In ancient geography, a city of Lycia, Asia Minor, east of the mouth of Zanthus, and opposite Rhodes. Here St. Paul on his last visit to Jerusalem re-embarked (Acts xxi. 1, 2) for Phœnicia. It is now in ruins, but retains its ancient name.

Patarini. — Name given to the followers of the deacon Ariald of Milan, who, in the middle of the eleventh century, attacked the marriage of certain clergymen as a great scandal, and especially after the arrival there of Peter Damianus as papal legate caused a great commotion. The name is derived from *Pataria* (*a rag-picker*), a quarter of Milan inhabited by the rag-pickers who there, as in other Italian cities, formed a guild of their own. Patarini were also styled members of a Waldensian sect of the twelfth century. Says itself again, in general, of the heretics of this time, whom they mostly designated under the name of Albigenses.

Paten. — A circular plate of silver, gilt, or of gold, used from the earliest times to receive the Host consecrated at Mass. It is consecrated with chrism by the bishop. In the primitive ages the number of those who partook of the blessed sacrament every Sunday, together with the priest, was very great, and, in consequence, the paten or sacred disc, from which the sacramental bread used to be distributed, was so large in its dimensions that convenience required its removal from the altar as soon as the oblation had been made, and not brought back until the period arrived for giving the communion to the people. Instead of depositing the paten upon the credence table which stands near the altar, the Roman ritual considered it more decorous and appropriate to consign it to the subdeacon, who, by holding it in an elevated position, might thus announce to the assembly that the period for receiving the blessed sacrament would very soon approach, and silently admonish them to pray with greater fervor.

Pater Noster (*Our Father*).—The first two words of the Latin translation of the Lord's Prayer. In the Latin Church, the "Our Father" is recited at low, and sung at high Mass; in the Greek Church, it is recited or chanted by all the people. In many parts of Asia, the sacrifice of the Mass is offered up in ancient Syriac; in Africa, especially in Egypt, in ancient Coptic, once the common, but both for many centuries past, dead languages. Though the Asiatic and African Christians of the present day speak a dialect quite different from the ancient Syriac and Coptic, with which they are utterly unacquainted, still, in joining in the public offices and liturgy of the Church, they recite the "Our Father," etc., in the obsolete language, although they possess vernacular translations of this prayer into Arabic, which they use in their private devotions. See PRAYER.

Patmos.—An island of the Sporades, belonging to Turkey, situated in the Ægean sea about 20 miles southwest of Samos, the modern Patmo or Patino. Here a monastery bears the name of John the Divine, and a cave is pointed out where, according to a legend, the Apostle and Evangelist saw the visions of the Apocalypse.

Patriarchs. — Patriarchs are bishops who preside not merely over one diocese or province, but over several provinces or districts. The dignity of patriarch dates back to the Apostles; the name came into use only from the time of the Council of Chalcedon. Formerly the patriarchs had power chiefly: To consecrate metropolitans and give them the pallium, to assist and preside at patriarchal or national councils; to receive appeals from the sentence of metropolitans. These rights may be summed up thus: the jurisdiction exercised by patriarchs over metropolitans was similar to that exercised in turn by the metropolitans over their suffragan bishops. The four great patriarchates of the Eastern Church, namely, of Alexandria, Antioch, Constantinople, and Jerusalem, having fallen into schism and heresy, have become extinct. The Holy See, however, in order to preserve the memory of these patriarchates, still creates titular patriarchs of these sees, who reside in Rome; they have only the title of patriarchs, but no jurisdiction, except, however, the Patriarch of Jerusalem, who was sent to his see by Pope Pius IX., and occupies it at present. Besides these, there are still in the Oriental Church several actual patriarchs in communion with the Holy See. Thus, the Chaldeans, Melchites, Syrians, and Armenians, who are united with the Catholic Church, have their patriarchs, to whom the Holy See usually grants faculties similar to those enjoyed by the patriarchs of old. The Roman Pontiff is the patriarch of the Western or Latin Church. Besides, there are in the Latin Church the patriarchs of Lisbon, Venice, and the West Indies; they are called "minor patriarchs," and have only the title, not the jurisdiction, of patriarchs. The patriarchate itself is not of divine but of ecclesiastical institution.

Patriarchs (*Ancient*). — The patriarchs of the primitive world are those of the descendants of Adam (who also belong to the descendants of Seth), who preserved tradition and the word of God, as well as fidelity in the obedience to the divine law, while the descendants of Cain delivered themselves to their passions. The Cainites lived in the East of Eden, after having separated from the descendants of Seth. Holy Scripture names eight generations of patriarchs of the primitive world, to whom they add Seth and Adam. The ten patriarchs before the Deluge are therefore: Adam, Seth, Enos, Cainan, Malaleel, Jared, Henoch, Mathusala, Lamech, and Noe. After the Deluge, the name of patriarch is also given to Sem, Arphaxad, Cainan, Sale, Heber, Phaleg, Reu, Sarug, Nachor, Thare, Abraham, Isaac, and Jacob. The patriarchs until Noe lived to a very old age. All appears to attest that not only human life, but also that of vegetables and animal species, which existed in the ages of the primitive world, had a considerable duration, which was gradually reduced. This general account is admitted by science.

Patrick (ST.). — Apostle and patron of Ireland. Up to the fifth century, Christianity had made but little progress in Ireland. It is to St. Patrick alone, that the island owes its complete conversion. So blessed were his efforts, that in a short time, the people were fervent and faithful Christians. On the authority of our Saint's own confession and the traditions of the Scottish Church, Dr. Moran, now Cardinal archbishop of Sidney, has clearly shown that the Apostle of Ireland was born at Old-Kilpatrick, between Alcluaid, now

called Dumbarton, and Glasgow, in Scotland, about the year 387. Other accounts make him a native of Armorica, Gaul. He was the son of Calpurnius, of illustrious Celtic descent, and of Conchessa, who is said to have been a near relative, probably the sister of St. Martin of Tours. While yet in his boyhood, Patrick was led a captive to Ireland, and there he was obliged to act as herdsman. Being by divine interposition freed from captivity, he resolved to dedicate himself to the service of God. By divers visions God manifested to him that he was destined for the great work of converting Ireland. Day and night he was hunted by the pagan country, in which he had spent six years of servitude, and the character of whose people he so well understood. It was at the famous schools of St. Martin at Tours, and of Lerins, that our Saint prepared himself for the missionary career. At the solicitation of St. Germanus of Auxerre, his spiritual adviser, Patrick proceeded to Rome in company with the pious priest Segetius, who was instructed by Germanus to attest the virtues and excellence of our Saint. Patrick's baptismal name was Succath; at the time of his ordination it was changed to Magonius; but Pope Celestine I., to add dignity to the Saint's mission, conferred on him the Patrician order, which had been instituted by Constantine the Great, whence he was afterwards generally called "Patricius." Having received episcopal consecration, Patrick set out for Ireland, and, assisted by Auxilius, Iserninus and some others, commenced the arduous task of a nation's conversion, with all the advantages of profound learning and piety, and of a personal knowledge of the people, their language and manners. Before the arrival of St. Patrick, the Irish were pagans, worshiping the sun and the stars; hills and mountains were the places of their religious services. His first convert was a chief named Dicho, who in proof of his sincerity built a church in Down. Thence our Saint proceeded to Tara, in the present county of Meath, where he preached on the eve of Easter before the Monarch Leaguaire, and baptized many of the Druids, lords, and courtiers. Patrick traveled over the whole island, visiting every province. Such was the fruit of his preaching that the conversions soon numbered by tens of thousands. In 445 St. Patrick founded the metropolitan see of Armagh, and thus laid the foundation of the primatial see of "All Ireland." In the year 450 St. Patrick held a synod to regulate the discipline of the Church which he had founded. His missionary success is without parallel in the history of the Church. In the course of about fifty years, a whole nation, including rulers and princes, men and women, was won over to Christianity without the shedding of a single drop of blood. Sees were founded in all parts of the island, bishops consecrated, and priests ordained; churches were built and monasteries erected, which became famous seats of piety and learning, and nurseries of faith for other nations. During the latter part of his Apostolic life, St. Patrick composed the treatise known by the name of "St. Patrick's Confessions," in which with fervent gratitude he records the divine favors towards himself and the nation to which he had been sent. He died March 17th, A. D., 493, in the monastery of Saul, the first of his foundations. F. March 17th.

Patrimony of St. Peter. See PEPIN THE SHORT; POWER (*Temporal*).

Patripassians. See MONARCIANS.

Patrology (knowledge of the writings of the Doctors and Fathers of the Church). — We must not confound this science with the patristic science which also treats of the holy Fathers, but solely from the doctrinal point of view. Patrology may be divided into two parts: it is general and special. 1. The general part indicates by what signs we may indicate the holy Fathers, shows their authority in everything that concerns religion, and discusses the authenticity of their works; establishes the means to understand them, presents, from the point of view of ancient language and philosophy, the difficulty of their interpretation, a difficulty which resides either in the matter or form, or in the circumstances of time and place where they were written. 2. The special part treats of each Father in particular; it is subdivided into several sections: the Apostolic Fathers and the Apologists of the second and third centuries; the Fathers of the fourth century form a very important group whose task it was to combat the heresy of the Arians and Macedonians in regard to the Most Holy Trinity; about the end of the fourth century appears a new group, which occupied itself especially with the interpretation of Holy

Scripture. They are: St. Ephrem, St. Chrysostom, and St. Jerome. In the fifth century, it is St. Augustine, who alone combats the Donatists and Pelagians, and comes forth victorious. Then, when Nestorius came to trouble the Church by attacking the sacred person of the Saviour Himself, the champions did not fail; at their head, let us quote St. Cyril of Alexandria. Finally, when the Church had to defend the two natures in Jesus Christ against Eutyches, the great Pope Leo I. upheld the Catholic doctrine and carried the victory. Although the Fathers were always held in high esteem, patrology is quite a new science. Only about the latter half of the last century, the first patrologies, properly speaking, appeared. In order to solve the numerous difficulties it comes across, patrology makes use of most of the other sciences: theology, linguistics, ethnography, mythology, general history of the Church, and the biography of each Father. Finally, it concludes on the use which can be made of the Fathers, either from the dogmatic or moral point of view.

Patron Saint (special guardian or protector).—The saint to whom a church has been dedicated and who is looked upon by a country, city, congregation, confraternity, or community as its special protector. The institution of patron saints of churches, kingdoms, and provinces, is as old as the veneration of the saints. Since the most remote antiquity, the Church has chosen for special patrons of certain countries those saints who exercised in certain localities a peculiar influence, such as St. Polycarp, at Smyrna, St. Ignatius, at Antioch, St. Remigius, in France, etc.

Paul (name of five Popes).—*Paul I.*—Pope from 757 to 767. Roman by birth, successor of Stephen II. He had to defend the Christians of the East against the persecutions of Emperor Constantine Copronymus. *Paul II.*—Pope from 1464 to 1471. He was a liberal patron of arts and letters, has been unjustly assailed, particularly by Platina, out of spite for abolishing the office of "Abreviators" in the Papal chancery, among the clerks of which great abuses prevailed. He is censured for his excessive prodigality, and for raising three of his nephews to the dignity of cardinals. Nepotism, however, was universally practiced in those days, and considered less odious than at present. Paul II. showed himself a firm and watchful Pontiff. *Paul III.*—Pope from 1534 to 1549. Successor of Clemens VII. He convoked the Holy Ecumenical Council of Trent, which was opened Dec. 13th, 1545. Excommunicated Henry VIII. of England as abettor of a schism and of heresy, became the ally of Charles V. of Spain, and protected the Jesuits in their work of foreign missions to which they commenced to deliver themselves in the East. *Paul IV.*—Pope from 1555 to 1559. During his troubled Pontificate no attempt was made to reconvene the Council of Trent. Paul IV. earnestly supported Queen Mary in her efforts to restore the Catholic religion in England. Charles V. of Spain, having abdicated without consulting the Holy See, Paul refused to recognize the elevation of Ferdinand to the Empire. The Roman emperor, henceforth, not being crowned but merely "elected," had, from that time no other relations with the Holy See than those of other sovereigns. *Paul V.*—Pope from 1605 to 1621. He became involved in a dispute with the republic of Venice respecting the imprisonment of several ecclesiastics and the passing of laws which prohibited the founding of religious and charitable institutions, and the acquisition of landed property by the Church, without State approval. He excommunicated the Doge and laid Venice under an interdict. The dispute was settled to the advantage of the Church, through the mediation of the French king, in 1607. Paul introduced the "Forty Hours' Adoration" and completed St. Peter's Church at Rome.

Paul (St.).—Apostle of the Gentiles, born in the year 2 A. D., of Jewish parents of the tribe of Benjamin, at Tarsus in Cilicia, a city which enjoyed Roman citizenship; martyred at Rome in the year 67. Named *Saul* at his birth, he was sent to Jerusalem to become a disciple of the famous Doctor Gamaliel. He was on his way to Damascus, when our Lord appeared to him. The violent enemy of the Christians was converted (37) and baptized. He remained three days in solitude, then went to Jerusalem "to see Peter." At Antioch he was ordained, and officially recognized as an Apostle of the Gospel. In company with Barnabas he set out on his first missionary journey (45–48) to Cyprus, where he converted the proconsul, Sergius

Paulus; thence he passed to Asia Minor, spreading the Gospel and strengthening the Faithful in the faith of Christ. By prayer, fasting, and imposition of hands, he ordained bishops and priests to govern the new congregations, and then returned to Antioch. A great controversy had arisen in the Church of this city. The Jewish Christians contended that the Gentiles, who were admitted into the Church without circumcision, should be made subject to the law of Moses. The difficulty was settled by the Apostolic Council of Jerusalem (50) in these words: "It hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things, that you abstain from things sacrificed to idols and from blood and from things strangled and from fornication" (Acts xv. 28). In consideration of the Jewish Christians, Peter had up to this time, observed the Mosaic law; Paul reproved him, fearing that the pagan converts might be led astray if the Head of the Church continued to observe the law of circumcision. As to the matter itself, both Apostles were of one mind. In the year 52–55, St. Paul set out on his second missionary journey. It extended to Asia Minor, Macedonia, Athens, Corinth, Ephesus, and Antioch. On his third missionary journey, which lasted from 55–58, St. Paul went to Asia Minor, remained a long time at Ephesus, then visited Corinth, Macedonia, Miletus, Cæsarea, and Jerusalem. Immediately upon his arrival at Jerusalem, the Jews attempted to put him to death (58), but the guard of the temple freed him. Having spent two years in prison at Cæsarea (59–61), St. Paul appealed to Cæsar, was sent to Rome, where he was again imprisoned for two years (61–63). Having recovered his freedom (64), he went to the far West (Spain), thence to Asia Minor, Macedonia, Crete, was again sent to prison and beheaded in Rome, June 29th, A. D. 67. F. June 29th. Feast of St. Paul's Conversion, Jan. 25th. We have fourteen canonical letters from St. Paul, which are addressed partly to one or several congregations, partly to certain persons (Timothy, Titus, Philemon).

Paul (St.) (228–342).—First hermit and surnamed "the Father of Hermits"; was born at Thebes in Upper Egypt. During the Decian persecution he fled into the desert of the Thebaid, and lived there in a cave to the great age of one hundred and thirteen years, practicing austere penance and occupied in prayer and contemplation. His life was written by St. Jerome. F. Jan. 13th.

Paul (St.).—Patriarch of Constantinople and martyr. Born at Thessalonica, elected bishop in 340. Repeatedly driven away by the Arians, restored by Pope St. Julius, then exiled by the Arian Emperor Constans to the Chersonesus, where he died a martyr. He was strangled by his enemies. F. June 7th.

Paul of the Cross. See PASSIONISTS.

Paul of Samosata. See PAULIANISTS.

Paul (VINCENT DE).—One of the most eminent saints of the modern Catholic Church, was born in the year 1576. The indications of ability which he exhibited led to his being sent to school at Toulouse. He was admitted to priest's orders in 1600. He laid the foundation of what eventually grew into the great and influential Congregation of "Priests of the Missions." (See LAZARISTS.) Vincent's preaching was of the most simple kind, singularly affecting and impressive. He founded the order of the "Daughters of Charity" at Paris in 1634. The order is popularly known in this country by the title of "The Sisters of Charity," or "Grey Nuns," and its members have won for their order as well as themselves the admiration, esteem, and well-deserved praise of the whole nation, for their godlike ministration to the sick and afflicted, during times of war and peace. St. Vincent died at the advanced age of eighty-five, at St. Lazare, Sept. 27th, 1660; and was canonized by Clement XII. in 1737. F. July 19th.

Paula (St.) (347–404).—Roman lady, descended through her father Rogatus of Greek origin, from the famous Agamemnon, and through her mother Blesilla, from the Scipions and Gracii. Widow at the age of 31, the first in the Senate of the Roman Matrons, she abandoned her riches and country to devote herself to a penitent life. After a voyage into Palestine, she retired with her daughter Eustochia to Bethlehem, where she founded several monasteries under the direction of the great St. Jerome, and also an asylum for pilgrims, on the site of which arose the modern convent of the Franciscans. F. Jan. 26th.

Paulianists. — Heretics and followers of Paul of Samosata, the proud Bishop of Antioch, about the year 260. He maintained that Christ, though begotten of the Holy Ghost and born of a virgin, was no more than a mere man in whom the divine Logos, the wisdom of God, dwelt not as a person but as a quality or power. Two Councils held at Antioch examined and condemned his teaching, but owing to various arts and subterfuges and by professing submission, the heresiarch managed to escape personal anathema until at last, in a third Council convened, in 269, in the same city, his guilt was unmasked, he was convicted of heresy and deposed as Bishop of Antioch. The "Samosatians" or "Paulinianists," as his followers were called, continued as a distinct sect down to the fourth century.

Paulicians. — Members of a Manichean sect of the seventh century, founded by a certain Constantine of Samosata. Since the name Manichean had become odious, he gave to his followers the title of Paulicians about the year 681, under pretext that they followed only the doctrine of St. Paul. The Emperor Nicephorus protected them. They spread and extended their influence westward to Thrace and Bulgaria, and thence passed into Italy and southern France.

Paulinus (St.) (353–431).—Born at Bordeaux of a wealthy and ancient senatorial family. His acquaintance with Sts. Ambrose, Augustine, and Jerome, induced him to give up all his dignities and retire from the world. In 409, he became bishop of Nola in Campania. Many of the works of this distinguished Father are lost; there only remain, besides 30 poems, 50 letters written to friends, such as Sulpicius Severus, St. Augustine, St. Jerome, and other distinguished contemporaries. F. June 22d.

Paulinus (St.). — Bishop of Treves in 349, born at Poitou, France. Deposed by the Arians in 353, he was banished to Phrygia, where he died in 358.

Paulinus (St.). — Patriarch of Acquileia, born at Strasburg about 726. Friend of Alcuin and one of the counsellors of Charlemagne. Contributed a good deal to the conversion of the Avares and combated the Nestorian heresy of Elipandus of Toledo, and Felix of Urgel. F. Jan. 11th.

Paulist Fathers. — An American Catholic missionary society, organized in New York city in 1858, and approved by Pope Pius IX. The society was originally, and for some years afterwards, composed exclusively of priests, who, like its founder, Father Isaac Thomas Hecker, were converts from Protestantism. They take no special vows, and can leave the order at will. They aim to adapt themselves to the usages and needs of American life. They are known collectively as the "Congregation of St. Paul the Apostle." See HECKER.

Pax. See KISS OF PEACE.

Pax Vobis. — Latin words said by the bishop after the *Gloria in excelsis*. If the *Gloria* be not said, then the bishop's salutation is the same as the priest's: *Dominus Vobiscum*.

Pectoral Cross. — In the early ages of the Church, the Faithful, both men and women, wore a small cross pendant from the neck. To perpetuate this venerable usage as far as lay in her power, the Church wished that her Pontiffs should carry a cross on their breast, especially when celebrating the holy mysteries. This cross, set before the bishop, reminds him, both of God who died for him, and of the martyrs, who sealed with their blood the faith that he professes and teaches. The pectoral cross contains relics of martyrs, as is shown by the prayer which the bishop says when he takes it.

Pelagius (name of two Popes). — *Pelagius I.* — Pope from 555 to 560. Roman by birth, took possession of the Holy See without waiting for his election. Commenced the Church of St. Philip and of St. James, at Rome; died without putting an end to the schism which his usurpation had caused. *Pelagius II.* — Pope from 578 to 590. Born at Rome, wrote to the bishops of Istria who did not adhere to the condemnation of the "Three Chapters."

Pelagius and Pelagianism. — Pelagius, born in England, became a monk at Bangor, Wales. He came to Rome about the year 400 for the purpose of continuing his studies. Here he embraced the errors of Rufinus, concerning the exemption of human nature from inborn and inherited corruption. During the ten years of his stay at Rome, he occupied himself in writing

commentaries on the Epistles of St. Paul, into which he introduced many heterodox opinions on original sin, free will, and grace. The fundamental error of Pelagius was the denial of original sin, and of the necessity of divine grace for man. He taught: 1. Adam was created mortal, and would have died whether he had sinned or not. 2. Adam's sin injured only himself and not the human race. 3. Newborn infants are in the same condition in which Adam was before his fall. 4. The sin of Adam is not the cause of death, nor is the resurrection of the flesh the consequence of the resurrection of Christ. 5. The law of Moses is as good a means of salvation as the Gospel of Christ. 6. Even before the coming of Christ, there were impeccable men, that is, men without sin. 7. Charity is no gift of God. 8. Prayer is not necessary to acquire the grace of conversion or of perseverance, because all this is in the power of free will. Condemned by Pope Zozimus and, after having taught the above errors in Italy, Africa, and Palestine, he spread them in his own country, which determined the bishops of Gaul to send St. Germain of Auxerre to Wales to refute them.

Penance (*Sacrament of*).—Penance is a sacrament instituted by the infinite mercy of our Lord Jesus Christ, for the remission of sins committed after baptism, through contrition, confession, satisfaction, and absolution, wherein the pentinent is forgiven by God through the agency of His minister, the priest, acting on the authority of our Saviour. The forgiveness of sin, by perfect contrition, was brought about before the coming of our Lord, much less easily and effectually than by means of the sacrament of penance. Perfect contrition is, however, still sufficient for the remission of eternal punishment due to sin, whenever the sacrament of penance be not procurable and is earnestly desired.

Our Lord instituted the sacrament of penance and gave to His Apostles, to their legitimate successors, and to those authorized by them, power, in His name, to pardon sins or to retain them according to their judgment of the dispositions of the penitent. This he did when He said to his disciples: "Peace be unto you. As the Father hath sent Me, I also send you. . . . Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John xx. 23). The confession of sins alluded to by St. James, who says: "Confess therefore your sins one to another" (Jas. v. 16),—so often misunderstood by Protestants,—concerns the sacrament of extreme unction, as may clearly be seen from the context, which expressly mentions the administration of that sacrament by "the priests of the Church" (Jas. v. 14). These are naturally signified, in the previous quotation, as the authorized receivers of confession.

By the remission of sins, sanctifying grace is communicated to the soul, whereof the act of absolution is the outward sign. This sacrament is therefore necessary for the salvation of those who have committed mortal sin after baptism, a truth defined by the Catholic Church to be an article of faith. The matter of this sacrament is commonly thought to consist in the contrition, confession, and "satisfaction" of the penitent; and the form in the action and words of the priest in absolution. The words "penitence" and "penance" are derived from the Latin, and signify repentance and punishment. Penitence is a supernatural virtue; its principle springing from divine grace, and its motive from sincere regret for having acted contrary to the will of God; and it is a virtue absolutely necessary at all times for obtaining the pardon of mortal sin. Contrition, confession, and absolution are indispensable for the validity of the sacrament of penance, for God cannot pardon sins that are not entirely repented of; and absolution given by the priest, in the name of our Saviour, depends on a full self-accusation on the part of the penitent.

Contrition is a deep regret and detestation of the sin perpetrated, with a firm purpose not to repeat the same, and a general resolve to correct the error of our ways. Thus, contrition includes two acts: heartfelt repentant grief, and a sincere resolution to avoid sinful habits in future. There are two kinds of contrition, the one called perfect contrition, and the other attrition, or imperfect contrition; differing from each other by the motive inspiring them, and by the effects they produce. Perfect contrition has but one motive, consisting in love of God and a consequent horror of sin, as displeasing to God. This arises from absolute appreciation of His infinite goodness, the benefits received from Him, and the perfect love He has be-

stowed upon us through our Redeemer, Jesus Christ. By perfect contrition, which also includes the implicit desire for confession and absolution, as we have before stated, the stain of sin is effaced, and we re-enter a state of grace and reconciliation with God, even before receiving the sacrament of penance. Imperfect contrition, though prompted by supernatural motives, is of an inferior quality, self largely entering into it in the fear of eternal punishment, and a desire for everlasting happiness, but does not include a horror of venial sin. Imperfect contrition does not, of itself, reconcile us with God, but disposes us for the reception of forgiveness in the sacrament of penance. Though perfect contrition is undoubtedly the more efficacious means of avoiding sin and gaining in grace, imperfect contrition suffices for the reception of the sacrament, provided that it be free from willingness and desire to sin if the torments of hell and joys of heaven had no existence, and that it also includes a commencement, at least, of love for God.

There are four qualities indispensable to contrition for sin. It must be internal, supernatural, sovereign, and universal. It must come from the heart in earnestness and sincerity of repentance; inspiring an act of will contrary to that which has induced sin, a detestation for any evil that may have separated us from God, and a firm purpose of amendment, not merely as spoken with the lips, but as coming from the inmost depths of the soul. It must be supernatural in its principle, through the help of divine grace, and supernatural in its motive; the wish to please God and gain our eternal salvation, through love of our Creator, Benefactor, and Redeemer, and hopeful desire for pardon. It must be supreme; that is, the love of God and abhorrence of evil must predominate over all other feeling. Mortal sin, involving our greatest punishment here and greatest losses in eternity has the triple character of irreligion toward our Creator, ingratitude toward our Redeemer, and want of sorrow for such irreligion and ingratitude, so long as not effaced by sincere repentance. It must be universal for all mortal sins without exception, for there cannot be entire sincerity of contrition if we have sorrow for some grievous sins, and still maintain affection for others just as grievous; nor can there be partial absolution, forgiving one mortal sin and retaining another. Contrition of such a kind would be a profanation of the sacrament of penance. As venial sin is not incompatible with sanctifying grace, it follows that some may be pardoned, while we have not contrition for others; but if we consciously withhold all sorrow for venial sins, absolution given for them alone would be invalid. Again, should we honestly think we have sufficient contrition without really possessing it, the absolution would be invalid. The firm determination and resolution of will which must accompany contritition is completely indispensable, being inseparable from true repentance. Otherwise confession would be useless, and furthermore a new sin would be committed by our insincerity of purpose in asking God's pardon for sins which we had no intention of trying to overcome, and would be liable to repeat upon the slightest provocation. We must not only have the strong desire to resist sin, but must carry out our resolution to conquer it by making a serious effort to correct deliberate venial sins, so frequently the forerunners of mortal sin; taking vigilant precautions against the gratification of our evil inclinations, and avoiding all occasions of temptation, to which we should probably yield. Hence, the penitent who neglects confession and communion, knowing from experience that those sacraments are a necessary safeguard against his evil ways, has not the firm purpose needful in contrition. See CONFESSION; ABSOLUTION; SATISFACTION.

Penance Books were works compiled for the instruction and guidance of the priests administering the sacrament of penance. They were in use among the British and Irish in the fifth century and in the Frankish kingdom at the time of St. Columban, in 615.

Penitential Discipline. See DISCIPLINE.

Penitential Psalms. — Seven Psalms of David, so called as being especially expressive of sorrow for sin, and accepted by Christian devotion as forms of prayer suitable for the repentant sinner. These Psalms are: Ps. 6, 32, 38, 51, 102, 130, and 143. These Psalms have been set apart from a very early period, and are referred to as such by Origen. They have a special place in the Roman Breviary, and more than one of the Popes attached an indulgence to the recital of them. Pope Innocent III. ordered that they should be recited in Lent.

Penitentiary. — A term anciently applied to every priest that had the authorization from the bishop to hear confession. In our time, we call a penitentiary the one who, in cathedral churches, has received the power to absolve from reserved cases. The penitentiary or great penitentiary, is the ecclesiastic especially appointed by the bishop, to exercise that part of his episcopal power and to absolve the cases reserved to him. These functions are incompatible with those of the bishop's promoter or procurator, the penitentiary being a minister of mercy, the promoter being a minister of rigor and justice. The office of penitentiary is purely religious and no salary can be accepted for the fulfillment of its functions.

Penitentiary's Court. — Office or tribunal in the court of Rome, in which are examined and delivered the bulls and secret dispensations that are considered as matters of conscience, for instance, dispensations from vows of perpetual chastity and of religion, the absolution from censures, etc. This tribunal is of such a high antiquity, that we cannot fix its date of origin. If a penitent desires to obtain from the Pope a dispensation, or the absolution from some censure which regards the tribunal of the Penitentiary's Court, he may write or cause somebody else to write in whatever language it may be, to the Cardinal Grand Penitentiary of the Pope, by explaining to him the subject-matter about which he asks for dispensation, and by stating the reasons which he has for his request. To whomsoever a Brief of the Penitentiary's Court is addressed he cannot commit it to somebody else to execute; but must execute it himself in the confessional, after having heard the confession of the penitent.

Pentateuch (*Authenticity of the*). — The first book of the Old Testament is the Pentateuch. Of all the inspired writings, since Celsus and Julian the Apostate, this has been most often the target for the enemies of faith. In our time, they even go so far as to contest its rank; they deny its authenticity, antiquity, and veracity. There is not one single chapter, almost not one single verse, against which they did not raise doubts or objections of all kinds. Hence we shall establish, first, its Mosaic origin; then we shall answer the objections in detail, in order to justify this sacred Book against all the false accusations of which it has been the object.

The question of authenticity, that is, of the Mosaic origin of the Pentateuch, is a capital question. It is, so to say, the foundation upon which rests the whole Biblical structure and consequently both the Jewish and Christian religions. If the history of the departure of the Israelites was written at the very period when this great event took place, and by the chief actor, then its testimony cannot be controverted, and bad faith alone can call into doubt the veracity of the facts of Exodus. If, on the contrary, it was drawn up several centuries afterwards, those who deny the inspiration of Holy Scripture can contest its authenticity and veracity in the name of criticism, and consider as myths the great events and miracles which brought about the deliverance of the Hebrews from the Egyptian yoke. Moreover, they have the right to claim that the Pentateuch does not present the religious, intellectual, and moral state of the contemporaries of Moses, but that of a later epoch, when civilization had progressed, when religion had become more perfect, and when legislation had more or less formed itself. In this case the Mosaic law might not be the fruit of revelation, but of the natural progress of the human mind. Thus the supernatural character of religion and of the Hebrew institutions would be greatly altered, or rather destroyed, and although the theologian may always be armed to defend the first books of the Old Testament in the name of faith, the critic is this no longer against infidelity which rejects, on the one hand, the decisions of the Church, and refuses, on the other, the authority of a history written a long time after the events it relates, and the testimonies which it is impossible to check and verify. Thus, aside from the authority of the Church, the divine origin of the Jewish Law, the vocation of the chosen people, the primitive revelation, — in one word, all the great facts which are the basis of Christianity, — become suspicious and doubtful.

The importance of the question of the antiquity of the Pentateuch explains to us the rage with which infidels continually return to the attack on the traditional belief. They desire to overthrow this strong wall in order to enter the heart of the place, for they know very well that all their efforts against religion will be in vain as long as they have not destroyed the fortress which defends it. Under the appearance of a

literary question, the principle of religion is at stake. The question is not so much who is the author and what is the date of the book, as how to destroy or defend the existence of the supernatural and of revelation. The question of the origin of the Pentateuch has become the very question of revealed religion. In our time the debate on the Gospels and Epistles is put in the background, and critics occupy themselves especially with the inquiry as to what epoch ascends the Books of Exodus, Leviticus, Numbers, and Deuteronomy, in order to prove that the laws which they contain are not derived from Moses, but are the natural outgrowth of the development of the national life of Israel; whence it would result that there is no Mosaic revelation.

Therefore, we have to establish, in the first place, the authenticity of the Pentateuch, that is, that it was written in the time of the Exodus, as tradition, both the Jewish and Christian, has always believed and taught. Let us remark, however, that we do not need to maintain, and will not maintain, that the work of Moses has reached us in its absolute integrity, without any change, addition, alteration, or comment. More or less slight modifications, made here and there, in the course of time, to this ancient history, either to complete it or to make it better understood, or to polish its language, do not prevent the whole from dating from the epoch of the departure from Egypt. The most severe critics unhesitatingly admit changes in regard to figures, places, and names, the addition of the account about the death of Moses at the end of Deuteronomy, etc.

Hence, we have to defend the authenticity of the Pentateuch only as to its substance, without occupying ourselves with minor details which criticism might suspicion of being interpolated or modified.

The Mosaic origin of the Pentateuch being thus understood, we shall establish it by calling attention, first, to the testimonies by which it is supported, and secondly, by exposing the arguments drawn from the study of its contents.

I. EXTRINSIC PROOFS OF THE AUTHENTICITY OF THE PENTATEUCH. 1. *Testimonies of Christ and of His Apostles.* — Christian tradition has always been unanimous in attributing to Moses the composition of the Pentateuch. The Fathers, Doctors, Catholic interpreters and commentators have never differed as to this point, and the Council of Trent has been the faithful echo of the belief of the Church in naming Moses, in the Canon of the Scriptures, as the author of the first five books of the Bible. The Church herself has received this belief from the Synagogue. In fact it is certain that in the epoch of our Lord, the Jews attributed the Pentateuch to Moses. This is clearly established from the words of Jesus Christ reported in the Gospels, as well as from the numerous passages of the New Testament and from the writings of Philo and Josephus.

Our Saviour speaks of Moses in sixteen passages of the Gospel. In two of them, it is in regard to important events of Exodus (John iii. 14; vi. 32). In two other places, we have an allusion to the legislator of the Hebrews, and the terms employed in the second case are worthy of remark: "Is it not Moses that has given you the law?" (Matt. xxiii. 2; John vii. 19.) The Saviour speaks repeatedly of certain prescriptions of the Pentateuch (Matt. viii. 4; Mark vii. 10; Luke xx. 37; John vii. 22, 23; etc.), so that we can hardly believe, as some critics pretend, that He simply accommodated Himself to the popular belief in attributing them to Moses; thus, when He says that Moses passed laws concerning leprosy (Lev. xiii., xiv.), obedience to parents (Ex. xx. 12), divorce (Deut. xxiv. 1–4; Mark x. 5). Speaking of the Old Testament in St. Mark and St. Luke, He repeatedly names "The Book of Moses," "Moses and the Prophets," "the law of Moses, the Prophets, and the Psalms" (Mark xii. 26; Luke xvi. 29, 31; xxiv. 44). Finally, in St. John (v. 45–47), He appeals to the *writings of Moses*, as giving testimony of His person, and He adds that if the Jews who hear Him really believe in Moses, they ought to believe also in Him, because Moses wrote of Him. His Apostles and disciples have expressed themselves in the same manner about the Mosaic origin of the Pentateuch (Luke xvi. 20; xxiv. 27; Acts iii. 22; xv. 21; xxvi. 22; xxviii. 23; Rom. v. 13, 14; x. 5, 19; etc.).

2. *Jewish Literature.* — Philo tells us that Moses "wrote sacred volumes, of which one portion is historical and the other contains precepts and prohibitions." "He does not resemble," he adds, "the other writers, but wishes to show that God is the Creater of the Universe" (*De*

Vita Mosis, l. 11). Josephus expressly attributes five books to Moses (*Contra Apionem*, I. 8), and he remarks that they begin with the account of the creation of the world. The Talmud, that great collection of all the Jewish traditions, formally teaches that Moses wrote the Pentateuch. It goes even beyond the truth, saying that all its words were orally dictated to their author. Among the Rabbis there is only disagreement in regard to the last verses of Deuteronomy, some maintain the singular opinion that Moses relates therein, by anticipation, his own death which God had revealed to him; others believe, not without probability, that Josue completed with this account the history of the Jewish legislator.

Be it as it may with regard to the latter point, the Talmudists, by attributing to Moses the composition of the Pentateuch, were undoubtedly only echoing the belief of their fathers. The Samaritans, enemies of the Jews, do not express themselves any different from them. The author of the Second Book of the Machabees, that of Ecclesiasticus, Paralipomenons, of the Third and Fourth Books of Kings, Esdras, Nehemias, all speak in the same manner of the book and law of Moses (II. Mach. vii. 6; Ecclus. xxiv. 33; II. Par. xxiii. 18; xxv. 4; xxxiv. 14; xxxv. 12; I. Esd. iii. 2; iv. 18; II. Esd. xiii. 1; III. Ki. ii. 3; IV. Ki. x. 31; etc.). Thus we may go back to the Book of Josue, written before the reign of Saul; "the book of the law" is repeatedly quoted therein (Jos. viii. 31; xxiii. 6).

Hence the entire Hebrew literature renders testimony of the Mosaic origin of the Pentateuch. Both the historical and prophetic books which do not quote Moses in explicit terms do this at least in an indirect manner by way of allusions and borrowings. The angel who appears at the beginning of the Book of Judges draws the discourses which he addresses to the Israelites from Exodus and Numbers (Jud. ii. 1–3; cf. Ex. xxiii. 22, 23; xxxiv. 12, 13, 15; Num. xxxiii. 55; Deut. vii. 1, 5, 12); the unnamed prophet who reproaches the tribes of the North with infidelity repeats to them words from Exodus (Jud. vi. 8–10; cf. Ex. xx. 2, 3; xxiii. 24), and the message which Jephte sends to the Ammonites is only an abridgment of several chapters of Numbers (Jud. xi. 15–27; cf. Num. xx–xxii). All the other writers of the Old Testament draw, more or less, from this abundant source of the Pentateuch. "The Jewish people with its entire history and literature, is like a living, indestructible, and unalterable papyrus, on which is written, as by the finger of God, the text of the *Thorah*. The history posterior to Moses presupposes the law of Sinai as the written law; the literature posterior to Moses, both ancient and modern, attests by its numerous voices the priority of the Thorah in its actual form. . . . In one word, the historical, prophetical, didactic, and poetical books of Israel have their foundation and roots in the law of Moses" (Fr. Delitzsch, *Die Genesis*). Such a precise, constant, and universal tradition explains itself only through the existence of the Pentateuch from the beginning of the history of Israel.

Deuteronomy teaches in formal terms that "Moses wrote the law and gave it to the priests, children of Levi, who carried the Ark of the Covenant of Jehovah, and to all the ancients of Israel" (Deut. xxxi. 9; cf. xxxi. 24). Some extend the meaning of the word "law" to the whole Pentateuch; others restrain it to Deuteronomy, but, even in the latter interpretation, this passage furnishes a more or less indirect proof of the Mosaic origin of the four other books of the Pentateuch; for the fifth, being only an abridgment of the foregoing, necessarily presupposes their existence. Besides, Exodus speaks of "the book" in which the deliverer of Israel receives the order to write the divine prescription to root out the Amalekites (Ex. xvii. 14). It is also said that Moses wrote the words of the law in "the Book of the Covenant," and that then he read it to the people (Ex. xxiv. 4, 7). The list of the encampments of Israel which we read in Numbers (xxxiii. 2) is expressly attributed to Moses.

Independently of these explicit testimonies, we find in the Pentateuch a number of expressions and reflections which fix the date of its composition, because they prove that at the time when the author lived, the Israelites were not yet in the Promised Land. This is what we are going to establish by the examination of the contents of the Pentateuch.

II. INTRINSIC PROOFS OF THE AUTHENTICITY OF THE PENTATEUCH. 1. *How We can Determine whether the Pentateuch was Written at the Time of the Exodus.* — Before establishing the Mosaic origin of the Pentateuch by the examina-

tion of its contents, it is well to call to mind a few principles which will permit us to understand more easily what is going to follow, and to seize better the bearing and value of the argument which we are going to set forth.

Every book, even the inspired, bears the stamp of the time and place where it has been written. Nobody can completely rid himself from the surroundings in which he lives; everyone shares more or less the preoccupations, ideas, passions, and needs of those with whom he lives, and he leaves the imprint of these ideas and passions in what he writes and does. Thus he marks unconsciously the period of time in which he lived; for each century has its particular wants, different tastes, peculiar tendencies, which cling to the circumstances, events, and surroundings. When, therefore, it is possible to know in a certain and sufficiently characterized manner the time in which Moses lived, then it will be easy to weigh the testimony of the tradition which attributes to him the composition of the Pentateuch, and to assure ourselves that it has not been deceived. Now fortunately, nothing is easier. Although each century is distinguished by particular traits, there are some whose physiognomy is more expressive; so, also, among men, who never look so completely alike but that there are always some peculiar features that distinguish them from one another. In the history of the world there are critical moments; in the history of nations there are revolutions which stir up the passions most vehemently, like the Crusades or the French Revolution. By a concourse of events and circumstances, sometimes a capital fact presents itself which decides the future and fixes the destinies of a people for centuries, like the victory of the Americans in the War of Independence. In the midst of extraordinary crises, phenomena exhibit themselves which do not reappear in any other period of a people's history.

Moses did flourish in an epoch of this kind. During his life, the Israelites left Egypt, where they had been slaves, commenced to lead an independent life, and set out for the conquest of Palestine. This is the gravest and most important event in a nation's history, for it is its birth to political life. When we find in the Pentateuch a trace of the various movements which such a revolution provoked in the minds; when we find therein the faithful picture of the Exodus, with all its circumstances and eventualities, we have a right to maintain that the work was written in that very epoch. Then, it is certain, the Israelites found themselves in a situation which does not present itself any more in their history.

There are works which show more than any other the stamp of their century; they are those which we call writings "of circumstance," because they have been drawn up, not with a speculative or purely historical view, but with a view to the present moment, to answer to an actual and urgent want, on the occasion, for instance, of a great public danger, such as the apologies of St. Justin and of Tertullian in the midst of the fires of persecution. Compositions of this kind necessarily carry a sensible trace and the seal, so to say, of the events which have provoked their publication, and thus it is easier to fix their date. If the Pentateuch were written by Moses, it must, by the very force of things, be partly a writing "of circumstance," and easy to recognize as such.

With these principles before our mind, we must read the Pentateuch and meditate upon it, in order to find out whether it dates from the time of the Exodus or from a later epoch. Moses is an Israelite by origin; does the author of the Pentateuch speak like an Israelite? Moses was raised in Egypt, lived in that country and in the peninsula of Sinai; do we recognize in the book attributed to him that he did live in Egypt and Sinai, that he was raised at the court of the Pharaos, that he has been in contact with Egyptian society? Moses decided his brethren to leave the Nile valley, where they were oppressed, to go and sacrifice to the true God on Mount Horeb, and then undertake the conquest of the land of Chanaan; does the author of the Pentateuch express himself like a contemporary, a witness of these events? Can we, in a word, recognize in him a man that has seen the facts which he relates, and whose soul has felt the emotions which the Exodus must have produced upon the Israelites?

Such are the questions which we have to propose, and which we shall try to solve. We shall commence to show, in exposing the plan of the Pentateuch, that this book is not a simple collection of more or less disconnected pieces, more or less fitted together, but that it forms a consecutive

and well co-ordinated ensemble. Then we shall inquire whether it is really the work of Moses, by examining the design its author had in view, and in what manner he accomplished it. Finally, we shall see whether all that it contains is becoming to the epoch of the Exodus.

2. *Plan of the Pentateuch.* — A certain number of critics have denied the unity of the Pentateuch in general and of Genesis in particular. To believe them, the five books, which tradition attributes to Moses, are only an undigested compilation of various pieces, in which we find neither unity of composition nor unity of mind: repetitions abound, duplications are frequent, the language and style reveal different hands in the different portions; moreover, there are flagrant contradictions in the account of the same facts. Further on, we shall answer these objections in detail; let us now establish the unity of the Pentateuch in a general manner.

According to the actual division of our Bibles, the Pentateuch is divided into five books, known under the names of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; but this arrangement does not go back to its composition. In keeping account of the matters treated therein and of the plan followed, we ought to divide it into three parts: the introduction, the body of the account, and the recapitulation or summary of the principal points of the Mosaic law. The end, not the sole but the principal end of the work, is to make known that law and the circumstances in which it was given, was, at the time when Israel became a people. All refers to this fundamental idea. Genesis is a real introduction, a worthy frontispiece to the legislation of Sinai; it relates the genealogy or origin of God's people from the creation of the world until the establishment of the family of Jacob in the land of Gessen, in Egypt. In the valley of the Nile Israel ceases to be a simple family to become a nation. Here its national history commenced when its people were cruelly persecuted. The account of this persecution opens with the book of Exodus, and with it the body of the work, which comprises, besides Exodus, Leviticus, and Numbers. These three books form only one whole; one distinguishes them from one another by their principal end, namely the leaving of Egypt in the first, the levitical ceremonial in the second, and the counting of the people in the third, but all three treat of the same subject, *i. e.*, the law of Moses, with the circumstances that preceded, accompanied and followed its promulgation. Genesis tells us of the covenant which God made with the race of Abraham, Isaac, and Jacob; Exodus, Leviticus and Numbers teach us in what this covenant consisted and under what conditions it was concluded.

Deuteronomy is connected with the two preceding portions, but is nevertheless a third part quite distinct in its plan and form. It contains the discourses pronounced by Moses, shortly before his death, in the plains of Moab. The legislator of the Hebrews sums up therein the chief points of the law, which he gave to his people, in the name of the Lord, and he urges them to be always faithful to it. The generation which left Egypt with him has paid already its tribute to death in the desert; it is necessary to make known to the sons, who soon will go and conquer the Promised Land, the commandments that had been imposed upon their fathers. As the most of the legal prescriptions had been enacted only when circumstances required it, they are now presented in the Book of Deuteronomy as a whole and in a more methodic manner. Undoubtedly, we could conceive the work without this epilogue; however, Deuteronomy forms an integral part of the Pentateuch, for the fourth book does not complete the history of Moses. It is the fifth that contains the general conclusion, that is, the account of the last days of the Hebrew legislator, his canticle and the blessings which he pronounces upon Israel, and even the circumstances of his death, added by a foreign hand (probably by Josue), as the natural complement of a work destined to make known all this great man had done for his people. Therefore, the Pentateuch was drawn up according to a preconceived and faithfully followed plan.

3. *Authenticity of Genesis Proved by the Author's Particular End in View: to Determine the Israelites to Leave Egypt and to Go and Conquer the Promised Land.*—After having established the unity of the Pentateuch by the general end which its author had in view and by the plan he followed there remains for us to discover who this author was, by examining the particular end he pursued in his work.

Besides the religious end, of which we have just spoken, the one who wrote the Pentateuch had, moreover, a particular end, namely, to determine the Israelites to leave Egypt and to go and conquer the Promised Land. This can be easily proved.

It is well to remark that this double end in view, corresponds exactly to the double mission of Moses. This great man had for his first mission, what we may call a universal, lasting mission, because it interested all times to come: namely to make known the true God and to establish upon solid bases the religion of his people by giving to it a body of institutions and laws. But besides this first mission, he had a temporal and passing one, of a civil and political character. It consisted in drawing out the Israelites from Egypt and leading them into the land of Chanaan, in order that an independent and social life might assure the maintainance and preservation of their religious traditions.

The first part of his mission has been common to him, in several respects, with all the writers of the Old Testament, whose aim it has been to preserve, develop or to revive the religious spirit in the hearts of their people. Hence this alone cannot serve us to determine the date of the Pentateuch. But it is not the same with the second part of the mission of Moses. There has been, in sacred history, only one single period, when one had to induce Israel to leave Egypt and to go and conquer the land of Chanaan. Therefore, if there exists a book that was clearly written with this particular design, it follows that it was written in that epoch; if this book is the Pentateuch, it follows that the Pentateuch was written in the time of Moses. Now this point, it seems to us, can be easily proved by the examination of this great literary and sacred monument. When we study it carefully, we remark indeed that many pages of the Pentateuch were written only for the men who lived in the time of the Exodus. While all that concerns religion, worship, ceremonies, civil and social prescriptions, addresses itself to all the generations of Israel, there are many details which address themselves principally, or even exclusively, to the generation which lived in the time of Moses. Not only does the author speak to that generation, but there are many things which he only could speak to them.

This second design of the author of the Pentateuch corresponds, therefore, exactly to the second part of the mission of Moses, charged to lead Israel into the land of Chanaan.

To execute this great project, Moses was assured of God's protection; but nevertheless he had to lead the Israelites to their end by ways of persuasion. He could not forcibly cause them to leave Egypt, where bondage had degraded them and where they opposed to him the most insurmountable of obstacles: inertness. He could not determine them, without acting strongly upon their minds and hearts, to go into a desert without resources, with their wives and children, and to undertake, without arms, without preparations, running all the risks, braving all the dangers, the conquest of a strong and powerful country, whose inhabitants were warlike, and whose mountains were inaccessible. What could he do to triumph over so many obstacles? How could he arouse the energy and will of this enslaved people? By two powerful means: by awakening in their drowsy souls the strongest sentiments of human nature, both the religious sentiment and filial love, and by presenting to them the land of Chanaan as the most desirable country and the most deserving to be coveted.

It was this that Moses did. To induce the Israelites to undertake the conquest of Palestine, he reminded them in every manner, on every occasion, that religion imposed it as a duty upon them to go and occupy the land whose possession God had promised to them and which He had engaged Himself by an oath to put it into their hands. He reminded them that their ancestors had lived there, had bought goods there, and were buried there; finally, he depicted to them the country under the most attractive colors. By dint of placing these things before their eyes, he succeeded in his design; he made them leave Egypt, led them into the desert, determined them to march against Palestine and to attempt, in one word, an undertaking which, humanly speaking, was senseless and impossible.

a. Promise which God Made to Give the Land of Chanaan to the Israelites, and the Obligation which this Promise Imposed upon Them.—The most profound sentiment in the hearts of the children of Jacob was the religious sentiment. It was also especially to this sentiment that the author of the Pentateuch appealed. Continually he tries to reanimate their confi-

dence in Jehova. To convince them that they ought to leave Eyypt, he repeats to them almost upon every page, that God has given to them the land of Chanaan and that He has promised to make them masters of the whole country; that He had revealed to their ancestors that their posterity should dwell for a long time on the shores of the Nile, but that the day would come when, the measure of the iniquities of the Chanaanites being full, the children of Jacob would enter into possession of the land which He had given them (Gen. xv. 13, 14, etc.). That day has come; God will be faithful to His word, but under the condition that the Israelites shall not resist His will; hence all must depart,—they must set out right away and go and collect the inheritance of their fathers. If they refuse to do this, then they show themselves distrustful of God and disobey His orders. This is the predominant thought of the Pentateuch.

To show that God is faithful to His promises, the sacred writer quotes facts that are most proper to convince the Israelites: The Lord protected Abraham in Egypt and in the country of the Philistines, Isaac at Gerara, Jacob in Mesopotamia, and Joseph in Egypt (Gen. xvii. 17; xx.; xxvi.; xxviii.–xxxiii.; xxxix.–xli.); therefore He will protect the sons as He protected the fathers, provided that the sons imitate the obedience of the fathers. But in what must this obedience consist? To leave Egypt and go into the land of Chanaan. The Israelites cannot doubt that God will be faithful to His promises. Well, then, He has promised to them to give them the land of Chanaan. Here is the most important point of which they are to be reminded, and it is the one upon which the author of Genesis insists the most.

One of the ends which he has most manifestly in view is to point out clearly this promise of God, because it gives them the right of ownership over Palestine, and thus obliges them to establish themselves there. He returns continually to this point; for him it is a capital point. God, who never fails in His promises, has given, he says, to the children of Jacob the country which extends itself on both shores of the Jordan. He points out in detail all the circumstances under which the country was promised to the heirs of Abraham. He relates the history of this promise from the very beginning. Nothing is neglected, nothing is forgotten. The writer presents first Thare and his son Abraham, the ancestors of his race, at Ur, in Chaldea. Thare emigrated with his family to Haran. Here God speaks to Abraham (then only Abram) and says to him: "Come into the land which I shall show thee" (Gen. xii. 1). Such is the prelude of the promise and of the explicit donation which God will make later on.

Abram obeys the order of God and arrives in the heart of Palestine, at Sichem: "Then," says the sacred text, "the Chanaanean lived in the country" (xii. 6). And he immediately adds: "Jehovah appeared to Abram and said to him: I will give this land to thy seed" (xii. 7). Here is the formal and express promise of the donation. Henceforth the land of Chanaan is the Promised Land.

In all the principal events of the life of the holy Patriarch, God repeats His promise, and the sacred author records with the greatest exactitude the renewal of the divine engagements. When Lot separates himself from his uncle to go and live at Sodom, God tells the Patriarch that the descendants of his nephew, *i. e.*, the Moabites and Ammonites will have no right to Palestine (xiii. 14–17). Also, Abram does not delay to behave himself there as master, almost like a sovereign. He places himself at the head of the men of the country and defeats the enemies who had come to attack it (xiv.); later on, the native kings make an alliance with him, and beseech his benevolence for their posterity (xxi. 22–24). When he has gained his victory over Chodorlahomor, king of Elam, God again appears to him and announces to him that he would have a son. After Abram had offered a sacrifice to the Lord, Jehovah made a covenant with him, saying: "To thy seed I will give this land, from the river of Egypt even to the great river Euphrates" (xv.). At the moment of the institution of circumcision the donation is repeated (xvii. 8). When he sends Eliezer to seek a wife for his son Isaac in Mesopotamia, the Patriarch remembers the divine promise (xxiv. 7). In fact, God not only promised, but "He has sworn" to give Palestine to the posterity of Abraham, and as the Lord cannot violate His promises, and much less His oaths, Israel cannot doubt that it will enter into possession of the Promised Land, since the hour announced has arrived. The author of the Pentateuch insists on this divine oath, and uses the strongest ex-

pressions to show its full solemnity: "He raised his hand to swear," he says.

However, an objection quite naturally presented itself here to the mind of the Hebrews. They had to tell Moses: God has given the Promised Land to Abraham, our father; we are his descendants and can claim it by right. But we are not the only heirs of Abraham; Lot ought to be his heir also; the Moabites and the Ammonites, the Ismaelites and the Arabs, the children of Cetura and of Esau are our brethren. Was the land of Chanaan not promised to them as well as to us, and will they not dispute the possession thereof? To answer this objection, the author of Genesis does not limit himself to recording the divine declarations; but he establishes the fact that they have been made exclusively in favor of the children of Jacob, and that God has eliminated from the patriarchal succession all those of their brethren that descend from Abraham and Isaac by other children than their father Jacob. Hence to them, and to them alone, belongs Palestine.

b. Filial Piety Makes it a Duty to the Israelites to Depart for the Promised Land. — But the author of Genesis appeals not only to the religious sentiment, but also to filial piety. There is question of taking such an imporant resolution that he neglects no means at his disposal to arrive at his end. The Israelites must depart for Palestine because God has given it to them, and to them alone; they also should go there because there lived and are buried the Patriarchs, their ancestors, and because there they have acquired property. The sacred writer minutely notes the labors and purchases they made in the land of Chanaan.

An entire chapter is devoted to the account of the acquisition, by Abraham, of the cave of Makpelah, near Hebron. It is rather the minutes of a contract of sale than a story properly speaking. Everything is enumerated, even the trees growing in the field where the cave is situated (Gen. xxiii.). Each of the members of the patriarchal family who were successively buried in the grotto is indicated. The author sums up the life of Abraham with the remark: "Abraham was a sojourner in the land of Palestine many days" (xxi. 34), as if he wished to say to his descendants: Behold the land where your ancestor lived and died; will you refuse to go and take it? Just as Moses mentions the purchase of the cave of Makpelah by Abraham, he also mentions the purchase and price "of a portion of a field," made by Jacob at Bene-Hemor, near Sichem (xxxiii. 19). The wells dug by the Patriarchs are enumerated in the account of their migration. Moses promises to his people, in Deuteronomy, that God will give them, when they shall have taken possession of the Promised Land, "cisterns which they did not dig, vineyards and olive-groves which they did not plant" (Deut. vi. 11). Therefore, do not the children of the Patriarchs desire to recover the property of their fathers? Do they not desire to get possession of their tombs? Jacob did not wish to be buried in Egypt, but had requested that his remains should be transferred to Makpelah (Gen. xlix. 29–31; i. 12, 13).

Why does the author of Genesis insist on relating in detail these facts? Why these repetitions? He cannot have done this without design. It is evident that the one who wrote Genesis had a particular interest in returning so often to the same subject. The more these repetitions appear inexplicable in themselves, the more it is clear that they must have their explanation in the circumstances under which they were written. What justifies them is the effect they ought to produce on the readers contemporary with Moses. Well, then, we now may ask, in what epoch could an historian attach such a value to the remembrance that the land of Chanaan had been given to the Hebrews, and that their ancestors had their tombs there? At what period could he feel the need of repeating so often to the children of Jacob that Palestine was their inheritage, and that God had guaranteed to them its possession with an oath, to the exclusion of all the other members of the family? Was it in the time of the Kings, when the Chanaanites had been driven away from it for a long time, when the Ammonites and Moabites, the Arabs and Idumeans had settled for centuries in the East and South of Palestine, and when they were themselves peaceable possessors of both shores of the Jordan? Was it in the epoch of the Captivity, when nobody disputed that they were the masters thereof? In one word, was it in a time posterior to the conquest of Palestine and in the epoch of Josue?

No, undoubtedly. This language would have been incomprehensible in these epochs of the history of God's people;

then it would have had neither meaning nor bearing. No man pleads a cause when it is gained. He proves his titles of proprietorship only when he wishes to take possession, or to justify his right against those who contest it. He recalls the promises with so much insistence only when he wishes to execute them. There was only one epoch when a Hebrew writer could speak as the author of Genesis speaks. This epoch was the one in which Moses had to determine the children of Jacob to leave the land of Egypt, which they were to regret so often (Ex. xvi. 3; xvii. 3, etc.), and to induce them to undertake the difficult conquest of the land of Chanaan. It was not, we repeat it, an easy task to move a people to risk everything in order to capture a strong and powerful country. To make the people take this energetic resolution, he had, in awakening all their religious and patriotic sentiments, to reanimate their confidence and assure the victory to them. In order to obtain this result the sacred writer shows to the Israelites that the land of Chanaan is the Promised Land, proves that it belongs to them, that it is their property, that God solemnly engaged Himself by an oath to put them in possession of this country whither he had called their fathers, and that it depended only upon them to conquer it and to become its masters. At that time, all the details, all the repetitions, explain and justify themselves; the least fact has a real importance. It is no longer useless and meaningless to remind them that Abraham had acquired a cave at Hebron, that Isaac had dug wells near Bersabee, that Jacob had bought a field at Sichem, that he wished to be buried in Palestine. Each of these remembrances is proper to enkindle in the soul of the Israelites the desire to conquer what had belonged to their fathers, because the children like to enter into possession of the goods of their ancestors and attach a particular value to them. It is not less to the purpose to make them remember on every occasion that the remains of their ancestors are buried in this country, at Makpelah, because all consider it a sacred duty to keep their family tombs; and that the remains of Joseph are still in Egypt, waiting to be carried along into the Promised Land.

Thus, as much as the language of Genesis is inexplicable and unintelligible at any other time except that of the Exodus, so much is it clear and natural at the moment when there is question of undertaking the conquest of Palestine and of inducing the people of Israel to bear the fatigues and dangers of a war of invasion. Therefore, Genesis could have been written only in the epoch of the Exodus, in the time of Moses. Everything therein is calculated to excite the desire to enter into possession of the Promised Land; all tends toward this capital and final end Moses had in view. Genesis, in spite of the universal and lasting interest which it has for all time to come, has been above all a writing composed for a determinate time and people, and thus it bears its date, like a discourse addressed by a general of an army to his soldiers at the moment of their entering into a campaign.

4. *Authenticity of the Last Four Books of the Pentateuch Proved by the End Their Author Had in View.* — When Moses has decided the Israelites to leave Egypt, the first part of his mission is fulfilled, but all is not done. They must really leave the country of Gessen, and, after the accomplishment of this great step, there still remains another one to be made: the conquest of Palestine. The scope of the author of the last four books of the Pentateuch, supposing that they have been written by Moses, must therefore be to induce the children of Jacob to complete the work commenced, to uphold their courage, to animate their confidence, in making them triumph over all difficulties. Moreover, he must prepare them, by giving them a religious and civil law, to become the people of Jehovah, God's people. A posterior writer, relating accomplished facts, would have had neither the same preoccupations, nor the same accent, as a contemporary writer, and especially Moses, the chief actor in this revolution upon which depended the whole future of the Hebrews.

Hence we can recognize Moses in Exodus, Leviticus, Numbers, and Deuteronomy by the same signs as in Genesis. He had to allege to the Hebrews the same motives, by adding new ones as circumstances suggested; he had to insist on the particular marks of protection which the Lord was going to lavish upon them, in order to make them persevere in the determination which they had taken. The law must contain traces of the surroundings among which it was given and of the character of the one who gives it; finally, the remem-

brance of Egypt must be always present to the mind of the writer. Let us inquire whether these are really the traits which distinguish the last books of the Pentateuch.

These books contain two distinct things: accounts of events and of laws. Let us study them successively.

a. General Character of the Last Four Books of the Pentateuch.—In the first place, the accounts are such that the liberator of the Hebrews must have written them; such as he alone could write them. In fact, to what can they be reduced? To show the difficulties which Moses experiences in upholding the twelve tribes in the desert, in preventing them from returning to Egypt, and in determining them to go into the land of Chanaan. He tells us nothing about things we might have liked to know, for instance, what the Hebrews did in Egypt after the death of Joseph until the beginning of the persecution, but, on the contrary, episodes which interest only his contemporaries. Henceforth, we are far removed from listening to that calm tone, from that idyllic simplicity, and often also from that austere grandeur of the accounts of Genesis! Now, there are frequently quarrels of the household, so to say, that are related to us. Every murmur of the people is recorded. That which is most wounding, most stinging in the language of the revolters, is reported as it can be done only by the one who has felt the full force of the blow. Israel is not represented to us in its beautiful aspects, as a later admirer of his ancestors would have done in relating this epic period of their history; on the contrary, it is depicted in the worst light. The beginnings of the Jewish nation are not embellished, like those, for instance, of the Latins in the Eneid. Such is not the character of the narrator of the Exodus. He appears to us as a man who had been intimately mingled with the scenes he describes, who had suffered all kinds of resistance, and who suffers them still. He does not idealize the Israelites; he presents them, on the contrary, under the most repulsive colors, as a strong-headed people (Ex. xxxii. 9; xxxiii. 3, 5, etc.), always stubborn, and destitute of any noble sentiments. This memorable fact of the departure from Egypt and of the triumph of a people casting off a heavy yoke to conquer liberty and independence; this birth of a nation to public life, which would have furnished to a posterior writer the occasion to exalt the heroism of the Israelites, —all these great events are not to the glorification of the Hebrews, but, on the contrary, are to their condemnation and shame. The Israelites were freed from bondage in spite of themselves; God Himself through Moses, had to break their chains by force; not one single feature is to their honor. Now then! to speak thus of the enfranchisement of the children of Jacob, to have seen them under this aspect and with such eyes, the chronicler must have been not merely a witness, but must also have been, so to say, a victim of them; he must have suffered from the ingratitude and revolt of the people to have depicted them with so much bitterness. This tableau is certainly conformable to historic truth, but an historian who had not been associated with the events could never have described them in such a manner.

Already, when Israel is shut up between the army of the Pharao and the Red Sea, it cries out: "Perhaps there were no graves in Egypt, therefore, thou hast brought us to die in the wilderness?" (Ex. xiv. 11.) What a bitterness in these words! How offensive must they have been to Moses! When the Egyptians are engulfed in the Red Sea and the first danger is passed, a not less dreadful one arises: famine. They are now in the open desert; the provisions they have brought with them have lasted fourteen days (xvi. 1); at the end of this time they are exhausted. How can provisions be procured in this desolate and dry country? The discontent breaks out anew (xvi. 3); very often will these murmurs be heard, and they are always reported in a similar manner.

To uphold the people in the desert, Moses employs the means by which he had succeeded so well in Egypt. He tells them what God has done to deliver them from the yoke of their oppressors; he composes religious and patriotic songs, and spreads his narratives among the multitude; his chants repeated in choir by young maidens are like a potent beverage that strengthens and exalts them. Besides, the second part of the Pentateuch is not drawn up like the first. We no longer find in Exodus, Leviticus, and Numbers the minutely followed plan, the learned weft which we notice in Genesis. No. These books, forming the body of the work, are composed in a disconnected manner, and by snatches, so to say, ac-

cording to the occasion and circumstances. The plan and order have not been determined beforehand like for Genesis; it is rather a journal than a book; each great event and all the new laws are recorded in a somewhat desultory manner. It can be easily seen that the author notes the laws and facts as they present themselves. The people consulted Moses in all their embarrassments. When the question was worth the while, the legislator wrote his decision in his journal in the order of its happening. Thus the law concerning the deposits (Lev. vi. 1–7) is found like a waif in the midst of the regulations concerning the sacrifices, of which there is mention before and after. A later writer would never have been guilty of such confusion, but here this disorder is like a certificate of origin. The author did not intend to furnish a refined and polished work, but a work that carried his prescriptions according to the wants and circumstances.

b. Repeated Remindings of the Divine Promises.— We have said that the author of the Pentateuch, to induce the Israelites to leave Egypt, represented to them in Genesis the land of Chanaan as the Promised Land, given by the Lord to their fathers. The divine promise is often repeated in Exodus, Leviticus, Numbers, and Deuteronomy. When from the midst of the burning bush, God intrusted to Moses the mission to deliver His people oppressed by the Egyptians, it was that he should lead them into the land of Chanaan (Ex. iii. 8). The Lord has not forgotten "the covenant which he made with Abraham, Isaac, and Jacob" (ii. 24; cf. iii. 6, 15–17). and Moses must be in His hands the instrument by which He will realize His promises. The solemn moment has arrived, the hour is decisive, the people must leave Egypt to go and conquer the Promised Land. It was on the eve of the plagues which will cover Egypt with mourning. God, to induce the Israelites to take this great resolution, reminds them of his promises (Ex. vi. 2–8). When, later on in the desert of Sinai, God, irritated against the Israelites who had adored the golden calf, wishes to exterminate them entirely, Moses obtains their pardon by reminding the Lord of His promise to the Patriarchs to put their posterity into possession of the land of Chanaan (Ex. xxxii. 13; xxxiii. 1, etc.). In Leviticus God promises, as reward for the observance of His law, "the ownership of the land which He will give as an inheritance" to Israel (Lev. xx. 24). In the Book of Numbers, Palestine is always designated as the country which God gives to His people (Num. xiii. 3; xiv. 8, 9, 16, 23, 30, 31; xv. 2, etc.). In Deuteronomy, the promise and divine donation are continually recalled to mind (Deut. viii. 7–10; see also, vi. 10–12).

We would never finish were we to notice all the texts which recall the donation made to the Patriarchs and to their posterity of the land of Chanaan (see Deut. i. 8; vi. 3; vii. 1; viii. 18; ix. 4, 5, 28, etc.). Thus, the same motives which are alleged in the first book of the Pentateuch to induce the children of Israel to march toward the conquest of the Promised Land, are equally alleged in the books following, and this with a persistence that befits only the epoch when this great revolution took place in the political life of the Hebrews; with a posterior writer, such a persistence would be inexplicable, as we have already had occasion to show.

c. The Miraculous Accounts.—The circumstances permit the sacred writer to make use of a new means to act upon the Israelites: the accounts of miracles. He does not relate them as simply past facts, proper to show the power and grandeur of God, as a posterior writer might have done, but he presents them as arguments suited to enable him to attain his end, which is to arouse the confidence of the Hebrews and to urge them onward. Now, since the children of Israel are on their route toward Palestine, he shows them that the Lord indeed keeps His promises, in spite of their indocility, little faith, and continual murmurs. This is also one of the principal objects of the last four books of the Pentateuch. The most of the events related therein, aside from the legislative portion, have no other end; the prodigies accomplished by Jehovah in favor of His people are succeeded by others, as so many marks of the constant protection and indefatigable vigilance of the Lord.

This we remark from the beginning of Exodus, and especially in the history of the vocation of Moses, which is at once a miracle and a divine revelation. What a wonderful development in that whole account of the Lord's apparition to Moses in the burning bush! (Ex. iii. 6–10.) The promises which God had made formerly to Abraham, Isaac, and Jacob, He now

makes to their posterity; the engagements which he had contracted toward their fathers, He declares that he will execute in favor of the children; the land which He had given to the Patriarchs, He will deliver into the hands of their heirs, and thus He will have freed them from the bondage of Egypt, which he had formerly foretold (Gen. xv. 13, 14) and which he now will cause to end.

God confirms immediately by several miracles the mission of Moses, thus to inspire the people with confidence (cf. Ex. iv. 1–9, 30, 31), as well as His messenger. The whole history of the plagues of Egypt is related in such a manner as to show to the Israelites that they can count on God as an all-powerful liberator, that He will fulfill what he has promised. The chapters v. to xiv. show this most evidently. The circumstantial details of the author's mission, the persistence with which he dwells on the objections which he makes to the Lord, and the manner in which the Lord solves them (Ex. iii., iv.), all this indicates a contemporary account made, apparently, to be spread among the oppressed, in order to reanimate their hope and inflame their courage.

The first interview of Moses with the Pharao only aggravates the situation of the Israelites subject to hard labor. Hence, great discouragement on their part. Here, as in the rest of the Pentateuch, the sacred author reports the complaints of his compatriots in most expressive terms (Ex. v. 21). Moses himself is discouraged by this check. It needs nothing less than a new manifestation of Jehovah to reanimate his confidence. It was in spite of himself that he accepted the divine mission; he had alleged all kinds of motives to be excused from the charge of such a difficult enterprise; he shows to the Hebrews that he intermeddles with them only to obey the orders of the Almighty. Then the Lord renews to him, and through him to His people, all the assurances which He has given before about the covenant which He has contracted with the Patriarchs. To these ancient obligations is now added that of freeing the Israelites from oppression because He has heard their cries of complaint. Therefore, He affirms and repeats that He will keep his double promise, *i. e.*, to deliver them from the yoke of the Egyptians and put them into possession of the Promised Land (vi. 2–8). But they have become so embittered that they do not wish to listen. Thus it became necessary for the Lord to save them in spite of themselves, and He has recourse to the scourges known as the ten Plagues of Egypt. The people refusing to depart, God forces in this manner the Pharao to drive them away. Each of these miraculous scourges is for the Israelites a new proof that God will keep His promise (vii. 4, 5; viii. 19–22; xi. 7), and they finally consent to set out when the Egyptians press them to leave. All these miracles are related, the sacred author tells us, to show that the children of the Patriarchs can count on the Lord's protection and power. And to point out more clearly the divine protectorate, the sacred writer dwells especially and at length on all that can contribute to raise the courage of the Hebrews. We have a striking example of this in the account of the passage of the Red Sea. The historian describes this miracle in the most lively colors, because it is more than any other capable of inspiring the Israelites with full confidence in the success of their enterprise. God has thus far combated for them like a warrior (xv. 3); He has gained this so wonderful a victory; He has drowned the army of Pharao. Now, what He did at the beginning of the campaign, He will do until the end. Nothing is more expressive than the Canticle composed on this occasion, to give us the key to the whole Pentateuch and to show us that the author of the book is the very same as that of the Canticle. More than once had the people already expressed and should again express their fear of not being strong enough against the inhabitants of the Promised Land (Num. xiv. 3). Let them be without fear. The entire first part is devoted to showing that Jehovah, alone, will gain the battles against the enemies of the children of Jacob (Ex. xv. 1–21), and be their deliverer.

The other miracles which the Lord multiplies in the desert in favor of the Israelites are presented under the same aspect (Ex. xvi. 6, 7; xvii. 11–14; xxix. 40) as that of the passage of the Red Sea; that is, they are related in a manner such as Moses alone could relate them. In the Book of Judges, the prodigies which God accomplished are described to us, on the contrary, not as having for their end to manifest to the Israelites the power of their God and the confidence they ought to have in Him, but as a punishment of the people, when unfaithful, or as a reward for their return to

God, when they became converted (Jud. ii. 11; iii. 7, 9, etc.). It is the same in the other books of the Old Testament. Why does the Pentateuch form an exception, if it is not because it was written before the race of Jacob, fleeing from Egypt, was established in the land of Chanaan?

d. Form and Omissions of the Hebrew Legislation: Proofs of Its Mosaic Origin. — The first thing which the liberator of the Israelites had to do in the desert, to prepare his people for the mission they were called to fulfill in the Promised Land, was to give them a law that would render them fit for this design, and impress upon them the character which they should preserve through all ages. The Pentateuch tells us that Moses executed this, indeed.

Under God's inspiration, he formulated different ordinances. But since God makes use of contingent events to manifest His providence, the legislator whom He directs does not give to the Hebrews a systematic and theoretic code, cast, so to say, in one piece; he regulates the affairs from day to day, according as they occur. If we were to find in the Pentateuch a system of laws disposed with order and symmetry, we might harbor a suspicion as to its origin, and ask: Does such a legislation not prove a state of civilization different from that which Israel could have had in the desert? But the legal prescriptions indicate conditions that existed at Sinai, and could only have been formulated there. One thing only is announced as a whole: the moral law, the expression of the eternal law, independent of all times and places, contained in what we call the Decalogue, and which Moses received from God on Mount Sinai. The Mosaic origin of these precepts is so evident that most of the Rationalists raise no objection in accepting them.

The law regulates, moreover, all that is essential in religious matters, the worship which we are obliged to render to God, the sacrifices and priesthood. All that is independent of circumstances is foreseen and already observed in the peninsula of Sinai. In the long leisures of the desert life, Moses writes the Levitical ritual. Every day they offer victims to the Lord, and soon all the cases which the ceremonial might present are exhibited in practice and have been solved. However, other details still escape to the legislator, and he determines them only when unforeseen circumstances furnish the occasion.

We notice the same character in all the other legal prescriptions. That which is general and ordinary is regulated beforehand, but particular points are omitted. Only when circumstances draw the attention of the legislator to an extraordinary case does he occupy himself with it. Thus, a surprising thing, the law contains no general rule about marriage and the transmission of inheritances. We are instructed only by way of allusion on the divorce, which is, however, such an important institution. It is the same with the customary and traditional laws of the East, according to which only the sons inherited from their father. Since the nomads have but little landed property, this custom offers no difficulty, and the legislator does not even mention it. He occupies himself with this important point only by accident and when the tribes have become proprietors of the soil, when litigious cases present themselves, and when they oblige him to make a decision.

Thus the common law did not provide for the case where a father left only female posterity. This case presented itself one day to Moses and he had to pronounce himself (Num. xxvii. 1–11). The law which punishes the blasphemer with death is also declared on the occasion of the curses of a man whose father was an Egyptian and his mother an Israelitess (Lev. xxiv. 10–16; cf. Num. xv. 32–36). And what is still more remarkable, in this case, as in that of the Sabbath, the sanction of the law is only made after the promulgation of the law itself (Lev. xxiv. 10–16 and Ex. xxii. 28; Num. xv. 32–36 and Ex. xx. 8).

Not only the legal prescriptions are thus regulated from day to day, as it became a people leading a nomadic life in Sinai, but, moreover, all that the law ordains in the Pentateuch is peculiar to the time of Moses. We even find regulations therein which could not have their origin in Palestine and whose application was possible only to a people camping in the wilderness (Lev. iv. 12, 21; xiii. 46; xiv. 3, 8; xvi. 27, 28; xvii. 3; xxiv. 14, 23; Num. xv. 35, 36; xix. 3; etc.) and under the tent (Num. xix. 4), such as that regarding the scapegoat, and many others (Lev. iv. 12; xvi. 10; Num. xix. 2–10; Deut. xxiii. 12, 13). Nothing leads us to suppose that the people live in cities and houses; on the contrary, everything proves that they are in the desert (Ex. xvi. 13; xxix. 14, etc.).

Only when they are on the plains of Moab, when the trans-Jordanic tribes have already their share of territory (Num. xxxii.), does Moses take measures for the division of the Promised Land, and occupy himself with cities which shall be given to the Levites, and the cities of refuge, but he does not designate any (Num. xxxiv., xxxv.). If the chapter which contains these last prescriptions had been written after the time of Moses, very probably the names of these cities would have been enumerated therein.

Consequently, the Hebrew legislation, on account of the manner in which it was given, is not complete. The omissions therein are numerous, but are not less conclusive than the positive prescriptions in favor of its Mosaic origin. This is a point to which we cannot draw enough attention That which mostly occupied other legislators, that is, political organization, is wanting with Moses; he does not speak thereof. He found the patriarchal regimen already established, and he keeps it up; the idea of changing it, modifying it, or declaring his willingness to preserve it, does not even seem to enter his mind. While he minutely regulates everything that concerns the religious service and the reciprocal rights of each one, he keeps silent about the government and the political regimen of the twelve tribes whom he desires to become a people. How can we explain a similar silence? Simply because no one, neither he nor others, was thinking about modifying the patriarchal organization received from Abraham and Jacob; it is sufficient in the desert; he does not look any further. The daily offering of the sacrifices often brings up new questions which must be regulated, and he regulates them in practice. The continual relations of men to one another will give rise to litigious, doubtful, and unforeseen cases, upon which he is also obliged to express himself, and he does express himself. But the organization of the nomadic tribes is sufficient for the nomadic life they lead in the desert; they are contented. This organization will have inconveniences when the people shall be settled in the Promised Land; they will have no common chief, will form a multitude of small and independent states, without cohesion, without unity, and consequently without power; the consequence will be that they are always at the mercy of all invaders, as is attested by the history of the Judges. Moses does not provide for any of these inconveniences; he regulates nothing; he is occupied only with the present. He foresees that the people must have a chief when marching to the conquest of Palestine, and he appoints Josue to replace him after his death. But as to who shall be at the head of Israel after Josue, he does not busy himself, and the Pentateuch does not contain a single word in regard to this subject.

Is there any other epoch than that of Moses where one could forget, so to say, the government of Israel? No. Moses alone could be so indifferent (pardon the expression) about the political future of his people. For him, religion, moral and good civil order was all he wanted. Whoever might have written after the reigns of Saul and David would certainly have alluded to the Judges of Israel, those celebrated heroes, who always held a conspicuous place in the popular remembrance (I. Ki. xii. 11; Ps. lxxxii. 10, 12; Is. ix. 4; x. 26; etc.). If the Hebrew code had been drawn up in the time of the Kings, certainly the author could not have neglected to speak of the sovereign. We can defy all the enemies of the authenticity of the Pentateuch to furnish even a plausible explanation of the omission of royalty in the Hebrew legislation, if Moses is not the author thereof.

e. The Remembrance of Egypt is Still Alive in the Pentateuch. — In both the legislative part and in the historical accounts of the Pentateuch, we find quite a characteristic feature: the place which Egypt occupies therein. It appears all over,—sometimes in a direct manner, sometimes by way of allusion; and it is always presented in such a manner that the unprejudiced reader can easily recognize that Moses alone could think so much of Egypt and mention it so often in his writings.

The deliverance from the bondage of Egypt is recalled to mind at every moment as a very important event, as an event with which were associated those whom the writer addresses (Num. xxxii. 11; xxxiii. 1; Deut. ix.; xxix. 16; etc.). These are incontestable facts which nobody can deny who has read the Pentateuch. The new science of Egyptology has especially confirmed this. All that is related of Egypt in the Pentateuch, of the sojourn of the Hebrews in that country, and of their exodus, is in perfect accord with the state of Egypt such as it appeared under the Rameses. Now this state was very differ-

ent from what it was later on, for example, in the epoch of Solomon or in that of the Prophets. The Egypt of the Pentateuch is very different from that of the Prophets. In the former, one single state; in the latter, an empire parceled out into small principalities. In the former, complete silence about the kingdom of Ethiopia; in the latter, this kingdom appear. In all the details we discover the same exactitude, proving that the Pentateuch is much anterior to the Prophets. As to the Egyptian customs, we find them faithfully depicted even to the smallest detail. To be so exact the author of the Pentateuch must necessarily have lived in Egypt; he must have lived with the people whose exodus he describes. This author can have been no other than Moses.

Pentecost. — The name given to the feast among the Jews, held on the fiftieth day after the Passover, in celebration of the "ingathering," and in thanksgiving for the harvest. From the Jewish use, it was introduced into the Christian, and with special solemnity, as being the day of the descent of the Holy Ghost on the Apostles, and of the first solemn preaching of the Christian religion. From early times Pentecost has been regarded as one of the great festivals of the Christian year, and it was chosen as one of the times for the solemn administration of baptism. The English name of the festival, Whitsunday, is derived from the white robes in which the newly baptized were clad. It is regarded as especially sacred to the Third Person of the Blessed Trinity, in whose honor the services of the day are directly addressed.

Pepin the Short. — Died in 768. King of the Franks, son of Charles Martel. He became major-domo of Neustria on the death of his father in 741; his brother Karlmann becoming major-domo of Austrasia. The latter abdicated in his favor in 747, and with the Pope's sanction he assumed the title of king in 752. He assisted the Pope against Aistulf, king of the Lombards, who, in 752, took possession of Ravenna and its dependent provinces, and put an end to the Greek dominion in that part of Italy. He resolved to make himself master, also, of Rome. Hereupon Pope Stephen III. applied to the Greek emperor for assistance, but being refused, he had recourse to Pepin, king of the Franks. Pepin first attempted peaceful negotiations with Aistulf; but these being refused, he, in two expeditions (754 and 756), compelled the Lombard to surrender the exarchate and all the cities which he had taken from the Roman Church. Pepin, by a solemn deed, placed on the tomb of St. Peter, together with the keys of the cities donated, or rather restored to the Roman See, the territory which his valor had recovered.

Thus, the Pope became an independent and temporal sovereign. By the gift of Pepin, this large part of Italy, became the kingdom of the Bishop of Rome, and thus, was laid the foundation of what are called the Papal states. These states having been donated to the "Apostolic See," and being the property, the "Patrimony of St. Peter," belong not to any Pope as an individual, nor to any family or faction, but to the entire Catholic Church. The protection of the Holy See, which the Byzantine emperors had so basely neglected, was transferred to the Frankish king, with the title of "Patrician of Rome," which conferred upon him a certain amount of patronage and a voice in certain matters relating to the temporal weal of the Roman Church.

Pepuzians. See MONTANISTS.

Pergamum. — A city of Mysia, Asia Minor, (Apoc. i. 11; ii. 12.) and the residence of the Attalian princes. Here was collected by the king of this race a noble library of 200,000 volumes, which was afterwards transported to Egypt by Cleopatra, and added to the library at Alexandria. Hence the Latin name *pergamentum* for parchment. Pergamum was situated on the Caicus, 50 miles north of Smyrna, and was the birthplace of Galen.

Perge. — A city in Pamphylia, Asia Minor. It was noted for the worship of Artemis (Acts xiii. 13, 14). This is not a maritime city, but situated on the river Cestus, at some distance from its mouth. It was one of the most considerable cities in Pamphylia; and when that province was divided into two parts, this city became the metropolis of one part, and Side of the other.

Persecutions. — History stigmatizes with the epithet "persecutors," the Roman emperors who used violence against the Christians to force them to abjure their

religion. Lactantius has left us a treatise on the death of the persecutors wherein he shows that all perished in a fatal manner, and as having been struck by Divine vengeance. In Palestine there never occurred any general persecutions; some heads of the Christian community of Jerusalem, after the example of the divine Master, perished as victims of their faith for all, such as St. James the Less (35), St. James the Greater (62), and St. Stephen. In the cities of the Roman empire, where the Christians had colonies, there took place ten great persecutions. The first occurred under Nero, who accused the Christians of the burning of Rome, of which he, himself, was the author, and who, under this pretext, delivered them, beginning with the year 64, to the most cruel torments. The second took place in the year 95, in the reign of Domitian, under pretext that the Jews gave to Jesus the title of king. In this persecution, a great number of the confessors of the Christian faith lost their life, especially in Asia Minor. The third took place under Trajan and on the denunciation of the proconsuls, among others, of Plinius the Younger, in Bithynia, who complained that the Christians did not bow before the imperial statues. The fourth (177) took place under Marcus Aurelius, who felt uneasy about the new Christian communities established in Gaul, Vienne, and Lyons; about the year 165 the Christians in Asia Minor had also to suffer a persecution, and in which perished the Bishop of Smyrna, St. Polycarp, and at the same time St. Justin, expiated at Rome the blame which he had thrown on the philosopher Crescens. The fifth took place under Septimus Severus who, in 202, forbade the Jews to embrace the Christian religion; the sixth was the work of Maximus who made, in the year 235, restrictions to the edicts of Alexander Severus, who had granted to the Christians particular favors; the Emperor Decius (249) inaugurated his reign with the seventh persecution, and the character of universality and the merciless cruelty which presided therein indicates clearly the intention of annihilating Christianity; the eighth persecution (257), under Valerian, was directed more especially against the priests who were put to death without mercy; the violent end of the Emperor Aurelian put an end to the ninth persecution, which he had ordered against the Christians in the year 275; finally, the tenth was decreed, in 303, by Diocletian. In a series of cruel edicts, this emperor declared his intention of obliterating the Christian name. Imperial edicts were everywhere published, ordering the churches to be destroyed, the Scriptures to be burned, Christians of rank to be degraded, common people, if they remained faithful, to be reduced to slavery, and bishops and priests, especially, should have the choice between apostacy and a cruel death. This rigorous order was, in the year 304, extended by a fourth edict to the whole body of Christians. A countless multitude of Christians, in consequence of these edicts, obtained the crown of martyrdom.

It is impossible to fix the exact number of Christian martyrs who died for the faith. Dodwell, an Anglican writer of the seventeenth century, and Gibbon endeavored to prove that it was insignificant, but this opinion is not shared by unprejudiced writers. The computations of Bosio, who is justly styled the "Columbus of the Catacombs," and of other learned men have led to an estimate that at least five million Christians — men, women, and children — were put to death for the faith during the first three centuries of the Church. Some even believe the total number of Christians martyred during this period to be between nine and ten millions. Nor should this appear exaggerated, especially when the millions of graves as well as the inscriptions found in the Catacombs about Rome, show that in the capital of the empire alone there must have been about two and a half millions of martyrs.

Perseverance.— By perseverance is meant an unwavering fixity of the will, and the word is used in theology to signify the fixed will of a just man to retain the robe of grace with which he is clothed, and not cast it from him by committing grievous sin. The habit of this will constitutes the *virtue of perseverance*, a virtue which will show itself in a series, longer or shorter, of acts of resistance to temptation; this series being known as *active perseverance*, *passive perseverance* — not a very apt phrase — is employed to denote death in the state of grace; and *final perseverance* is the great gift enjoyed by those who have actively persevered till death came to them and they can be said to have had passive perseverance. There may

be passive perseverance without active, as when an infant dies after baptism, or an adult the instant after his soul has received the grace of God. It is a defined doctrine of the Church that perseverance is impossible for a just man without special aid from God, but that with this aid it is possible. Council of Trent, Sess. VI., can. 12. See GRACE.

Persia (in Hebrew *Phars*). — A vast region in Asia, the southwestern province of which appears to have been the ancient Persia and is still called "Pharsistan" or "Fars." The Persians, who became so famous after Cyrus, the founder of their more extended monarchy, were anciently called Elamites; and later, in the time of the Romans, Parthians. The early history of the Persians, like that of most of the Oriental nations, is involved in doubt and perplexity. We have already suggested their descent from Sem, through his son Elam, after whom they were originally named. It is probable that they enjoyed their independence for several ages, with a monarchical succession of their own, until they were subdued by the Assyrians, and their country attached to a province to that empire. From this period, both sacred and profane writers distinguished the kingdom of the Medes from that of the Persians. It is not improbable that during this period, petty revolutions might have occasioned temporary disjunctions of Persia from Assyria, and that the Persian king was quickly again made sensible of his true allegiance. When Media became independent, under Dejoces and then Phraortes, Persia became also subject to its sway, as a tributary kingdom. Media having vanquished her great rival, Assyria, enjoyed a long interval of peace, during the reign of Astyages, son of Cyaxares. But his successor, Cyaxares the Second, united with the Persians against the Babylonians, and gave the command of the combined armies to Cyrus, who took the city of Babylon, killed Balthasar, and terminated that kingdom, in 538 B. C. Cyrus succeeded to the throne of Media and Persia, and completed the union between those countries. He extended his dominion beyond the greatest limits of that of the kings of Assyria. It may be worthy of remark, previous to this union, Daniel speaks of the law of the Medes and Persians as being the same; the union was effected B. C. 536. The principal events relating to Scripture, which occurred during the reign of Cyrus, were the restoration of the Jews, the rebuilding of the city and temple, and the capture of Babylon.

Persia (*Christianity in*). — The propagation of Christianity in Persia took place at a very early date. Several bishoprics had already existed there in the first quarter of the fourth century. A Persian bishop attended the Council of Nice, in 325. The rapid progress of Christianity in this country irritated the Jews and heathen Magi, or priests, who spared no pains to arouse the suspicion of the Persian king, Sapor II. (309–381) against the Christians, whom they represented as the secret allies of the Romans and the enemies of their country. A frightful persecution ensued in 345, which lasted thirty-five years. Simeon, the aged bishop of Seleucia, together with a hundred priests and deacons, was among the first put to death for the faith. Sozomenus states that the number of Christians who suffered during this persecution amounted to sixteen thousand, not including those of whom no particulars could be obtained. After the death of Sapor II., the Church in Persia enjoyed a respite during forty years. King Isdegerd I. (401–420) was particularly favorable to Christians, to whom he granted the free exercise of their religion. But when Bishop Abdas of Susa, by an act of indiscreet zeal, set fire to a pagan temple, the persecution was renewed, and it continued to rage with increased fury until the year 450. Abdas, with a number of Christians, was put to death. Every species of torture that inhumanity could devise was employed upon the confessors of the faith; some were sawed to pieces or flayed alive; others were bound hand and foot and cast into pits to be devoured alive by rats and mice. It was not till the treaty of peace had been concluded with Theodosius II. (427), that King Bahram V. (420–438) became more mild towards the Christians; and this was mainly owing to Bishop Acacius of Amida, who, with the proceeds of Church property which he sold, ransomed seven thousand Persian prisoners of war, and restored them to their homes. Unhappily at this time Nestorianism entered the land, which at a later date fell a prey to Islamism and rooted out Christianity, with the exception of a few scattered fragments here and there.

Peschito (*simple*). — Syriac version of the Bible. It is taken literally from the Septuagint in the Old and from the Greek originals in the New Testament, and is marked thus: "This translation was finished in the year of the Greeks, 389, by the hand of Achæus, the Apostle." According to this inscription St. Thaddaeus or Jude, who evangelized Syria, was the author of this translation, which certainly goes back to his time. Such is the tradition of the Syrians themselves, and it is borne out by the arguments of Cardinal Wiseman in his *Horæ Syriacæ*. The Apocalypse and four of the Epistles are wanting in it, because their canonical authority was not commonly known, or universally acknowledged at the time this version was made. A splendid edition of it was printed at Vienna, in 1555, with the assistance of a distinguished Maronite priest, who had visited Rome, with the object of presenting to the Chair of St. Peter, in the person of Julius III., the allegiance of the Maronite Christians.

Pessimism. — Philosophical system which teaches that this world is the worst of all worlds possible; in opposition to OPTIMISM, which see.

Petavius (1583–1652). — Jesuit, antiquary, and chronologist, born at Orleans, died in Paris. Professor in different houses of his Order. His work *Opus de doctrina temporum* (1627) was a work of criticism against Scaliger and Saumaise. We owe to him also: *Uranologia; Rationarium temporum* (1633–1634); *Dogmata Theologia* (1644–1650); *De Ecclesia Christi*.

Peter (ST.) (*Petrus*). — Prince of the Apostles, first Pope, and martyr, born about the year 10 B. C., at Bethsaida, Galilee, son of Jonas or Joan, hence he is called in the Gospel Bar-Jona (*son of Jonas*), brother of St. Andrew, Apostle. His first name was Simon or Simeon. He was married, and had his home, wife and sister-in-law at Capharnaum, on the Lake Genesareth, where he practiced the trade of a fisherman. With his brother Andrew, he was actually engaged in that occupation on the sea of Galilee when our Lord called both to be his disciples, promising "to make them fishers of men." This invitation they accepted without hesitation. The early labors of St. Peter in Palestine are recorded in the first fifteen chapters of the Acts of the Apostles, written by St. Luke. Later on, the historian of the life and sufferings of the Apostles, became the companion of St. Paul. For this reason the subsequent labors of St. Peter are less known than those of St. Paul. Soon after receiving the centurion and his household into the Church, we find the prince of the Apostles presiding as bishop over a large congregation at Antioch, where the followers of Christ were first called Christians. Later on, we see him as missionary traversing Pontus, Galatia, Cappadocia, and other countries. In the beginning of the reign of Claudius, about the year 42, he arrived at Rome, where he established a Church and presided over it as bishop. In the imperial city, St. Mark, a companion of St. Peter, wrote his Gospel. Peter approved it and sent Mark to Alexandria where he established a Christian Church and governed it as bishop. Thus the Churches of Rome, Jerusalem, Antioch, and Alexandria, justly trace their origin to St. Peter and were honored as patriarchal sees.

Peter (*Epistles of St.*). — We have two canonical Epistles from St. Peter. The first is addressed to the Faithful who are foreigners and dispersed in the provinces of Pontus, Galatia, Cappadocia, Asia, and Bithynia. The second addresses itself to the Faithful in general, whom it strengthens in the expectation of the second coming of Jesus Christ.

Peter (ST.). — Patriarch of Alexandria and martyr under the reign of Galerus Maximian, in 310. We owe to him *Penitential Canons*, inserted in the *Collection of the Councils* by Labbé and in all the *Collections of Canons;* some fragments of homilies, etc., in the *Library of the Fathers*, by Gallandius, vol. IV. F. Nov. 26th.

Peter Chrysologus (ST.). See CHRYSOLOGUS.

Peter de Bruys. See PETROBUSIANS.

Peter in Rome. — St. Peter labored in Rome previous to his last sojourn, which ended with his death. This fact is proved: 1. By all the writers of Christian antiquity, Clement of Rome; Ignatius; Hegesippus, who sojourned in Rome till 156; Irenæus, Cyprian, Eusebius, Orosius, and Jerome; moreover, by the Liberian Catalogue of Popes, compiled about the year 360; by the *patrocinium* in the ancient martyrologies, "*Cathedra S. Petri, qua primum*

Romæ sedit." Suetonius, a pagan writer, points to the expulsion of the Jews from Rome by Claudius, because "at the instigation of a certain Chrestus" (Christ) they created continual disturbances. This fact proves that there existed in Rome a Christian community about the year 49. It is sometimes asserted that Peter and Paul founded the Church of Rome. As St. Paul, by his apostolic labors and martyrdom, did much in spreading the Gospel of Christ in the imperial city, he may be said to be the second founder. That he was not the *first* who established a Christian community in Rome is evident from his Epistle to the Romans, in which he expresses the hope to see the renowned Church of Rome. 2. By the sacred Scriptures. The first Epistle of Peter was written from a city which he called Babylon. Ancient Babylon on the Euphrates cannot be meant, since there is no proof that either Peter or Paul ever labored there. Nay, according to Pliny and Strabo, this once famous city had at this time become "a great solitude." St. Peter did not extend his missionary labors so far, nor was there ever a Christian community in that city. On the contrary, "Babylon" is a figurative expression for Rome. In this sense, it was understood by Papias, a disciple of the Apostles, as Eusebius observes. There was a Christian community in Rome before the advent of St. Paul. This is proved by St. Paul himself, for he "longed to see the Roman Church, whose faith is spoken of throughout the world." The Church of Rome was already in a flourishing condition about the year 57, when St. Paul wrote his Epistle and had not as yet visited it (Rom. i. 1–15; xv. 20–25). Who founded the Roman Church before Paul, if not Peter? No other Apostle has ever been mentioned as its founder. All ancient Church history designates Peter, alone, as the founder of the Roman Church, and this simultaneously with his sojourn in Rome, as established by tradition from the baptism of Cornelius to his imprisonment by Herod Agrippa (38–44). During all this time we have no historical record of Peter being elsewhere. This is the unanimous testimony of the ancient Church, and all pretended proofs to the contrary have no foundation in history. St. Peter, it is true, did not remain constantly in Rome. In the year 50, he presided at the Apostolic Council of Jerusalem; then went to Corinth, Antioch, and other places. He suffered martyrdom in Rome together with St. Paul, June 29th, A. D. 67. He was crucified, as our Lord had foretold.

There are four festivals of St. Peter: 1. The feast of Peter and Paul, on June 29th. This commemorates the burial of St. Peter and St. Paul, and is mentioned in the Liberian Catalogue. 2. Feast of the "Cathedra of Antioch," February 22d. This feast is also mentioned in the Liberian Catalogue. 3. The feast of the "Cathedra of Rome," January 18th. 4. The feast of "St. Peter in Chains," August 1st.

Peter Lombard. See LOMBARD.

Peter Nolasco (ST.). See MERCY (*Order of*).

Peter of Alcantara (ST.). — Religious of the Order of St. Francis, born at Alcantara, in 1499. Vicar and visitor general of this congregation, established the strict observance of the rule, was a model of penance, and one of the directors of St. Theresa. He died in the convent of Arenas, in 1562. F. Oct. 19th.

Peter's Pence. — Formerly an annual tax of one penny for every house in England, collected in midsummer, and paid to the Holy See. It was extended to Ireland under the Bull granted by Pope Adrian to Henry II. Nowadays, it is a voluntary contribution, given by the Faithful, for the maintenance of the sovereign Pontiff, and is taken up for him annually, under the direction of the bishop throughout the whole Catholic world.

Peter the Hermit. — A pious and holy hermit of Amiens, in France. About the year 1093, he undertook a pilgrimage to Jerusalem. The desolation of the holy places, the sufferings and despair of the Christians, and the pitiable complaints and entreaties of the Patriarch Simeon, filled his soul with indignation and compassion. Returning from the Holy Land, the pious pilgrim presented himself to Pope Urban II., who warmly approved the idea of organizing a Crusade for the deliverance of Jerusalem, and charged Peter with the preaching of the holy war, which he did with wonderful effect. Wandering from land to land, Peter everywhere repeated the tale of woe and sufferings, to which the Christians in the East were subjected. Most far-reaching was the agitation produced by the preaching of the eloquent hermit. Peter accompa-

nied the expedition under Godfrey; but, worn out by the delays and difficulties of the siege of Antioch, he was about to withdraw from the expedition, and was only retained by the influence of the other leaders, who foresaw the worst results from his departure. Accordingly, he had a share, although not marked by any signal distinction, in the siege and capture of the Holy City in 1099; and the closing incident of his history was an address to the victorious army, delivered on the Mount of Olives. He returned to Europe, and founded a monastery at Huy, in the Diocese of Liége. In this monastery he died in 1115.

Peter the Venerable (1093-1156).—Abbot of Cluny, born in the Auvergne. One of the most valiant defenders of faith and orthodoxy; he and his friend St. Bernard, upheld Pope Stephen II. against the antipope Anacletus. He caused the Koran to be translated into Latin.

Petrines.—The Judaic Christians, in the early Church, who after the example of our Lord and the Apostles continued to observe the Mosaical ceremonies, soon separated into two distinct classes. The more moderate ones, called "Petrines," though following the Mosaic law, did not insist upon its observance as a condition of salvation. The rigid Judaists, on the contrary, held that the keeping of the law was obligatory to all, and were desirous of imposing it, also, on the Gentile Christians. They would not acknowledge St. Paul, who opposed their influence so strongly, as an Apostle. These turbulent Judaists gave no little trouble at Antioch about the year 50, and later on at Corinth and in Galatia; their importunity causing the holding of the Council of Jerusalem.

Petrobusians.—Heretics in the first half of the twelfth century. They owed their name to Peter de Bruys, a deposed priest, and Henry the Deacon, an apostate monk, of Cluny. By their fanatical preaching, they especially excited the populace in the South of France. Peter the Venerable, Abbot of Cluny, who wrote against these heresiarchs, arraigns Peter de Bruys as rejecting: Infant baptism; the Real Presence in the Holy Eucharist; the building and using of churches, since God might be worshiped in any place, even in stables; the worship of the holy Cross, which, he said, ought to be rather an object of horror than of veneration; and prayers and oblations for the dead. His followers committed many atrocities, especially against priests and monks. "The people," writes Peter the Venerable, "are rebaptized, altars thrown down, crosses burnt, meat publicly eaten on the day of the Lord's Passion, priests illtreated, monks imprisoned or compelled to marry by violence or by torture." The Council of Toulouse in 1119, invited the civil power to restrain the excesses of these fanatics. Peter de Bruys, while engaged, on Good Friday at St. Gilles, near Arles, in burning a pile of crucifixes, was seized by an excited multitude and cast into the flames which he had lighted.

To the errors of Peter de Bruys, Henry the Deacon, "the heir of his wickedness," as he was called by Peter the Venerable, added many more. His rude eloquence, and his ostensibly ascetic life gained him many followers, especially among the nobility. The "Henricians," as his adherents were called, committed many acts of violence against the clergy. At the request of Pope Eugenius III., St. Bernard and Peter the Venerable hastened to the assistance of the oppressed clergy, and succeeded in putting down the heresiarch and in restoring religion among the people. St. Bernard found, so he writes, "the churches without people, the people without priests, the priests without respect, the Christians without Christ, God's holy places profaned, the sacraments no longer held in honor, and the holy days without their solemnities." On the arrival of the saint, Henry took to flight, but was seized and delivered over to the papal legate, Cardinal Alberic. He is said to have died in prison.

Phacee.—King of Israel, from 753 to 726 B.C. Defeated Achaz, king of Juda, conquered by the Assyrian Theglath-Phalasar, he was put to death by Osee.

Phaceia.—King of Israel, from 754 to 753 B.C. Son and successor of Manahem.

Phaleg.—One of the Hebrew Patriarchs, father of Heber and son of Reu (Gen. x. 25; xxv. 11, 16).

Pharan.—Capital of Arabia Petræa, on the Red Sea, at the southern point of the peninsula of Sinai. The "Desert of Pharan" formed a part of Arabia Petræa, in the South of Palestine, whither Agar withdrew with her son Ismael.

Pharao.—A title given to the Egyptian kings. Among those mentioned in Scripture by this name are a contemporary of Abraham (Gen. xii. 15); the patron and friend of Joseph (Gen. xli. 1); the oppressor of the Hebrews, Rameses II. (Ex. i. 11); the Pharao who reigned at the time of the Exodus, Menephthah (Ex. iii. 10); Pharao Nechao (IV. Ki. xxiii. 29); and Pharao Hophra, known as Apries or Hophra (Jer. xxv. 19).

Pharisees (a Jewish sect during the time of our Saviour).—The Pharisees, whose name implies separation from the unholy, affected the greatest exactness in every religious observance, and attributed great authority to traditional precepts relating, principally, to external rites. They were the leading sect among the Jews, and had great influence with the common people.

Pheresites.—Chanaanite tribe living, before the advent of the Hebrews, in the territory occupied by the tribe of Ephraim and half-tribe of Manasses.

Philadelphia.—A city of Lydia, in Asia Minor, where was one of the seven Asiatic Churches (Apoc. iii. 7). Philadelphia was so called from Attalus Philadelphus, king of Pergamum, by whom it was founded. It stood on a branch of Mount Tmolus, by the river Cogamus, about 28 miles east of Sardis. It suffered greatly by frequent earthquakes, and it was anciently a matter of surprise, that the city was not on this account abandoned. It is now a mean but considerable town of large extent, with a population of about 1,000 Greek Christians, who have a resident bishop, and about twenty inferior clergy.

Philastrius (St.).—Bishop of Brescia. Left a work *On Heresies*, containing a catalogue of 158 heresies. In it, however, the author incorrectly reckons among heresies, opinions that have never been declared heretical, and are, at most, only problematical. He died in 387.

Philemon.—A rich citizen of Colossæ, in Phrygia, to whom St. Paul wrote an Epistle, on occasion of sending back to him his runaway slave Onesimus, just converted by him in Rome. St. Paul sends him back with a tender appeal in his Epistle to Philemon, to receive back Onesimus into his service and treat him kindly.

Philip (St.).—One of the twelve Apostles, born at Bethsaida, in Galilee. Is mentioned in the Gospel as the fourth called by our Lord to the Apostleship. He preached the faith in Scythia, and also in Phrygia, where he suffered martyrdom by crucifixion at Hierapolis. Papias and Polycrates of Ephesus, who lived toward the close of the second century, tell us that Philip was married before being called by Christ, and had three daughters who were distinguished for their great sanctity. On this account, this Apostle is sometimes confounded with Philip the Deacon, also called the Evangelist (Acts xxi. 8, 9). F. May 1st.

Philip (St.).—One of the seven deacons, born at Cæsarea in Palestine; died about 58; preached the Gospel in Samaria. The Greeks maintain that he became bishop of Tralliens. F. June 6th.

Philippians (*Epistle to the*).—The Epistle to the Philippians, or inhabitants of Philippi, a city of Macedonia, was addressed to them by St. Paul about the year 62, when he was imprisoned for the first time. He congratulated the Philippians on account of their generosity, courage, and good works, and prays fervently that they may persevere in this holy course, so as to reach the state of perfection.

Philippine Islands (*Church in the*).—In the Philippine islands, by far the greater part of the population is Catholic. There is a hierarchy composed of an archbishop and four suffragans, ruling over six million subjects. The progress among the non-Christian population, which is estimated about five hundred thousand, is very rapid.

The following religious orders are represented in the Philippine Islands: Franciscans, 155 members; Dominicans, 109; Augustinians, 228; Recolects, 233; Jesuits, 186; Capuchins, 16; Benedictines, 16; and the Congregation of St. Vincent of Paul, to which belong 675 natives. In Manila the Catholic Church supports four great seminaries. In this city, the Jesuits direct a special literary institute, the "Altenoe," which is frequented by 350 scholars. The education of Catholic girls is completely in the hands of Sisters.

Philip the Fair. See BONIFACE VIII.

Philip the Tetrarch. — A son of Herod the Great, by his wife Cleopatra, who, in the division of Herod's kingdom, was made tetrarch of Batanea Trachonitis, and Auranitis. From him the city of Cæsarea Philippi took its name.

Philistines. — Inhabitants of a part of Palestine, before the conquest of that country by the Hebrews. The Philistines were descendants of Chasluim, son of Mesraim, he himself a son of Cham. In the time of Abraham, the Philistines were already a powerful people in Palestine. Josue gave their country to the Hebrews and attacked them by order of the Lord; however, under the Judges, under Saul, and at the beginning of the reign of David, they often oppressed the Israelites, and it was only after the latter prince had been anointed to reign over all Israel, that he reduced them under his empire. They remained subject to the kings of Juda until the reign of Joram, during which they made great ravages in his kingdom. Ozias repressed them and kept them in check. The Philistines again devastated the countries of Juda during the misfortunes of the reign of Achaz, but Ezechias subjugated them anew. Later on they became a prey to great calamities. The threats of the Prophets Isaias, Jeremias, Amos, and Sophonias, against the Philistines, were only too well fulfilled, for Assaraddon or Sargon, king of the Assyrians, besieged Azoth and took it through the arms of Thartan, his general.

Philo the Jew. — Writer and philosopher, born at Alexandria, about the year 30 B. C., of a sacerdotal family. He delivered himself to the study of Greek philosophy, Oriental doctrines, and Holy Scripture. Surnamed the "Jewish Plato," because his doctrine had for its foundation the Platonic system, corrected the Bible and the principles of the Jewish religion. He admitted two eternal principles, like Plato, the Idea-God and the Idea-Matter; he drew from the Oriental doctrine on emanation a sort of vague mysticism. God shines in all beings. All the qualities of the latter emanate from Him, who is the efficient cause of the sensible world and the personification of the ideal world. Chosen by his fellow-citizens to go to Rome and ask Caligula for the right of Roman citizenship in favor of his co-religionists, who formerly enjoyed this, his request was granted, and he died at an advanced age, about the year A. D. 40.

Philosophy. — Philosophy properly speaking is: Love of wisdom, inquiry into truth, into the causes and effects of things, and the study of nature and morals. Cicero defines philosophy: The science both of divine and human things, as well as of their causes. At the beginning, philosophy, conformable to its etymology, had for its object the love of wisdom and science. For Socrates, both wisdom and science sum themselves up in the practical knowledge of self. Under his successors, the study of man remained the principal object of philosophy, but not the only one; its domain extended to all human knowledge. In the Middle Ages, the domain of faith was distinguished from that of reason. The first has for its object the revealed truths and is founded on the word of God. The second supports itself upon reason and extends to all that can be known through nature. Philosophy also comprehends the ensemble of the purely human sciences; but St. Thomas as well as Aristotle calls the attention of the philosopher to another object: *sapientis est altissimas causas considerare.*

In the seventeenth and eighteenth centuries, the physical and mathematical sciences showed a tendency to separate themselves from philosophy. Locke reduced philosophy to a study of understanding; Condillac, to the problem of the origin of ideas; Thomas Reid, to the experimental knowledge of the soul; others maintained that it should preserve its character of universality. Actual philosophy shows a tendency to pursue a double object: God, first cause and supreme end of every creature; the human soul, principal object of philosophical studies, and which, at the same time, is the subject of all sciences. Indeed, its faculties are the instruments by means of which we acquire them. Each science has its particular philosophy and, consequently, its special object. The philosophy of religion seeks to penetrate the reason of the dogmas and their harmony; the philosophy of right inquires about the motives of the law; the philosophy of grammar renders an account of the general rules to which languages are subject; the philosophy of physical and natural sciences endeavors to bring into harmony and unity all the cos-

mogonic laws and to fathom the mystery of matter and life; the philosophy of the beautiful arts goes back to the very principle of the beautiful and seeks to determine its conditions.

Divisions.—The ancients agreed to divide philosophy into three great parts: ethics, physics, and logic. The scholastics added metaphysics, both general and special. Actually it comprises psychology, logic, ethics, and the elements of metaphysics. This division flows naturally from the double object of philosophy: the soul and God. The study of the soul comprehends a first speculative part: experimental psychology, whose special object is the general knowledge of the human spirit; then two practical sciences, whose logical end is to direct our intelligence toward the true; and the moral which traces the rule the will should follow to attain the good. The study of God or theodicy penetrates metaphysics whose natural crowning it is. The principal systems of philosophy can be reduced to five: Sensualism, which leads to Materialism; Spiritualism, which leads to the negation of matter or to Idealism; Scepticism, which leads to the suicide of intelligence; Mysticism, and finally Eclecticism. The history of philosophy may be divided into five epochs. 1st Epoch: Whose representatives are Thales and Pythagoras; Sensualism and Spiritualism, from which emanated all the other systems, during more than two centuries. The disputes begot the Sophists and Sceptics. 2d Epoch: Socrates reacted against Scepticism. In this new school Plato represents Spiritualism and Aristotle Sensualism. 3d Epoch: This took rise about the eleventh century and continued until the seventeenth century under the influence of Catholic theology; this was the scholastic epoch. 4th Epoch (in the seventeenth and eighteenth centuries): This was the epoch of experimental philosophy under the influence of Descartes and Bacon. 5th Epoch: The Scotch school, which had its representatives in France, in Royer, Collar, Cousin, Jouffroy, and Darimon.

Catholic philosophy may be divided into three epochs: during the first epoch Catholic philosophers occupied themselves in classifying and co-ordain the pre-existing elements, and having formed the tenor of Catholic belief from the standpoint of form and matter, two principles were furnished by the ancient philosophy which became the foundation of Catholic philosophy in the Middle Ages. Previous detailed studies fill up the second epoch (ninth and tenth centuries). In this epoch philosophers sought to fathom the great questions of reason and faith, of predestination and free will, of realism and nominalism. In the third epoch they occupied themselves with systematizing the themes of Catholic science; this was the beautiful period of Scholasticism. Its chief representatives were Anselm of Canterbury, and Hugh of St. Victor. The material of Scholasticism is essentially the same as that of the philosophy of the Fathers: the Christian world, that is, the world reinstated through Christ, and all that has reference to it, with this difference, however, that the Fathers had before them only single elements, the Scholastics had these elements realized.

Philostratus. See APOLLONIUS OF TYANA.

Phœnicia.—A name which, in its more ancient and extended sense, comprised a narrow strip of country extending nearly the whole length of the eastern coast of the Mediterranean sea, from Antioch to the borders of Egypt. But Phœnicia Proper was included between the cities of Laodicea in Syria, and Tyre, and comprised only the territories of Tyre and Sidon. Before Josue conquered Palestine, this country was possessed by the Chanaanites, sons of Cham, divided into eleven families, of which the most powerful was that of Chanaan, the founder of Sidon, and head of the Chanaanites, properly so called, whom the Greeks named "Phœnicians." These only preserved their independence under Josue, and also under David, Solomon, and the succeeding kings; but they were subdued by the kings of Assyria and Chaldea. Afterwards, they successively submitted to the Persians, Greeks, and Romans. At this day, Phœnicia is in subjection to the Ottomans, and has not possessed any national or native kings, or any independent form of government for more than 2,000 years. The name Phœnicia is not found in the books of Hebrew Scripture; but only in the Machabees and the New Testament. The Hebrew always named it "Chanaan." St. Matthew calls the same person a "Chanaanitish" woman (xv. 22), whom St. Mark calls a "Syro-Phœnician" (vii. 26), that is, a Phœnician of Syria, because Phœnicia was then a part of Syria.

Photinus. — Heretic, a native of Ancyra and Bishop of Sirmium. Lived in the fourth century. Reviving Sabellianism, he denied the plurality of Persons in the Trinity. Condemned at Antioch (344), at Milan (347), and by the first Synod of Sirmium, he was deposed. His condemnation was confirmed by the Second Ecumenical Council. Photinus died in 366.

Photius. See SCHISM (*Greek*).

Phrygia. — In ancient geography, an inland province of Asia Minor, bounded on the north by Bithynia and Galatia, on the east by Cappadocia, on the south by Lycia, Pisidia, and Isauria, and on the west by Mysia, Lydia, and Caria. Later, the Galatians settled in the northeast portion.

Phul. — King of Assyria, lived in the eighth century B. C. Founded the second Assyrian empire after the fall of Sardanapalus; upheld the usurper Manahem, in Israel.

Phylacteries were small rolls of parchment, in which were written certain words of the law, and which were worn by the Jews upon their foreheads, and upon the wrist of the left arm. The custom was founded on mistaken interpretations of Ex. xiii. 9, "And it shall be as a sign in thy hand, and as a memorial before thy eyes," and verse 16, "And it shall be as a sign in thy hand, and as a thing hung between thy eyes for a remembrance." The phylacteries were inclosed in a piece of rough skin, forming a square, one side bearing the Hebrew letter *shin*, and this was tied to the forehead and worn at morning prayer. They were called "frontlets." Another kind consisted of two rolls of parchment, written in square letters with an ink made for the purpose. They were rolled to a point inclosed in a case of black calfskin and put on a square bit of the same leather, whence hung a tongue of the same, about a finger's breadth and two feet long. These rolls were placed near the elbow of the left arm, and after the thong had made a small knot in the form of the letter *yodh* it was wound about the arm in a spiral line which ended at the top of the middle finger. Our Saviour reproaches the ostentation of the Pharisees in making their phylacteries broad as a sign of their superior wisdom and piety (Matt. xxiii. 5).

Piarists. — Members of a religious congregation, also called "Fathers of the Pious Schools." This order was founded at Rome by St. Joseph Calasanctius, about 1600. In addition to the three usual monastic vows, the Piarists devoted themselves to the free instruction of youth. They are found especially in the Austrian empire.

Picpus (*Congregation of*). — A missionary institute founded in Paris in the year 1805 by the Venerable Coudrin. The proper name is "Congregation of the Sacred Heart of Jesus and Mary." They are called "Picpus" from the street in Paris in which their chief monastery is situated.

Pietism. — A movement in the Lutheran Church, due to Philip James Spener, a Lutheran preacher, born in Alsace, in 1635. His followers were called "Pietists." Lamenting the absence of all warmth and piety in the Lutheran Church, which he censured as heartless and spiritless, and as "an outward corrupt body," he instituted "associations of pious souls," for the special edification of, and for the cultivation of evangelical morality among his fellow-religionists. These were the famous *collegia pietatis* from which the name "Pietists" has been derived. Spener died in 1705.

Pilate or **Pontius Pilate,** was the fifth Roman procurator in the province of Judea. He took charge of his office in A. D. 28, and held it for ten years. Pilate became odious both to the Jews and Samaritans for the severity and cruelty of his administration, and being accused by the latter before Vitellius, the governor of Syria, he was removed from his office and sent to Rome to answer to their accusations before the emperor. Before his arrival, Tiberius was dead; and Pilate is said to have been banished by Caligula to Vienne in Gaul, and there to have died by his own hand. It was before Pilate that Jesus was brought by the Jews for condemnation; and although conscious of his innocence, which he did not scruple to declare publicly, yet probably wishing to gratify the Jews, and perhaps fearing an accusation of disloyalty, he yielded to their clamor, and delivered Jesus to be crucified.

Pilgrim and **Pilgrimages** (A pilgrim is one who visits, with religious intent, some place reputed to possess some special holiness).— The early Christians, like the Jews and the pagan Gentiles, regarded

certain places with special religious interest; above all, the Holy Land, and particularly the scenes of the Passion of our Lord at Jerusalem. St. Jerome refers the practice of visiting Jerusalem to the discovery of the holy Cross by St. Helena. He himself was a zealous pilgrim; and throughout the fourth, fifth, and sixth centuries, pilgrims habitually undertook the long and perilous journey to the Holy Land from almost every part of the West. Other sacred places, too, were held to be fit objects of the same visits of religious veneration. The tombs of the Apostles Peter and Paul, and of the martyrs of the Catacombs at Rome, are so described by St. Jerome (*Commentary in Ezechiel*). St. Basil speaks in the same terms of the tomb of the Forty Martyrs; and the historian Theodoret tells of not only visiting such sanctuaries, but of hanging up, therein, as offerings, gold and silver ornaments, and even models of hands, feet, eyes, etc., in commemoration of the cures of diseases supernaturally obtained as the fruit of these pious visits. The pilgrimage, however, pre-eminently so called, was that to the Holy Land; and even after Jerusalem had been occupied by the Saracens, the liberty of pilgrimage, on payment of a tax, was formally secured by treaty. It was from the necessity of protecting pilgrims from outrage, that the well-known military orders had their origin. The Crusades may be regarded as a pilgrimage on a grand scale, the direct object being to secure for the Latin Christians immunity of pilgrimage. On the other hand, the final abandonment of the Crusades led to a great extension of what may be called domestic pilgrimage, and drew into religious notice and veneration many shrines in Europe which, after the lapse of time, became celebrated places of pious resort. The chief places of pilgrimage in the West were: in Italy — Rome, Loretto, Genetsano, Assisi; in Spain — Compostella, Guadaloupe, Montserrat; in France — Fourviére, Puy, St. Denis; in Germany — Oetting, Zell, Cologne, Trier, Einsiedlen; in England — Walsingham, Canterbury, and many others of minor note. The costume of the pilgrim consisted of a black or gray gabardine, girt with a cincture, from which a shell and scrip were suspended; a broad hat ornamented with scallop shells, and a long staff. In late years, however, pilgrims have resorted in large numbers, not only to the ancient sanctuaries of Notre Dame de la Garde, de Fourviére, Puy, etc., but also to La Salette, Lourdes, Paray-le-Monial, and Pontigny.

Pirkheimer (WILIBALD) (1470–1530). — Erudite, born at Eichstædt, died at Nuremberg. Deputy to the diets of Treves and Cologne (1511–1512). Joined the Catholic Church toward the close of his life, after having been one of the most active adherents of Luther.

Pisa (*Council of*). — The Council of Pisa (1409) was convened by the renegade cardinals of the antipopes Benedicts XIII. and Gregory XII. to remove the schism. It deposed both, and elected Alexander V. Thus a threefold schism arose, which ended only in 1417. The Council of Pisa is not numbered among the Ecumenical Councils.

Piscina. — In liturgy a term applied to a walled-up cavity of a certain depth, covered with a round or oval stone, which is pierced through the middle. There should be at least one piscina in each church as a receptacle for the water that has served, either for baptism, or to cleanse the sacred vessels and linen. It is also used as a depositary for the ashes of altar ornaments and linens, and other blessed things which should be burned when they can no longer be used. The piscina also serves the purpose of receiving holy water taken from the holy water-basin or font, and, in general, for all articles used in the sacred service of divine worship, in order that they may not be exposed to profanation.

Pistoja (*Synod of*). — An ecclesiastical synod held under the presidency of Scipio Ricci, Bishop of Pistoja, in 1786. It passed a series of decrees that were diametrically opposed to the constitutions, as well as to the teachings, of the Church.

Pistorius (JOHN) (1544–1607). — Historian and controversist, born at Nidda, Hesse, died at Freiburg. Counselor of Emperor Rudolph II. Joined the Catholic Church after having been one of the principal agitators of Reformation.

Pitra (JOHN BAPTIST) (1812–1889). — Cardinal, born at Champforueil, France, died at Rome. After entering the Benedictine order he lived at Solesmes, devoting himself to historical researches, but was sent in 1858 to Russia by Pope Pius IX. to study the Slavonic liturgy and entered the

service of the Propaganda after his return. In 1863 he was created cardinal, and in 1869 he became librarian of the Vatican Library. He published *Spicilegium Solesmense; Juris eccl. Græcorum;* etc.

Pius (name of nine Popes).— *Pius I.* (St.) —Pope from 140 to 154(?). Assisted by St. Justin the Philosopher, he combated the heresies of Valentinus and Marcion, who denied the resurrection of the body and condemned marriage. *Pius II.* (Æneas Sylvius).—Pope from 1458 to 1464. Few men of more consummate ability ever sat in the Chair of St. Peter. The ruling object of his Pontificate was the organization of a universal league, embracing all Christendom, against the Turks. He summoned an assembly of all Christian powers to be held at Mantua. At the same time, he undertook the conversion of the Sultan Mohammed II., to whom he addressed a long and elaborate epistle. But the efforts of the energetic Pontiff met with no encouragement from the western nations. Notwithstanding this failure, Pius maintained his courage. He placed himself at the head of an army and set out for Ancona. Here death thwarted the designs which the magnanimous Pontiff had formed for the glory of Christendom. By a special Bull, Pius II. condemned appeals from the Pope to a future general council, and, by another, he formally withdrew what he had written in defense of the Council of Basle and the supremacy of general councils. *Pius III.*—Pope in 1503. Died one month after his election. He had been the successor of Alexander VI. *Pius IV.* —Pope from 1559 to 1565. He again convoked the Council of Trent, which was reopened at the seventeenth session, in January, 1562. With the twenty-fifth session, the Fathers of Trent concluded their labors. The decrees of the Council were signed by 205 prelates and confirmed by Pius IV., in his Bull, "*Benedictus Deus*," Jan. 26th, 1564. Pius IV., also caused a *Tridentine Profession of Faith*, containing a summary of the Council's dogmatical decrees, to be published. In his Bull of approbation, Pius IV. made it the duty of bishops to introduce, without delay, and to execute faithfully the reforms inaugurated by the Council of Trent, and established a congregation of cardinals, to which was assigned the special office of enforcing and interpreting the enactments of the Council of Trent. *Pius V.* (Cardinal Ghislieri).— Pope from 1566 to 1572. His Pontificate, though extending over a period of only six years, was most advantageous to the Church. With indefatigable zeal he labored in restoring the discipline and enforcing the canons of reformation promulgated at Trent. He obliged bishops to reside in their sees and enjoined the strictest seclusion of both monks and nuns. *Pius VI.* (Cardinal Braschi).—Pope from 1775 to 1799. A mild and affable Pontiff, but firm in purpose, applied himself with zeal and energy to the work of reform in both Church and State. There seemed to be, under his Pontificate, a general disposition to diminish, if not to undermine, the papal authority, even in Catholic countries. The courts of Madrid, Naples, and Florence continued to encroach on the immunities of the Church, claiming rights which were in direct opposition to the prerogatives of the Holy See. The heart of the much harassed Pontiff was sorely afflicted, especially by the "reforms" of Emperor Joseph II. of Austria, whose arbitrary regulations, on purely ecclesiastical matters, were at variance with the true interests of religion. (See JOSEPHISM.) The victories of the French Revolutionary armies spread the ideas of the French Revolution in other countries. The young general, Napoleon Bonaparte, oppressed the Pope and demanded the revocation of all the briefs issued against France. The Pope refusing to accede to these demands, Napoleon extorted from him 30,000,000 francs and many treasures of art. In 1798 the French proclaimed Rome a republic, insulted the Pope, and snatched from his hand the ring of the fisherman. Pius sternly protested, in consequence of which he was carried as a prisoner to Siena, thence to Florence, thence to Valence in France, where he died. *Pius VII.*— Pope from 1800 to 1823. Successor to the foregoing Pope. He was elected at Venice. He re-entered Rome amid the unbounded enthusiasm of its inhabitants. Napoleon, seeing that the restoration of religion in France was necessary to the well-being of the State, entered into negotiations with Pius VII. Through the influence of Consalvi, papal secretary of State, a Concordat was concluded (1801) by the terms of which the constitutional bishops were deposed and the faithful bishops asked to resign. Napoleon continued to act in his usual arbitrary man-

ner and asked the Pope to crown him emperor in Paris. Although Pius VII. acceded to this request (1804), Napoleon continued his tyranny over the Church. By his order, General Miolis entered Rome (1808), banished the cardinals and subjected the Pope to gross outrages. Pius VII. replied with a Bull of excommunication, 1809, which was ridiculed by Napoleon. The Pope was arrested by General Radet in the Quirinal at midnight and taken to Grenoble, thence to Savona, where he was treated as a common criminal. Letters, books, and writing material were taken from him, yet he remained as firm in prison as on the throne. Before his departure for Moscow, Napoleon ordered the sick Pope to be taken to Fontainebleau, where he received the last sacraments. Being defeated in his campaign, Napoleon again opened negotiations with the Pope, and by intrigue, obtained preliminary articles of a new concordat, which he promulgated as laws of the empire. Pius protested and recalled his concessions. Napoleon being defeated by the allied forces of Europe, the Pope recovered his liberty, and made his triumphal entry into Rome. Having reinstated the Society of Jesus (1814) and reopened the institutions of learning, etc., he died in 1823, at the age of 81. His Pontificate is one of the most illustrious in history. *Pius VIII.* — Pope from March 31st, 1829, to Nov. 30th, 1830. *Pius IX.* (Mastai Ferretti). — Pope from 1846 to 1878. This Pontiff sought to conciliate the revolutionary party by a policy of mildness, but his endeavors to pacify met with base ingratitude. Weighed down by sorrow and undeceived as to the intention of the revolutionists, Pius IX. quit the city of Rome and made good his escape to Gæta, November, 24th, 1848. Rome was forthwith declared a republic by the Mazinists and the Garibaldines; revolution had conquered. Through the intervention of Catholic powers the Pope returned to Rome, April 12th, 1850, and though deeply affected by the ingratitude of his subjects, again issued a proclamation of amnesty. The revolutionary movement which had taken a firm hold in Italy, found an ally in King Victor Emanuel of Sardinia, whose minister, Cavour, joined hands with Napoleon III., and drove Austria out of Italy (1859). The result of this was that the Pope lost several provinces. The Pontifical army, under command of the gallant General Lamoriciere, was defeated near Castle Fidardo and again at Ancona (1860). The Pope was now despoiled of four-fifths of his estates. An attack upon Rome by the Garibaldines was repulsed by the papal army assisted by the French soldiers (1867). But Victor Emanuel completed the work of despoliation when, without any previous declaration of war, he took possession of Rome, Sept. 20th, 1870.

Pope Pius IX. displayed wonderful energy in ecclesiastical affairs which was felt throughout the whole world. He propogated the faith, increased the number of bishoprics and apostolic vicariates; he restored the Catholic hierarchy of England and Holland and re-established the Latin patriarchates at Jerusalem. Up to the year 1876, he had erected 28 archbishoprics, 129 bishoprics, 31 apostolic vicariates, 14 apostolic prefectures, and 3 apostolic delegations. He revived the provincial and diocesan synods in several countries. He established new seminaries, principally for the missions of North and South America; he encouraged science and learning, especially the study of ecclesiastical archæology; he appointed a great number of learned cardinals outside of Italy such as Wiseman, Cullen, McCloskey, Geissel, Othmar, Rauscher, Reisach, Franzelin, Gousset, etc. He condemned the leading errors of the age in the Encyclical "Syllabus of Errors," in 1864. He issued several decisions in dogmas, morals, and liturgy.

Pius IX. assembled around his throne on four different occasions, a vast number of the bishops of the world. 1. Dec. 8th, 1854, when, in the presence of two hundred bishops, he promulgated as an article of faith, the doctrine of the Immaculate Conception of the Blessed Virgin Mary. 2. On Pentecost, 1862, he canonized the twenty-six Japanese martyrs (died 1597) in the presence of more than three hundred bishops. The assembled bishops unanimously protested against the spoliation of the Patrimony of Peter. 3. June 29th, 1867, more than five hundred bishops and about ten thousand pilgrims met in Rome to celebrate the eighteenth centenary of the martyrdom of the princes of the Apostles SS. Peter and Paul. 4. Dec. 8th, 1869, he opened the twenty-first Ecumenical (I Vatican) Council (1869–1870), which was attended by 747 bishops, and July 18th, 1870, the Infallibility of the Pope in deciding matters of faith and morals, was dogmatically defined in the presence of 535 bishops. After the inroads of the Pied-

montese, the Pope adjourned the Council (Oct. 20th, 1870). On June 16th, 1871, Pius IX. had the happiness to celebrate, as the first among the successors of St. Peter, the twenty-fifth anniversary of his Pontificate. On June 3d, 1877, he celebrated his golden jubilee as bishop. His illustrious reign came to a close on Feb. 7th, 1878. Few Popes ever possessed the love and veneration of Catholic people throughout the world as did Pius IX.

Placet.—An expressed sanction; permission given by one in authority; specifically, sanction granted to the promulgation and execution of an ecclesiastical ordinance, and particularly such sanction granted by a sovereign to papal bulls, briefs, and other edicts.

Placidus (St.).—Benedictine monk, born at Rome, died in 539. He accompanied St. Benedict to Monte Cassino, then became abbot of a monastery near Messina.

Plagues of Egypt.—The plagues by which God, at the word of Moses, punished the obstinate refusal of the Pharao and his subjects, who did not wish to permit the Israelites to depart from Egypt. They were ten in number and are enumerated in Exodus (vii.–xi.). All these plagues had a supernatural character.

Plain Chant.—The unisonous vocal music which has been used in the Church from the earliest centuries. Its origin is unknown, but it contains elements taken from the ancient Greek music, and possibly from the ancient Temple music of the Hebrews. It is often called "Gregorian," from its most prominent early systematizer, or, in certain details, "Ambrosian." It rests upon the elaborate system of octave scales or modes. According to the principles and rules of these modes, numerous melodies have been composed or compiled, which have become established by tradition or authority as part of the liturgies of the Western and Eastern Churches. This body of melodies includes a great variety of material adapted not only to every part of the liturgy, but to the several seasons of the Christian year. Plain chant melodies are distinguished by the adherence to the mediæval modes, by independence of rhythmical and metrical structure, and by a limited and austere use of harmony. Their effect is strikingly individual, dignified, and devotional. The style as such is obligatory in the services of the Catholic Church, and has been perpetuated by her with remarkable purity, in spite of its contrasts with modern music in general. It has exerted a profound influence upon general musical development, dominating that element until nearly 1600, and furnishing innumerable hints and themes to all subsequent styles. The mediæval theory of counterpoint was a direct outgrowth of the melodic principle of plain chant. See MUSIC.

Platonism (philosophical system of Plato) (430–348 B.C.).—There have been men, although quite serious and learned, blind enough to compare Christianity to Platonism and Neo-Platonism, and even to hold that Catholic doctrines were derived from these systems: a pretension as ridiculous as it is false. The pure, positive, and sublime conceptions of the Fathers of the Church, whom they have been pleased to metamorphose into disciples of the Christian philosopher, conceptions which, in regard to religion in general, or to God and man in particular, infinitely surpass in elevation and correctness, the doubtful, incoherent, and contradictory affirmations of Plato and of the so-called school of Alexandria, the hearth of Neo-Platonism. Certainly, Plato has written wonderful lines about God, which the Fathers quoted with praise, and which we still read with a certain consolation, when comparing them with the errors of the human mind, during the miserable era of paganism. But at the same time, Plato greatly altered the idea of the Deity, by first admitting absolute, substantial, and independent ideas of God, then a necessary and eternal matter, and which thus escapes all Divine action. As to the dogma of the Trinity, it is in vain that these scholars pretend that Plato makes some allusion to it. Even the best meaning commentators, who are far from being in agreement on the essence and intimate constitution of the Platonic Trinity, in the discussion of the texts alleged to allude to the conception of the Trinity, do not permit the Athenian philosopher to have been better instructed as to this point than other philosophers of antiquity. Did the Alexandrians, who endeavored to create a system of doctrine which they might oppose to the Christion symbol, perhaps borrow something from the Fathers of the Church? Is the theory of the divine attributes, such as we can deduct it from the

Enneades of Photinus and from the writings of Proclus, more elevated, purer, and more complete than that which our holy Doctors have given? Is not that primordial unity, source, and term of all reality, too much like, in its eternal inertness, the chained Saturn of Greek mythology, or the Brahma of the Hindoos? What is that Triade expressly imagined to make competition to the Christian Trinity, and whose elements were never pointed out and unanimously acknowledged, Alcinous, Eumenius, and Plotinus having furnished diverse indications? Is it anything else but a reproduction of the Oriental emanations, which necessarily implies either a plurality of unequal gods or a multiplicity of purely nominal forms of one and the same substance? New Platonism, which was an improvement on the Old, did not even know how to copy Christianity. How, therefore, could the Old inspire and prepare the Christian symbol? Moreover, in matters of dogma, the Church teaches and does not discuss; she comes with her original richness, and does not borrow; how, therefore, could she have begged or even accepted, to clothe her splendors with rags of a Platonism, proscribed by her?

Pliny the Younger (62–113). — Born at Como, Italy. While governor of Bithynia and Pontus, Pliny asked the Emperor Trajan as to the course of conduct he should pursue with regard to the Christians, whom he found to be very numerous in his provinces and in whom he could discover no grave crime except "a perverse and extravagant superstition." In his reply to Pliny, Trajan says: "The Christians are not to be sought out; but if brought before you and convicted, they must be punished; yet if anyone denies he is a Christian and proves his denial by acts, namely, by worshiping our gods, he, though in the past suspected of being a Christian, shall, nevertheless, be pardoned."

Plotinus (205–270). — Neo-Platonic philosopher, born at Lykopolis in Egypt; died in Campania. He is praised for the severity of his life and his noble and blameless character. His treatises were collected by his disciple Porphyrius and arranged in six *Enneads*, containing fifty-four books on various subjects. See PLATONISM.

Plymouth Brethren. — A Protestant sect which first attracted attention at Plymouth, England, in 1830, but has since extended over Great Britain, the United States, and among the Protestants of France, Switzerland, Italy, etc. They recognize all as brethren who believe in Christ and the Holy Spirit as his vicar, but they have no formal creed, ecclesiastical organization, or official ministry, condemning these as the causes of sectarian divisions. They are also called "Darbyites," after Mr. Darby, originally a barrister, subsequently a clergyman of the Church of England, and thereafter an evangelist not connected with any Church, to whose efforts their origin and the diffusion of their principles are to be ascribed.

Poland (*Christianity in*). — Christianity was carried into Poland from Bohemia. Duke Minceslas I., who was married to the Bohemian Princess Dombrawka, received baptism in the year 966, and his example was soon imitated by the greater number of his people. His successor, the powerful Duke Boleslas I. (992–1025), completed the Christianization of Poland by the erection of numerous churches and monasteries. He founded the archbishopric of Gnesen, with the suffragan sees of Kolberg, Cracow, and Breslau. His son Casimir I., greatly promoted Christianity throughout the kingdom. Boleslas II., a tyrannical prince, slew, in 1079, St. Stanislaus, Bishop of Cracow, who had reprimanded him for his vicious conduct. For this atrocious act, Pope Gregory VII. excommunicated him and he died in exile. See GERMANY; AUSTRIA.

Pole (REGINALD) (1500–1558). — Archbishop of Canterbury and cardinal, born in the Castle of Stoverton, in Staffordshire; kinsman by his mother, of Henry VII. and Edward IV. After the death of Paul III., he refused the tiara, presided over the Council of Trent and, at his return into England, which he had been forced to leave because he did not wish to flatter the passions of Henry VIII., he was named by Queen Mary, archbishop and president of the royal counsel. He left quite a number of works.

Polycarp (ST.) (70–166). — Bishop of Smyrna. He was the immediate contemporary and friend of St. Ignatius, but nothing certain is known as to his origin, or the place of his birth. Irenæus, his dis-

ciple, tells us that he was instructed by the Apostle St. John, and appointed by him bishop of Smyrna. About the middle of the second century he journeyed to Rome to consult with Pope Anicetus regarding the time of Easter. On this occasion he brought back to the Church many who had been led away by the Gnostics, Valentine and Marcion. It is recorded that on meeting Marcion in the streets of Rome, when the latter asked whether he knew him, he replied that he knew "the first-born of Satan." He was close on a hundred years old when he died the death of a martyr by the sword — having been miraculously preserved from death by fire — under Marcus Aurelius, about 166, or, according to others, about 155 or 156. Of his letters, which St. Polycarp, according to the testimony of St. Irenæus, wrote to the neighboring Churches and to particular persons, we possess only that to the Philippians, whose authenticity is vouched for by Irenæus and Eusebius, and by the fact that it was publicly read in the Churches, and that its subject is quite in harmony with the doctrine of the Apostles and the circumstances of the time of the author.

Polychronius. — Bishop of Apamea and brother of Theodore of Mopsuestia. Died about 430. He composed commentaries on Daniel, Ezechiel, and Job, of which only detached though important and valuable fragments are preserved in the Catenæ. The Commentaries ascribed to him on the Proverbs, Canticle of Canticles, Jeremias, and Baruch, as well as the fragment on the *Causes of the Obscurity of Holy Scriptures*, cannot be from his pen, on account of the disparity of style. The genuine fragments, however, clearly show that Polychronius possessed a true exegetical spirit and instinct, that he held to the Scriptural inspiration, acknowledged the full canon of sacred books, favored the historical method of interpretation, and was profoundly versed in archæology and profane history. He possessed all the talents of his brother without any of his faults, except perhaps that of slightly inclining to his rationalistic method. He and Theodoret of Cyrus, are considered the most illustrious interpreters of the Antiochian School.

Polygamy. See MARRIAGE.

Polyglot Bibles. — Bibles printed at least in three languages, whose texts are arranged in different columns. Some contain all the books of the Bible, others a part or only some books. The first are called general Polyglots, and the latter, particular Polyglots. The general Polyglots are: 1. That of Cardinal Ximenes, printed in 1515; it is also called "the Complutensian" or Alcala (6 vols. in fol.), in four languages: the Hebrew, the Chaldaic paraphrase of Onkelos on the Pentateuch only, the Greek Version of the Septuagint, and the ancient Latin or Italic Version. 2. That published by Plantinus (1569–1572), by authority and at the cost of Philip II., king of Spain; also called royal Polyglot of Philip II., or Polyglot of Antwerp; besides that contained already in the Complutensian, was added the Chaldaic paraphrases of the rest of the Scriptures; for the New Testament, besides the Greek and Latin of the Bible of Alcala, there was added to this edition the ancient Syriac Version. 3. That of 1586 (2 vols. in fol.), containing the Hebrew, Greek, the Latin version of St. Jerome, and that of Santeo-Pagnini with the notes of the Vatable; which caused it to be called the Bible of Vatable. 4. That of Elias Hutter, printed in 1599, at Nuremberg, in six languages: Hebrew, Chaldaic, Greek, Latin, German, and Slavonic in some copies, French or Italian in others; the same author has published also in 1600 the New Testament in twelve languages: Syriac, Hebrew, Greek, Italian, French, Spanish, Latin, German, Bohemian, English, Danish, and Polish. 5. That of Jay, printed in Paris, 1645; the Syriac and Arabic versions are therein accompanied by Latin interpretations, it contains, besides that of Philip II., the Samaritan text of the Pentateuch and the Samaritan version; the New Testament contains, more than the Antwerp Polyglot, an Arabic and Latin translation. 6. That which was printed at London in 1657 (6 vols. in fol.), and which is called the Polyglot of London, Polyglot of England, and Polyglot or Bible of Walton, because Bryan Walton printed it. It is the most complete and the most convenient. There has been added to it a dictionary in seven languages, composed by Edmond Castle. Walton, being an Anglican, did not always express himself in a manner conformable to the pure doctrine; hence the reason why this Bible was put on the Index. Among the particular Polyglots we quote: 1. A Psalter in Hebrew, Greek, Arabic, and Chal-

daic, with Latin translations and glosses by Augustino Giustiniani, Genoa (1516). 2. A Psalter in Hebrew, Greek, Latin, and Ethiopian; Cologne (1518), by John Potken.

Polynesia (*Missions in*). See AUSTRALIA.

Polytheism. See PAGANISM.

Pombal (MARQUIS DE) (1699–1782).— Prime minister under Joseph I. of Portugal. Pombal, while Portuguese minister in England, had observed the docility of the Anglican clergy, and their submissiveness to the English government. No sooner had he obtained the reins of power, than he formed plans for a national Church in Portugal, separated from the Holy See. The means which Pombal adopted, were calumny and cruel persecution. He issued writings, grossly defaming the Society of Jesus, to be circulated among the people. They were accused of conspiracy against the State; of creating discontent among the Indians in Paraguay; they were even denounced as the instigators of, or accomplices in, an attempt upon the king's life. A royal edict of Sept. 3d, 1759, declared the Jesuits, traitors and assassins, and banished them from Portugal, and from the Portuguese colonies, both East and West. At the death of the king (1777), Pombal lost his credit, the ministry fell, the prisons were opened, the processes revised and the judges decided the innocence of the condemned. As he had been careful to provide himself with documents wherein all his crimes were charged to the account of the king, whose executor he only pretended to have been, he was spared; but assailed by thousands of accusations, he was compelled to leave Lisbon, and, banished far from the court (1781), went to die in exile.

Pontianus (ST.).— Pope from 230 to 235; martyr. Exiled by Alexander Severus, upon the island of Tavolato, on the eastern coast of Sardinia, where he was put to death by order of Maximinus.

Pontifical. — A book which contains the different orders of the ceremonies which the bishop should observe, particularly in conferring the sacraments of ordination, confirmation, and other sacred functions reserved to the bishop. The Roman Pontifical is attributed to the Popes Gelasius and Gregory VII.

Pontus. — In ancient geography, the northeastern province of Asia Minor, bounded on the north by the Euxine sea, west by Galatia and Paphlagonia, south by Cappadocia and part of Armenia, and east by Colchis. It was originally governed by kings, and was in its most flourishing state under Mithridates the Great, who waged a long and celebrated war with the Romans, but was at length subdued by Pompey; after which Pontus became a providence of the Roman empire (Acts ii. 9; I. Pet. i. 1).

Poor Man of Lyons. See WALDENSES.

Pope (the head of the Roman Catholic Church).— The name Pope (Lat. *Papa*), "which means Father," says Fleury, "but in denoting a particular tenderness," was formerly given to all bishops. Among the Russians, the simple priest placed at the head of a parish is termed Pope, meaning father of the parish. However, this title was *par excellence*, the title of the sovereign Pontiff, residing in Rome, and since the time of Gregory VII., the Bishop of Rome alone has been called Pope. Witness how Crea expresses himself on the essence or nature of the papal power in the Church. "It is a bishop, who, in quality, is nothing more than other bishops, since bishops are alike. The episcopacy does not suffer inferiority in any of its members, and the Bishop of Rome is no more a bishop than the bishop of an obscure city. But because the Bishop of Rome is the Vicar of Jesus Christ, he exercises a power which is not contained in the essential power of the episcopacy. Indeed, it is the essence of a vicar that he forms only one sole hierarchical person with the one whom he represents, without forming a distinct degree below him. This is so true in the propriety of the term vicar, that even in an inferior degree, we every day see the bishop of a particular Church, or diocese, giving to himself a vicar who represents him with the plentitude of his ordinary authority. The vicar of a bishop is taken from among the priests, but he exercises a power which is not contained in the priesthood, because this power is the authority itself which the bishop has over the priests as their chief. Hereby, the vicar forms with the bishop only one sole hierarchic person. Such is the singular dignity of the Vicar of Jesus Christ. He is in possession of the whole authority of Jesus Christ, over the Church and over the Episcopacy" (*De l'Église et de sa Constitution*, p. 137).

The Pope, the visible head of the Church, Vicar of Jesus Christ, is the successor of St. Peter. He governs, teaches, commands observance of the canons, assembles councils and presides over them, institutes bishops, creates cardinals, establishes or suppresses religious orders, watches over the maintenance of dogma and discipline, approves or censures doctrines, publishes bulls, briefs, encyclicals, upholds liturgy, grants major dispensations, concedes indulgences, pronounces excommunication or withdraws it, in a word, he has the supreme and entire authority of government.

The Pope wears a triple crown or tiara. He is chosen by the cardinals in conclave, and after being elected he is placed upon a seat and carried before the altar of St. Peter, and in that magnificent, historic cathedral, he is crowned. He choses a name under which he continues the series of Pontiffs. The history of the Papacy is blended with that of the Church, and forms the salient part thereof. Since the first centuries the various Churches acknowledged the papal authority, and have recourse to Rome in all their major causes. (See PRIMACY.) The first Popes underwent martyrdom in turn. Constantine the Great, transferring the seat of the empire to Constantinople, left in the West the Papacy in charge of great wealth, which gradually increased by the generosity of the emperor and his subjects. This action of Constantine, together with the love and loyalty of the Faithful, gradually endowed the Papacy with a moral and even temporal power, and prepared it to exercise a supreme influence over the world, which was becoming more universally Christianized. The Papacy under the successors of Constantine, had to contend with and overcome powerful heresies. Under the Greek empire it found itself confronted by all the cavils of the Grecian spirit, linked with the decline of a fast decaying society. It, on the other hand, made an alliance with Charlemagne, and its prestige increased. It penetrated the abodes and conquered with the Word of God, barbarous nations, forming them into civilized peoples, thus erecting the bulwarks of future Christianity.

Islamism became threatening, and the Papacy opposed to it the chivalrous valor of the Crusades. From the beginning, as it still continues, the Papacy was the protector and patron of learning, and perpetuated scientific knowledge; transmitting it to the coming ages. It gave energy to the religious orders, it spread the Christian life and spirit among the clergy and the Faithful. A difficult trial awaited the Papacy, which for a time seemed to overthrow it,—the great "Schism of the West," yet in the end it came out victorious. The Reformation, so called, was a revolution that strove to draw away from the Papacy the disobedience of a great part of Europe. The modern spirit continued the work of the Reformation, affecting even the nations that remained faithful. France, the eldest daughter of the Church, felt its baneful effects. The great French Revolution put into practice, with fearful logic, what had been at first considered as simple theories. Finally, in our own days, Pius IX. was robbed and despoiled of all temporal power which had belonged, undisputed, to the Papacy for more than a thousand years. Then did the charity and loyalty of the Faithful again assert itself by voluntary contributions under the name of "Peter's Pence," by which the Papacy and its needs are supplied. The Papacy, as must be admitted, even by its enemies, nevertheless continues to exist with a character of imposing grandeur, to which even now as of yore, the great mass of the enlightened world renders willing homage. Being created by God for an enduring, divine purpose, it remains, and shall remain, to the end of time a necessary institution, and hence the "*Non Possumus*," of Pius IX. to the Italian government is repeated by his successor, the inflexible, matchless Leo XIII., and shall continue to be repeated till justice shall be satisfied.

Pope (*Election of the*).—The manner of electing the sovereign Pontiff has been different in different ages. At first, *i. e.*, from the time of St. Peter to Pope St. Sylvester I., the right to elect the Roman Pontiff was vested in the Senate of the Church of the city of Rome. This Senate, which was instituted by St. Peter himself, was composed of twenty-four priests and deacons. After the Pontificate of Sylvester I. (died, 335), the entire Roman clergy and people were also admitted to the election of the Pontiff. From the time of Pope Simplicius (467) to that of Zachary (741), temporal rulers sought to establish the custom that no Pontiff should be

acknowledged as such without their confirmation. Pope Nicholas II. was the first who gave the chief voice in the election of the Roman Pontiff to the cardinals, by ordaining that the election should be held by the cardinal bishops. Finally, Pope Alexander III., in 1178, reserved the right of electing the Pontiff exclusively to the cardinals; he also enacted that the Pope could be validly elected by two-thirds of all the cardinals present without any regard to the absent members of the Sacred College. These enactments were confirmed by Gregory X. (1274) and Clement V. (1310), and are in force at the present day.

A vacancy occurs in the Apostolic See when the sovereign Pontiff resigns or dies. Immediately upon the death of a Pope the cardinals are to be convoked. All must be summoned, even those who are absent, excommunicated, suspended, or interdicted; also cardinals but recently created, though not yet invested with the insignia of the cardinalate. The cardinals present must ordinarily wait ten days for the arrival of those who are absent. If, however, the cardinals present, for just reasons, proceeded to elect the Pope before the lapse of ten days from the death of the late Pontiff, this election would nevertheless be valid. On the tenth, or, according to Phillips, on the eleventh day the cardinals enter the conclave in procession. (See CONCLAVE.) Once having entered the conclave they cannot leave it until after the election of a new Pope. If any cardinal should leave the conclave on account of sickness or other cause, he cannot return again, even if he recovers, nor can he have a voice in the election. If, in the course of the election, a considerable number of cardinals should withdraw from the conclave, refusing to participate in the election, the right of electing the Pontiff would devolve on the remaining cardinals, even though but two, nay, even in case but one, were left.

The election at present must be held either by *scrutinium* or ballot, or by compromise, or by *quasi* inspiration. Though any of these three modes can be made use of, the ballot is the one more usually adopted. The election *per scrutinium* consists in this, that each of the voters casts his vote, as a rule, by ballot; in the election of the sovereign Pontiff, the cardinals are obliged to vote by secret ballot. The candidate who receives the votes of two-thirds of all the cardinals present in the conclave, is canonically elected Pope. Before the balloting, three cardinals (*scrutatores*) are chosen by lot to count the votes and announce the result. The votes are cast in the following manner: Each cardinal writes the name of his candidate on the ballot or ticket of election, formulating his vote thus: "I choose for Supreme Pontiff, the Most Reverend ——." This ticket is then folded, sealed, and deposited by the voter in a chalice placed on an altar for that purpose. The three *scrutatores*, meanwhile, stand by the chalice and superintend the voting. When all the votes have been cast, the *scrutatores* at once begin to announce the votes in this manner: the first *scrutator* takes one of the votes out of the chalice, and simply looks at or ascertains the name of the candidate voted for; he then hands the vote or ticket to the second *scrutator*, who likewise, having merely seen the name on it, passes it to the third *scrutator*, by whom the name is audibly announced to the cardinals. All the tickets are thus announced one by one.

When all the votes have been counted by the *scrutatores*, and it is found that the ballot is without result, no candidate having received the requisite two-thirds vote, the *accessus* must immediately begin. The *accessus* consists in this, that the cardinals, by balloting as before, go over to one of the candidates who has received at least one vote in the first ballot. In the *accessus*, as the word itself indicates, no cardinal can vote for or go over to the one for whom he voted in the first ballot; all, however, are obliged to vote, though they are free to go over to some candidate or to stand by their first choice. A cardinal who goes over to some candidate votes thus: "I go over to ——;" a cardinal who does not wish to change his vote ballots thus: "I go over to no one." When the *accessus* is over, the votes are again counted as before in the *scrutinium*, and if, even then, it is found that no candidate has received the necessary two-thirds vote, the cardinals must in their next meeting, unless they prefer to elect the Pope by compromise or by *quasi* inspiration, proceed to a second ballot and continue thus to ballot twice a day,— in the morning and afternoon,— until some candidate receives two-thirds of all the votes, and is thus canonically elected Pope. The person thus elected, even though not yet in sacred orders, becomes

immediately, upon the consenting to the election, the Vicar of Christ on earth. The new Pope, as a rule, lays aside his old and assumes a new name.

Pope (*Temporal Power of the*). See POWER.

Pope (*Prerogatives of the*). — It is an incontestable fact that St. Peter went to Rome to preach the Gospel, that he fixed there his see and that he died there for the faith. (See PETER.) It is no less certain that, after the death of St. Peter, the See of Rome has been constantly and uninterruptedly occupied by a bishop, and that this bishop has always been regarded as the successor of St. Peter. Now, as Pope Pius VII. says, it is a Catholic dogma that Jesus Christ has founded His Church upon the solidity of the rock, and that, by a particular gift, He has chosen Peter, in preference to the other Apostles to be His vicar on earth, and the prince of the Apostolic Chair; that by intrusting him,—and through him his successors in the course of time,—the care and the supreme power is delegated to feed the flock, to confirm his brethren, to bind and to loose throughout the whole universe. This dogma was derived from Christ and has been transmitted to us by the belief and practice of the universal Church, by the testimony of the holy Fathers, and by the decrees of sovereign Pontiffs and councils, which decrees were promulgated against the errors of innovators.

The Holy See is the center of Christianity. "The ecclesiastical authority," says Bossuet, following Cæsarius of Arles, "first established in the person of one, has spread itself only under the condition of always being able to be reduced to the principle of its unity, and that all those who may be obliged to exercise it shall keep themselves inseparably united to the same See." To be really united with the sovereign Pontiff, it is not enough to acknowledge that such or such reigning Pontiff is the successor of St. Peter; nor is it sufficient to say that we desire to live in communion with the Holy See; we must, moreover, be subject to the decrees of the Apostolic See, conform ourselves in all things to the teaching of the Roman Church, the Mother and Mistress of all the Churches.

It belongs chiefly to the Pope, to pronounce on questions in regard to faith. Although all bishops are judges of faith, nevertheless, their judgments are subordinate to the authority of the Vicar of Christ, the successor of St. Peter, who has received from our Lord the command to feed both the lambs and the sheep, the little ones and mothers, and to confirm his brethren, that is, the Apostles and their successors, the bishops. There must always be a Peter in the Church to confirm his brethren in the faith. This is the means to preserve that unity of sentiment and fact which our Blessed Saviour desired above all things else, and the authority of the supreme Pontiff is all the more necessary for the bishops, as their faith is not confirmed, as was that of the Apostles. (See INFALLIBILITY.)

The Pope can make laws which are obligatory for the whole Church. He has received from Jesus Christ, in the person of Peter, prince of the Apostles, the keys of the kingdom of heaven, with the power to bind and to loose on earth, with the full and entire power to feed, direct, and govern the universal Church. (Council of Florence.) Therefore, he can make laws obligatory on all Christians, since there is no government without legislative power. This universal power and authority of the Pope in regard to faith, morals, and discipline has been invariably recognized by all the Fathers and Doctors of the Church, in all ages.

This supreme authority of the Holy See every bishop at his consecration acknowledges, promising under oath to receive with respect the holy decretals and constitutions which may emanate from the Pope. All the decrees of the Popes or of the general councils, as likewise all bulls and constitutions are obligatory in the spiritual state and bind in conscience, independently of the authorization of the temporal State. Were this otherwise, no one could be a Catholic or at least could not fulfill his duties as such if his obedience to the Holy See depended on the consent of the government. And it would no longer be St. Peter who would be supreme head of the Church, but Cæsar, thus compelling us to reverse the dictum of the Apostles, who said God should be obeyed rather than men.

The institution of bishops and establishing of dioceses belongs to the sovereign Pontiff. The spiritual power of both Pope and bishops is derived from Jesus Christ; it is the Holy Ghost who has established

bishops to govern the Church of God. But to take part in the government of the Church, it is not sufficient to have received the episcopal character; besides the power of orders, which is inherent in the sacrament of holy orders, a canonical jurisdiction is required for both forms,—exterior and interior. In regard to bishops, it is of faith, according to the Council of Trent, that those who have been instituted by the authority of the Roman Pontiff are true and legitimate bishops. According to the same Council, one of the principal duties of the Pope, whose solicitude extends itself over the universal Church, is to give to each Church pastors really worthy and capable, under pain of being responsible for the loss of those who might perish through the negligence of unworthy pastors. It is a disputed question among theologians whether bishops canonically instituted, hold their power immediately from God, or from the Pope. However this may be, all Catholics, says Benedict XIV., agree that the jurisdiction of bishops is always subject to the Pope; so that he can restrain, limit, and even take it away entirely, when there is a legitimate cause for so doing. As a consequence from all the facts which we have detailed, it follows that the Church is of monarchical form, under an elective monarch, the Pope. The Pope, says St. Thomas, has the plenitude of Pontifical power; he is in the Church what a king is in a kingdom, and the bishops are called to share a part of his care, as judges established in each city. Yet we are not to confound this monarchical form of the Church with absolutism. A monarchy, even in a political and social order, has laws and constitutions independent of the monarch. The government of the Church being, as the Church itself, essentially one, perpetual, unchangeable, is necessarily always the same, that is, always and necessarily monarchic, and this it is by virtue of its constitution which is divine. The Pope cannot render it despotic, or aristocratic, or democratic. It is always what it has been and will be such to the end of time.

The power of the Pope extends itself in a certain manner over things temporal. No Pope, no Catholic theologian, has denied the real distinction between the temporal and spiritual power, nor their independence in their own domain; but the Church interferes in the acts of any government when these acts are contrary to justice, morality, or religion; she interferes in the quality of interpreter of divine law, the natural and positive laws having their source in the divine law, for it is hers to care for the eternal salvation of her children and the maintenance of the supernatural order.

The Popes have never pretended to possess over kings and rulers temporal sway; they used their spiritual sword only in defense of the outraged peoples who called upon them as the common father of all to protect them against the tyranny of despots. "It was a principle," says Fénelon, "among all Catholic nations, received and deeply engraved, that none but a Catholic prince or sovereign could possess power to govern. Moreover, it was a tacit understanding between prince and people, that the latter would only obey the prince in so far as the prince or ruler would obey the laws of the Catholic Church. In virtue of this principle, all the nations believed that they were freed from their oath of fidelity, when, in despising this agreement, the prince turned himself against religion." However, for fear of being mistaken in their judgments, and wishing, besides, to prevent civil war and its misfortunes, the people had recourse to the Pope, the natural interpreter of an oath which is an act of religion, and of the agreement on their part in as far as such agreements affected morals and consciences. "Thus," continues the Bishop of Cambrai, "the Church did not, strictly speaking, depose or institute lay princes; she simply answered those who consulted her in regard to conscience, reason, and of the binding force of the agreement and oath." No one will admit that a prince can, with impunity use and abuse the goods and lives of his subjects. What will arbitrate the differences which may arise between people and rulers? Force undoubtedly. But what have we not to fear from a prince or people when they rule only by the edge of the sword?

According to Gallicanism and some other expositors, a general council would be superior to the Pope. But how can we reconcile this proposition with the Gospel, which represents St. Peter as the foundation of the Church of Christ? It is not the building which supports the foundation, but the foundation which supports the building. How can we reconcile it, with the power of the keys, which have been given to St. Peter only, or with the command, which St. Peter received

from our Lord to feed both the lambs and the sheep, that is, the whole flock, to confirm his brethren, that is the Apostles themselves, in the faith. According to the Second General Council of Lyons, the Pope "has a supreme primacy with the sovereignty, and plenitude of power over the whole Church. All the Churches are subject to him, and all bishops owe to him respect and obedience. The prerogatives of the Roman Church cannot be violated, either by general or particular Councils." The Council of Florence is not less expressive. It has defined that the Roman Pontiff has received from Jesus Christ, in the person of Peter, "a full power to feed, direct and govern the Universal Church." Finally, the Vatican Council has declared and defined the dogma of the personal Infallibility of the Pope, in matters of faith and morals. For the Pope as legislator, see LAW.

Popes (*Future*), according to the prophecy of Malachias.— This prophecy has always been attributed to this saint, who was Archbishop of Armagh, Ireland (died 1148). St. Bernard reports, as an eye-witness, several miracles and prophecies of St. Malachias. In 1590, Arnold of Wyon, a learned Benedictine, discovered the manuscript, ignored until then, of the prophecy concerning the succession of the Popes, since Celestine II., in 1143, until the end of the world. He entrusted his discovery to the Spanish Dominican and historian, Ciaconius (Alphonse Chacon), author of the *Lives and Acts of the Popes and Cardinals*, written in Latin. The latter provided the work with notes. This work has often been reprinted. In 1873, the Abbé Cucherat, in a volume on this historic document, has reproduced the Latin text of Malachias, such as Arnold of Wyon had given it, in his *Lignum Vitæ*. He added to it a French translation, the name of the sovereign Pontiffs, and the epoch of their Pontificate. We must remark that the characteristic, attributed by the prophecy to each papal reign, does not always refer to the Pope himself, but often to an event, to a historic personage of the period; thus one characteristic applies to Napoleon I., the *aquila rapax* of the prophecy in regard to Pius VII.

We will quote only a part of the prophecy, that is, since the time of Napoleon I.: *Aquila rapax* (the ravishing eagle), who dominated Europe during the Pontificate of Pius VII. (1800–1823).—*Canis et coluber* (dog and serpent). Leo XII. (1823–1829).—*Vir religiosus* (religious man). Pius VIII. (1829–1830).—*De balneis Etruriæ* (from the baths of Etruria). Gregory XVI. (1831–1846).—*Crux de cruce* (the cross of the cross). Pius IX. (1846–1878).—*Lumen in cælo* (light in the heavens). Leo XIII. (1878–19—).—*Ignis ardens* (burning fire).—*Religio depopulata* (religion devastated).—*Fides intrepida* (the intrepid faith).—*Pastor angelicus* (the angelic pastor).—*Pastor et nauta* (the pastor and pilot).—*Flos florum* (the flower of flowers).—*De medietate lunæ* (from the half of the moon).—*De labore solis* (from the labor of the sun).—*De gloriæ olivæ* (from the glory of the olive).—*In persecutione extrema sacræ Romanæ Ecclesiæ sedebit Petrus Romanus qui oves in multis tribulationibus; quibus transactis, civitas septi colis diruetur; et Judex tremendus judicabit populum* (in the last persecution of the Holy Roman Church, Peter the Roman will sit (reign), who will feed the sheep amidst great tribulations, after which the city on the seven hills will be destroyed, and the dreadful Judge will come and judge the people).

According to this prophecy there would be yet ten popes after Leo XIII., and then the end of the world would take place.

Popes (*List of*).—According to Birkhaeuser's *Church History*, the List of Popes is as follows:

NAME.	DURATION OF PONTIFICATE:
FIRST CENTURY	
St. Peter, Prince of the Apostles, who received the supreme Pontificate from Christ. He resided for a time at Antioch, and afterwards established his See at Rome, where he died a martyr with St. Paul, under Nero, June 29th, 67	42—67
St. Linus	67—78
St. Cletus or Anacletus*	78—91
St. Clement I	91—100
SECOND CENTURY	
St. Evaristus	100—109
St. Alexander I	109—119
St. Sixtus I	119—127
St. Telesphorus	127—139
St. Hyginus	139—142
St. Pius I	142—157

*See Anacletus.

NAME.	DURATION OF PONTIFICATE:
St. Anicetus	157—168
St. Soter	168—177
St. Eleutherus	177—192
St. Victor I	192—201
THIRD CENTURY	
St. Zephyrinus	202—218
St. Calixtus I	218—222
St. Urban I	223—230
St. Pontian	230—235
St. Anterus	235—236
St. Fabian	236—250
St. Cornelius	251—252
St. Lucius I	252—253
St. Stephen I	253—257
St. Sixtus II	257—258
St. Dionysius	259—269
St. Felix I	269—274
St. Eutychianus	275—283
St. Cajus	283—296
St. Marcellinus	296—304
FOURTH CENTURY	
St. Marcellus†	308—310
St. Eusebius	310—311
St. Melchiades	311—313
St. Sylvester I	314—335
St. Marcus	336—337
St. Julius I	337—352
Liberius. (Felix II. Antipope.)‡	352—366
St. Damasus I	366—384
St. Siricius	385—398
St. Anastasius I	398—402
FIFTH CENTURY	
St. Innocent I	402—417
St. Zosimus	417—418
St. Boniface I	418—422
St. Celestine I	422—432
St. Sixtus III	432—440
St. Leo I. (the Great)	440—461
St. Hilary	461—468
St. Simplicius	468—483
St. Felix III	483—492
St. Gelasius I	492—496
St. Anastasius II	496—498
SIXTH CENTURY	
St. Symmachus	498—514
St. Hormisdas	514—523
St. John I	523—525
St. Felix IV	526—530
Boniface II	530—532
John II	532—535
St. Agapetus I	535—536
St. Silverius	536—540
Vigilius	540—555
Pelagius I	555—560
John III	560—573
Benedict I	574—578
Pelagius II	578—590
St. Gregory I. (the Great)	590—604
SEVENTH CENTURY	
Sabinianus	604—605
Boniface III	606
St. Boniface IV	607—614
St. Deusdedit	615—618
Boniface V	619—625
Honorius I	625—638
Severinus	639
John IV	640—642
Theodorus I	642—649
St. Martin I	649—655
Eugenius I	655—657
St. Vitalian	657—672
St. Adeodatus	672—676
Donus	676—678
St. Agatho	678—681
St. Leo II	682—684
St. Benedict II	684—686
John V	686—687
Conon	687
St. Sergius I	687—701
EIGHTH CENTURY	
John VI	701—705
John VII	705—707
Sisinnius	708
Constantine	708—715
St. Gregory II	715—731
St. Gregory III	731—741
St. Zacharias	741—752
Stephen II	752
Stephen III	752—757
St. Paul I	757—767
Stephen IV	768—772
Adrian I	772—795
NINTH CENTURY	
St. Leo III	795—816
Stephen V	816—817
Paschal I	817—824
Eugenius II	824—827
Valentine	827

†Owing to the violent persecution then raging, the Holy See remained vacant nearly four years 304—308.

‡Felix is put in the list of Popes by some, though he is generally held to be an intruder.

NAME.	DURATION OF PONTIFICATE:
Gregory IV	827—844
Sergius II	844—847
Leo IV	847—855
Benedict III	855—858
St. Nicholas I. (the Great)	858—867
Adrian II	867—872
John VIII	872—882
Marinus I	882—884
Adrian III	884—885
Stephen VI	885—891
Formosus	891—896
Boniface VI	896
Stephen VII	896—897
Romanus	897
Theodorus II	897—898
John IX	898—900
TENTH CENTURY	
Benedict IV	900—903
Leo V	903
Christophorus	903—904
Sergius III	904—911
Anastasius III	911—913
Lando	913—914
John X	914—928
Leo VI	928—929
Stephen VIII	929—931
John XI	931—936
Leo VII	936—939
Stephen IX	939—943
Marinus II	943—946
Agapetus II	946—956
John XII*	956—964
Benedict V	964—965
John XIII	965—972
Benedict VI	972—974
Benedict VII	975—983
John XIV	983—985
John XV	985—996
Gregory V	996—999
ELEVENTH CENTURY	
Sylvester II	999—1003
John XVII†	1003
John XVIII	1003—1009
Sergius IV	1009—1012
Benedict VIII	1012—1024
John XIX	1024—1032
Benedict IX	1033—1044
Gregory VI. (abdicated)	1044—1046
Clement II	1046—1047
Damasus II	1048
Leo IX	1049—1054
Victor II	1054—1057
Stephen X	1057—1058
Nicholas II	1059—1061
Alexander II	1061—1073
St. Gregory VII	1073—1085
Victor III	1086—1088
Urban II	1088—1099
TWELFTH CENTURY	
Paschal II	1099—1118
Gelasius II	1118—1119
Calixtus II	1119—1124
Honorius II	1124—1130
Innocent II	1130—1143
Celestine II	1143—1144
Lucius II	1144—1145
Eugenius III	1145—1153
Anastasius IV	1153—1154
Adrian IV	1154—1159
Alexander III	1159—1181
Lusius III	1181—1185
Urban III	1185—1187
Gregory VIII	1187
Clement III	1187—1191
Celestine III	1191—1198
THIRTEENTH CENTURY	
Innocent III	1198—1216
Honorius III	1216—1227
Gregory IX	1227—1241
Celestine IV*	1241
Innocent IV	1243—1254
Alexander IV	1254—1261
Urban IV	1261—1264
Clement IV†	1265—1268
Gregory X	1272—1276
Innocent V	1276
Adrian V	1276
John XXI	1277
Nicholas III	1277—1280
Martin IV	1281—1285
Honorius IV	1285—1287
Nicholas IV	1288—1292
St. Celestine V. (abdicated)	1294
Boniface VIII	1294—1303
FOURTEENTH CENTURY	
Benedict XI	1303—1304
Clement V	1305—1314

*Leo VIII. and Benedict VI. were antipopes.

†This Pontiff took the name of John XVII. to prevent his acts being confounded with those of the antipope John XVI., in the time of Gregory V.

*After the death of this Pontiff followed an interregnum of nearly two years, caused by the hostile attitude of Emperor Frederick II. toward the Holy See.

†After the death of Clement IV. there was a vacancy of nearly three years.

Name.	Duration of Pontificate:
John XXII.	1316—1334
Benedict XII.	1334—1342
Clement VI.	1342—1352
Innocent VI.	1352—1362
Urban V.	1362—1370
Gregory XI.	1370—1378
Urban VI*.	1378—1389
Boniface IX.	1389—1404
Fifteenth Century	
Innocent VII.	1404—1406
Gregory XII†.	1406—1415
Martin V.	1417—1431
Eugenius IV.	1431—1447
Nicholas V.	1447—1455
Calixtus III.	1455—1458
Pius II.	1458—1464
Paul II.	1464—1471
Sixtus IV.	1471—1484
Innocent VIII.	1484—1492
Alexander VI.	1492—1503
Sixteenth Century	
Pius III.	1503
Julius II.	1503—1513
Leo X.	1513—1521
Adrian VI.	1522—1523
Clement VII.	1523—1534
Paul III.	1534—1549
Julius III.	1550—1555
Marcellus II.	1555
Paul IV.	1555—1559
Pius IV.	1559—1565
St. Pius V.	1566—1572
Gregory XIII.	1572—1585
Sixtus V.	1585—1590
Urban VII.	1590
Gregory XIV.	1590—1591
Innocent IX.	1591—1592
Clement VIII.	1592—1605
Seventeenth Century	
Leo XI.	1605
Paul V.	1605—1621
Gregory XV.	1621—1623
Urban VIII.	1623—1644
Innocent X.	1644—1655
Alexander VII.	1655—1667
Clement IX.	1667—1669
Clement X.	1670—1676
Innocent XI.	1676—1689
Alexander VIII.	1689—1691
Innocent XII.	1691—1700
Eighteenth Century	
Clement XI.	1700—1721
Innocent XIII.	1721—1724
Benedict XIII.	1724—1730
Clement XII.	1730—1740
Benedict XIV.	1740—1758
Clement XIII.	1758—1769
Clement XIV.	1769—1774
Pius VI.	1775—1799
Nineteenth Century	
Pius VII.	1800—1823
Leo XII.	1823—1829
Pius VIII.	1829—1830
Gregory XVI.	1830—1846
Pius IX.	1846—1878
Leo XIII.	1878

* Several discontented cardinals elected an antipope, Clement VIII. (1378—1394), who resided at Avignon. He was succeeded by Benedict XIII. (1394—1417).

† This Pontiff abdicated in 1415 in the Council of Constance. Alexander V., who was elected by the Council of Pisa, in 1409, and his successor John XIII., although generally classed as antipopes, are found in many of the lists, even in those published at Rome.

Porphyrius. — Neo-Platonic philosopher, born at Batanea or Tyre, died in Rome. He was a disciple of Plotinus and Origen. He had embraced Christianity and left it, it is claimed, on account of ill-treatment by some Christians of Cæsarea. He wrote *Fifteen Books against the Christians*, an elaborate work, which the chief defenders of the faith, St. Methodius of Tyre, Apollinaris of Laodicea, Eusebius of Cæsarea, and others thought worthy of refutation. Both the work of Porphyrius and the refutations by these bishops are lost; extant copies of the former were destroyed in 449, by order of Emperor Theodosius II. Porphyrius, the bitterest enemy of Christianity, denied the Messianic mission and the divinity of Christ, the resurrection of the body and eternal punishment, which he declared to be irreconcilable with Divine justice, and maintained that the prophecies contained in the Old Testament were written after the events. The miracles of the Apostles were attributed, by him, to arts of magic, and those occurring at the tombs of the martyrs, he declared to be the work of demons. Furthermore, he defended heathen mythology by endeavoring, through allegorical and physical interpretations, to reconcile its teachings with

reason and to prove that the answers of the oracles were in harmony with sound philosophy. Porphyrius died in 304. His followers gave him the title of "Wonderful" and "Divine," declaring him to be equal to Plato. Miraculous acts, and a knowledge of future things, and also the inmost thoughts of men were ascribed to him.

Portiuncula. — The Church of St. Mary's of the Angels, or Portiuncula, at Assisi, has always remained dear to the Order of St. Francis. Our Saint shared the labor of the workmen who repaired it when it was going to ruin, and here he was accustomed to retire and give himself up to prayer and religious contemplation. To this Church, the Holy See, in 1223, granted the indulgence known as the "Indulgence of the Portiuncula," which, on being extended to all the Churches of the Order, gave rise to a special feast, celebrated on Aug. 2d. It was further granted to the Faithful, for all coming time, to gain these indulgences whenever (*toties quoties*) prepared to carry out the requisite conditions.

Port Royal (*Monastery of*). — Cistercian Convent of nuns at Paris, the great center of the Jansenist movement. Its Abbess Angelique, the sister of Antoine Arnauld, the recognized head of the Jansenist party in France, and the pupil of Saint Cyran, dissuaded the nuns from frequent communion, on the ground that a less frequent reception would increase their desire for the sacrament. The nuns of Port Royal refusing to subscribe to the Papal Formula, were interdicted and forbidden to receive novices. Remaining obstinate, the deluded religious were all by royal order expelled, and their convent was utterly destroyed, in 1710.

Portugal (*Worship in*). — The Catholic religion is the religion of the State. Religious teaching is given in seminaries, the expenses of which are covered by the product of the gifts of the Faithful, regulated by the "Bull of the Crusade," in other words, by the money which formerly had been devoted to the Crusade against the infidels. The State pays a salary only to the bishops of the continent and to the clergy of the islands. As to the curates, they are paid by special contributions of the communities, the casual and rents of the churches. The monastic orders were abolished in 1834 and the landed property of their churches sold by virtue of the law of April 4th, 1862, under the direction of the bishops. This was a return to the odious persecution of Pombal. Other religions are tolerated. The Portuguese Church comprises four provinces: Archbishopric of Braga, with four suffragan sees; patriarchate of Lisbon, with five suffragan sees; archbishopric of Goa or Primacy of the East, with seven suffragan sees; archbishopric of Evora, with two suffragan sees. The bishops are named by the king and instituted by the Pope.

Possession (*Diabolical*) (a state by which an evil spirit, by God's permission, inhabits the body of a rational being). — Possession differs from obsession, in which the devil, while agitating and tormenting man, does not, however, enter his body as in possession. That there are in the world a certain number of malevolent spirits, whom we call devils, is a fact which has been acknowledged by all nations and peoples. Just as the consent of all men, admitting miracles, proves, says Paschal, that there are real miracles, so also the consent of all mankind admitting possessions proves that there have been some real possessions. The reality of possession clearly goes forth from the account of the Evangelists. Holy Scripture admits the reality of possession and the Gospel teaches us that our divine Saviour cast out the devil from persons in whom he dwelled and tyrannized. The Church has always taught that the exorcists receive, and that she confers upon them, the power to cast out demons. In connection with this matter, the Gospel tells us that devils were permitted to enter into a herd of swine; this account is given by all the three Synoptics (Matt. viii., Mark v., Luke vii.), and there seems to be no choice except to admit that we have a story of diabolical possession or an absolute fiction. The account defies any other explanation. The recent studies undertaken on the fact called "suggestion" are based on the account of the possibility to impose on somebody, for determined acts, a foreign will which permits the reapparition of the proper will, after the duration of the suggestion. Without confounding in the least one subject with another, we may remark that actual science thus admits the possibility of imposing upon the subject actions, jests, words, etc. (See DEVIL.)

Post-Communion and **Communion.** — In liturgy Communion is an antiphon said in Mass. It varies with each Sunday and festival, and is generally, though not always, a versicle extracted from the Psalms. It is thus denominated because anciently it used to be chanted while the people communicated. In the Apostolic Constitutions it is prescribed that the thirty-third Psalm shall be employed for the purpose. In his exposition of the liturgy used in his time in the ancient Church of Jerusalem, St. Cyril thus notices the chanting of the Communion: "After this you hear a voice singing with a sacred melody, inviting you to the communion of the holy mysteries, and saying: 'O taste, and see that the Lord is good'" (*Catech. Myst.* v. 20). This prayer received its name, "Post-Communion," from being recited just after the communion; and because it is an act of thanksgiving to God for the ineffable favor of having participated in the sacred mysteries. The form used in the ancient Church may be seen in the Apostolic Constitutions (*Lib.* viii. c. 13, 14).

Postulant (Lat. *pulsans, knocking*). — A candidate; one who applies for admission into a religious community, where he passes through a period of probation, or novitiate, during which the serious obligation of the life upon which he is about to enter is, as directed by the Rule, brought before his mind.

Pothinus (St.).—First bishop of Lyons, and martyr, born probably at Smyrna. Disciple of St. Polycarp; sent by Pope Anicetus into Gaul (158), was the founder of the Church of Lyons, where he suffered martyrdom in 177, under Marcus Aurelius with St. Blandina and a great number of other Christians. F. June 2d.

Power (*Temporal and Spiritual*). — Man, being composed of body and soul, the world is governed by two essentially distinct powers: the temporal and spiritual. The temporal power relates to our material interests and to the civil order. The spiritual power regulates what has reference to our salvation and to religion. The spiritual power belongs entirely to the pastors of the Church, as the temporal power belongs to the magistrates and rulers of civil society. Jesus Christ instituted this distinction when he said: "Give to Cæsar what belongs to Cæsar, and to God what belongs to God."

But it is not with the Church as with political society, where the temporal power of government is determined by the people, according to the times, places, and customs of the country. The Church, the dispenser of the divine word, of the mysteries and gifts of God, could not fulfill her mission, if her organization and right to govern were to depend upon the caprices of men or the powers of the earth. In contradistinction with earthly rulers, whose power is regulated and limited by the constitution of each nation, the Church holds her authority and constitution immediately from Jesus Christ — from God, and from Him derives her supreme power to legislate upon everything relating to religion and its proper exercise, such as the instituting of bishops, priests, and other ministers, administration of the sacraments, regulations of the divine worship, guarding of morals, and defining of dogmas. It is because her power comes immediately from God that she is independent of the temporal in all things appertaining to her domain of faith and morals. Likewise is the temporal power independent of the Church in matters purely social and civil. Yet those who govern in the temporal order are just as amenable to her tribunal in regard to the morality of their actions as the lowest of her subjects. Although the two powers are essentially distinct, they should not be antagonistic, but on the contrary, should mutually assist each other and work together for the common good of all — rendering to Cæsar the things that are his, and to God what belongs to Him. All the Church requires is liberty of action, freedom from galling and unjust restrictions. We know she comes from God; has His glory and the welfare of men for her end and aim, and hence can neither err in matters of faith and morals, nor approve of evil.

As a complete and perfect society, the Church can enact laws in the spiritual order which are obligatory on all her members, whether bishop or priest, or the simple faithful, rulers, or their subjects. At all times and under all circumstances, the Church has exercised this legislative power. This legislative power belongs to the Pope primarily and in its fullness; to the bishops, also, throughout their dioceses, restricted only by the general laws, decrees, and constitutions of the Church. The Apostles

were invested with this plenary power to bind and to loose; to forgive or retain; to punish or remit, and this power came down to their lawful successors in the natural order of succession, just as did the power of preaching morals, administering the sacraments, and of governing the flock of Christ. The two propositions of the Synod of Pistoja, in which it is affirmed that the spiritual power was given by God to the Church, or to the community of the Faithful to be afterwards communicated to the pastors, so that the Pope and the bishops have only a ministerial authority granted by the Christian people, have been condemned as heretical by the Bull "*Auctorem Fidei*," in 1794. To the Church alone it belongs to pronounce in matters of doctrine and discipline. She extends her authority over all that which in its nature appertains to religion, divine worship, and salvation of souls. See POPE (*Temporal Power of the*); POPE (*Prerogatives of the*).

Pragmatic Sanction.— A term first applied to certain decrees of the Byzantine emperors, regulating the interest of their subject provinces and towns; then the system of limitation set to the spiritual power of the Pope in European countries: as, for instance, the Pragmatic Sanction of Bourges, in 1438, which admitted certain decrees of the Council of Basle, others it modified. It adopted the decrees declaring a general council superior to the Pope, abolishing papal reserves and restricting appeals to Rome. Eugenius IV. and Pius II., his successor, openly declared themselves against this pragmatic sanction, and demanded its abrogation. The Lateran Council (1512) formally condemned it, with the defense, under pain of excommunication, to appeal to it and to make use thereof, in any case whatever. Leo X. finally abrogated it altogether.

Prayer (an act of religion whereby we address ourselves to God).—The first prayers of man were, undoubtedly, like his acts of thanksgiving, only a pouring out of his heart, aspirations of his soul toward God. These pious feelings and desires were not long in showing themselves exteriorly; for in the first chapters of Genesis (xii. 8) we find that man made his prayers and aspirations with a loud voice. The Mosaic law did not prescribe any particular prayers; it regulated only the formulary of blessing which the priest should give to the people, and the actions of thanksgiving he should render to God when offering the first-fruits of the field. Nevertheless, we find the people on solemn and important occasions chanting canticles with musical accompaniment. The Hebrews maintained an erect position while praying, and this custom was, and is yet observed in their synagogues; it was also observed in the primitive Church, and is still observed by the Eastern Churches, although kneeling and prostrating are also observed. The ancient Hebrews, like the modern Jews, turned toward Jerusalem when praying. The custom of praying three times daily, in the morning, at noon, and again at night, seems to be of ancient custom, as we find it observed by David (Psalm I. 18). It was customary even during the time of Christ to say prayers before and after meals. This pious act was performed by the father of the family, who blessed the food to be partaken of and returned thanks before leaving the table. We do not know precisely in what terms these prayers were made, but the formula given in the Talmud is as follows: "Blessed art Thou, O Lord, our God, King of the world, who produceth the bread of the earth. Blessed art Thou who hast created the fruit of the wine." This same custom has been observed not only by the Jews, but even by the Turks and Arabs.

Every devout thought on God, every good act of the will, is a prayer; acts of adoration, praises, thanksgiving, offering of ourself, holy thoughts, good resolutions, all these may be called, in a general sense, prayer. Holy Scripture furnishes us with numerous examples of all these kinds of prayer. But prayer strictly speaking is a petition made to God for some worthy object and which may serve to His glory and our salvation. Such is the definition given by St. John Damascene and by St. Thomas. Jesus Christ tells us we must always pray, and never become tired of praying. The forty days which He passed in the desert were spent in prayer and fasting; it was thus He prepared Himself to fulfill His divine mission. After having devoted the days to instructing and assisting the ignorant and afflicted, laboring for His Father's glory, working miracles to alleviate the sufferings of men, He would spend the night in prayer and contemplation. The Apostles followed the example of their divine Master, praying and visiting the temple daily. Espe-

cially did they prepare themselves by fervent prayer for the coming of the Holy Ghost. The great Apostle of the Gentiles frequently enjoins this holy exercise on the Faithful, and we know how well they complied with his advice. The Church likewise has ever continued this pious action; she instituted the canonical hours, and has always approved those religious orders whose members devote the greater part of the day and even the night to prayer.

Infidels and other non-Christians deem prayer unnecessary, and even offensive to God. They say that if there be a God, He must know all our wants, and has no need of our petitions; that such requests do but express doubts in His goodness and wisdom, etc. To this objection we reply: God undoubtedly knows all things, is acquainted with our needs and is our Father; that when we pray directly to Him we do not deny these attributes, but we acknowledge His supreme dominion and our complete subjection and entire dependence on Him; that owing to our weakness and the force of temptations, we call on Him for that aid which He has promised to give to all who ask for it. A dutiful child does nothing foolish or contrary to right reason, nor does he demean his father when he asks that father for favors. The favors we ask from God are undoubtedly precious enough to us to deserve the asking. Nor is God required to work a miracle in order to preserve us from evil, or from evil effects of nature. The universe, with its actions, laws, and surroundings, is not a blind factor, following mere mechanical or physical rules, but is preserved and directed by the will and wisdom of the Almighty, the first great Cause upon whom all other causes depend. When God in His goodness suggests to us thoughts for our spiritual or temporal welfare, it is not that He wishes us to expect a miracle or some change of nature, though there are instances when even such may be asked for, but He desires to rule and govern us according to the ordinary laws which He observes in governing and directing all things, teaching us to avoid dangers, use remedies, and all proper precautions. These, with His blessing, which we seek in prayer, obtain all the ends of our desires and petitions. To acquire virtue and correct our vices is undoubtedly our own work, the work of our will, but not of our will alone, because we are in need of a supernatural help, and because from the weakness of our will, we form habits of evil. Now, grace is the free gift of God, and it depends on Him to give us the more or less abundant help of His divine grace. He has promised such help and grace to prayer, and it depends on us to perform such prayer with alacrity and gratitude. For a heart which loves God, prayer is a sweet and consoling exercise; it diverts us from the oppressive feeling of misfortune, reanimates us with hope and courage; it tranquilizes the spirit and calms the passions; it touches the sinner and sustains the just.

Every prayer should be made in the name of the Lord Jesus. We read in Holy Scripture, that there is no salvation except in Jesus. That no other name has been given under heaven to man, by which he can be saved. We read also that there is only one God and only one mediator between God and man,—namely, the Man Christ Jesus, and that, moreover, it is through Him that we have access to the Father. It is, therefore, not without reason that we offer all our prayers to God the Father through Jesus Christ. Besides, it is following the recommendation of the Saviour Himself that we pray in the name of Jesus Christ. He tells us distinctly that "Whatsoever you shall ask the Father in My name, that will I do" (John xiv. 13). And not only our petitions, but also our various acts of praise and of thanksgiving should be made in the name of our Saviour Jesus Christ, to God His Father. It is the same with regard to the prayers which we address to the saints; for the Church teaches us through the Council of Trent, that the saints reigning with Christ have access to God and pray to Him only through Jesus Christ, His Son. Hence the reason why all the prayers of the Liturgy end with the words, "Through our Lord Jesus, Thy Son."

Individual or private prayer is good, and agreeable to God, but public prayers are more efficacious, because as it is the whole Church that prays, they are more powerful and efficacious than the prayers of one, and even those who pray with a certain lukewarmness partake of the prayers of the more ardent. Jesus Christ Himself has said: "Where there are two or three gathered in my name, I am in the midst of them" (Matt. xviii. 20). Hence with much more reason is He in the midst of the Church when she and her children are united.

Prayer (*The Lord's*) (the prayer which our Lord Jesus Christ Himself has taught us). — Since the beginning of Christianity, this prayer always formed an essential part of the public worship. It is found in all the liturgies. It was recited as it is to-day, not only after the consecration of the Eucharist, but also in the administration of baptism. It was for the newly baptized a privilege to be permitted to recite it in the assembly of the Faithful, and to call God "Our Father." The Catechumens were not taught it before they had received baptism. The Apostolic Constitutions, the Councils of Girone, and the Fourth of Toledo, ordained that the "Our Father" should be recited three times daily in the divine office. Origen, Tertullian, and St. Cyprian have left us sublime eulogies on the Lord's Prayer, regarding it as the foundation and model of all prayers. Nonbelievers and other infidels have found fault with and criticized this beautiful prayer. They assert, without a shadow of proof or authority, that Christ is not its author; that it was in use before the coming of our Lord. Others have maintained that when we say, "Lead us not into temptation," we belittle God's sovereign goodness, because we suppose Him to be capable of leading us into temptation, thus making Him the cause of evil. But in Scripture the word "tempt" often means to try, as if we were to say: "Do not place us on trial, nor the faithfulness, nor the virtue of the petitioner." Now, a person may be tried without his being necessarily lead into evil; it means, then, that we ask God to help us in order that we may not fall or commit sin on account of the trials and dangers of this life.

Prayer (*Mental*). — Mental prayer or meditation is an elevation of our minds and souls to God, to render to Him our duties, to ask from Him the graces we stand in need of, and to increase our knowledge of His majesty and glory. Mental prayer is composed of three parts: the preparation, body of the subject or prayer, and the conclusion. There are two kinds of preparation: the remote and the proximate. The remote preparation consists in the purity of heart, of mind and of intention. The proximate preparation consists of three things: the one who meditates should be more recollected than usual, should invoke the spiritual help of God, and present to himself well the subject of his meditation. The body of mental prayer consists of three things: the considerations, the affections, and the resolutions. The considerations are reasonings and reflections by which our mind is enabled to take hold of the subject in order to elevate our soul to God, or to thoroughly convince ourselves of some truth of salvation, and to excite the will to embrace it. The affections are movements of the heart which carry us to God, inciting us to embrace all that is pleasing to Him. The resolutions are firm purposes to perform some action which we know God demands from us, or to avoid something which is contrary to God's glory and our salvation. The conclusion includes two things: To thank God for the graces which He has granted us in the meditation, and to ask pardon for the faults we have committed therein. Then a kind of spiritual bouquet is formed, which is composed of some particularly good thought or some worthy affections which have most potently touched us in our meditation, and in trying during the day to keep these good affections before us. The meditation is terminated by placing its fruits under the protection of the Blessed Virgin.

The saints and holy Doctors of the Church have ever spoken and written in the highest terms of mental prayer. They have insisted on its practice by all those who wish to attain perfection in the spiritual life. Knowing its great force and efficaciousness, they made use of it as frequently as their various avocations and daily duties permitted. Meditation was for them a school in which the Holy Ghost instructed them. The sovereign Pontiffs, especially Pope Benedict XIV., by his Bull: "*Quemadmodum*," of Dec. 16th, 1746, endeavored to incite among the Faithful a taste for the practice of this holy exercise, by granting many indulgences to those who teach or learn the method of mental prayer, as well as to those who make use of it.

Praxeans (from *Praxeas*, heretic of the second century, disciple of Montanus). — A native of Asia Minor, he was a distinguished confessor in the persecution of Marcus Aurelius. About the year 192 he went to Rome to oppose the errors of Montanus, but at the same time disseminated his own heretical views regarding the Trinity. Having been compelled to

recant, Praxeas went to Africa, where he continued to preach his heresy. He is said to have afterwards retracted. The Praxeans believed that there was only one divine Person, the Father, and that this Father suffered on the cross.

Preacher (the one who preaches, who announces in the pulpit the word of God, the truths of the Gospel). — The right to approve the preachers belongs to the bishop alone. The preachers, being by their ministry, the light of the world, the salt of the earth, the doctors of the people, the dispensers of the divine truths, the heralds and ambassadors of God Himself, they should partake in the qualities of the One whose functions they exercise, in His science, in His purity, in His holiness; they must have in view only His glory and the salvation of souls, uphold their preaching by an exemplary life and by the practice of all virtues. Preaching is one of the necessary means of preserving the word of God in its purity. It is by preaching that the faith was established, that it has been preserved from generation to generation, that it will exist until the end of time, and hence comes that continual succession of preaching, the ministry of which Jesus Christ has intrusted to the bishops in the person of the Apostles. Preaching, therefore, is the proper function of the bishops, and is so particularly attached to the episcopate, that formerly, in several places, it was only the bishop who preached; and in other localities, the priests preached only in the presence of the bishop, hence the custom of asking for the blessing of the bishop when present. The bishops, therefore, should fulfill this duty themselves, and, when they cannot do so, they should see that it is fulfilled by capable persons. See ELOQUENCE.

Preaching Friars. See DOMINICANS.

Preadamites (heretics according to whom Adam was not the first created man). — That Adam has been the first man and the father of the human race, is what Scripture teaches us in the most formal and positive manner. All the historians and all the Fathers of the Church unanimously agree to this; the Church also condemned the Preadamites. It was in 1655 that Isaac La Peyrere published a work entitled *The Preadamites*, in which he maintained that the Jews (Adamites) really descended from Adam, but that the Gentiles existed long before him. At first, he found some followers in Holland, but this sect soon became extinct. Des Marets, professor of theology at Groeningen, published against him a work entitled, *Refutatio Fabulæ Præadamiticæ*. The book of La Peyrere was burned at Paris, by the hangman, and, in 1656, the author abjured Calvinism, in which he had been born, retracted his errors in the presence of Pope Alexander VII. and wrote a book on this subject. He acknowledged that his system of Preadamites could not be defended because it was opposed to all tradition.

Precious Blood (*Congregation of the Most*). — Religious congregation founded by the Venerable Gaspar Bufalo at Rome in 1814. Was introduced into the United States by Father Salesius Bruner, in 1844, and now possesses several houses in this country and two seminaries, one at Carthagena, Ohio, and the other at Rohnerville, California.

Preconization. — Action by which a cardinal, and sometimes the Pope, declares in full Consistory that such or such a person named to a bishopric by his sovereign has all the qualities required. The preconization of this bishop was made on such or such a day. — The nomination to archbishoprics and bishoprics, either proceeding from the sovereign or resulting from the canonical election, must be submitted to the approbation of the sovereign Pontiff, to whom the canonical institution is reserved. Two inquiries ought to take place: the one in the territory of the State to which the elected belongs, called information; the other at Rome, called "definitive process." The report is made in the Consistory by a cardinal, and the Pope pronounces the preconization, according to the customary formula. Then a Bull is sent to the archbishop or bishop.

Predestination (decree of God by which He has predetermined that certain persons will be saved). — According to St. Augustine, predestination is the preparation of grace; it is nothing more than God's prescience and the preparation of God's benefits, by which are certainly saved all those whom He saves. St. Thomas says that predestination is the manner by which God guides reasonable creatures to eternal life, the preparation of grace for the present life. According to this, we can consider predestination under a twofold

aspect: as grace without which we can do nothing as regards eternal life, and under the aspect of glory which is granted to those that have been faithful to grace.

Although God gives to all men the graces necessary for salvation, it is likewise a Catholic dogma that He does not give to all the same measure of grace; that there are particular graces, graces of choice, which He grants rather to one than to another, and that He reserves, from all eternity, eternal life to those who shall have persevered until the end. In other words, we must admit on the part of God, the predestination of a certain number of men to eternal life. "This belief," says St. Augustine, "has always been that of the Church of Jesus Christ." Such is, besides, the teaching of Holy Scripture. At the last Judgment our Lord will say, addressing the elect: "Come ye Blessed of my Father, possess the kingdom prepared for you from the foundation of the world" (Matt. xxv. 34). Those who are predestined to glory will infallibly be saved: the decree of predestination is as infallible as divine prescience. Thus the number of the predestined is fixed and unchangeable; it will be neither increased nor diminished, because God's prescience cannot be deceived. Nevertheless those who work out their salvation do so freely; they always preserve their free will, and can resist grace if they so wish.

It is of faith that predestination is gratuitous. Eternal life is a grace of God, the grace of graces, which supposes all other graces. Nevertheless, predestination considered under the aspect of glory, also supposes the merits of the just. Eternal life is at once a grace of God, and the reward for good works done in the state of grace. It is a Catholic dogma that by the works of the justified man, or by the good works which he performs with God's grace and the merits of Jesus Christ, he himself really merits eternal life.

Predestined (*Number of the*).—God alone knows the number of the predestined. All conjectures on this point are void of foundation. But sometimes the question as to the relative number of the saved, as regards the number of the damned, presents itself. Will there be more saved than lost, or more lost than saved? In regard to this question which has been raised, says Benedict XIV., with more curiosity than utility, we can content ourselves in saying, first: That it is certain that all men will not be saved; that, unfortunately, there is a very great number who willfully transgress the laws of God, who remain impenitent, and who, consequently, incur eternal damnation. Second, that if only half of mankind be saved, and though among Catholics there should be but a few lost, yet we should work out our salvation with fear and trembling, lest we may be one of those lost ones. Even if we admit that the greater number of mankind will be lost, yet it does not follow that the greater number of Catholics will perish; especially is this true when we consider that more than half of the baptized children die before they lose their innocence.

Predetermination.—Operation of God which causes men to act; which determines them, or makes them to determine themselves in all good or evil actions. We also call this operation of God physical premotion or predeterminating decree of God. All Catholics are agreed that in order to do a good work, a meritorious and useful action for salvation, man needs the help of grace. Now grace is a supernatural light given to the understanding, and a motion which God imprints upon the will to render it capable of acting; nothing, therefore, hinders the defining of grace as a premotion or a predetermination, because it precedes and influences our actions. But must this premotion or predetermination be considered as really physical, and consequently, carry this name? The Thomists maintain this; but other theologians are of a contrary opinion.

Pre-existence of Souls.—This question of pre-existence has reference to the origin of the human soul, namely: whether the soul has existed anteriorly to the body. Relating to this question divided opinions have prevailed among the ancient philosophers. The doctrine of the pre-existence of the soul took its rise in the Platonic philosophy. Plato had posed the question: How does the science of ideas arise in us? And he answers: It can be derived neither from experience nor from the observation of the senses, for the world of the senses has nothing that corresponds, in an adequate manner, to the conception of the idea. The idea is something equal to itself, and the world of the senses offers, in general, something dissimilar; it offers nothing that is in accord with itself; and nevertheless man is conscious of the idea in him-

self; therefore, he must have had it before all experience, he must have had it before all time; that is, his knowledge of the idea is only a reminiscence. But this hypothesis supposes that we did already exist (pre-exist); without this there would be no principles of the knowledge of ideas. Plato finds the cause of the introduction of souls in the sensible life, in the fall of the soul. This doctrine was propagated in the school of Alexandria; we find it in Philo, Plotinus, at the Essenians, the Marcionites, and the Basilidians. The Gnostics made it one of their dogmas; the beings, which they called "eons" or emanations of the great Being, were nothing else than pre-existing souls, to whom earthly life was reserved only after a series of succeeding degenerations. Among the ecclesiastical authors, Origen has been accused of having favored this doctrine; but the celebrated Huet has proved that this Father never did express himself about the origin of the soul, and that this doctrine may have been inserted, later on, in his writings. Even modern philosophy could not disembarrass itself from this old Platonic opinion, and we can discover it piercing through the theories of transformism and evolutionism. This doctrine was rejected by all the Fathers of the Church, and condemned in the Fifth General Council (2d of Constantinople). This opinion, indeed, is in contradiction with the dogma of creation, as well as with the dogma of the unity of mankind and that of the resurrection of the body; it is opposed to conscience or inner sense; it is in contradiction with the Christian idea of man, who is the synthesis of nature and whose body is the legitimate and necessary organ of the soul. See CREATIONISM.

Preface, in liturgy, is the introductory part of the antiphon; the solemn Eucharistic thanksgiving and adscription of glory, introducing the canon of the Mass. It is an invitation to elevate our hearts to God and offer Him our thanksgiving for the stupendous work which He is about to accomplish, through the ministry of His priest, by the words of consecration. That the Preface is very ancient is certain; that it owes its introduction into liturgy to the Apostles is more than probable. The Greek Church has but one Preface in its liturgy. In the Gallican, Mozarabic, and older Roman liturgies there are proper prefaces for nearly every festival. In the Roman Church the number of prefaces was, about the end of the eleventh century, reduced to ten, namely: The Common Preface, probably the most ancient one we have, since it may be found in the Sacramentary of Pope St. Gelasius; and those of Easter, Ascension, Pentecost, Christmas, the Epiphany, the Apostles, the Holy Trinity, the Cross, and Lent. The Preface, recited on feasts of the Blessed Virgin, is attributed to Pope Urban II.; if it be not the composition of that Pontiff, it at least received his approbation.

Prefect Apostolic. See VICARS APOSTOLIC.

Prelates.—Here is mention of prelates inferior to bishops, that is, those who, though not clothed with the episcopal character or *ordo*, are, nevertheless, vested by the Holy See with greater or less episcopal rights. There are three classes of these prelates: The lowest, the middle, and the highest. 1. The lowest class consists of those who preside only over such persons, both lay and ecclesiastical, as are attached or belong to a certain church or monastery. General superiors of religious orders, provincials, and abbots immediately subject to the Holy See, are prelates of this kind. Regular prelates of this class cannot hear or confer upon others, faculties to hear the confessions of seculars. 2. The middle or second class is made up of those who exercise jurisdiction over the inhabitants, that is, over the clergy as well as laity, of a certain district or territory which is situated in and entirely surrounded by the diocese of another bishop. Hence they are named *prælati in diocesi*. 3. The highest or third class is composed of those who exercise jurisdiction in a district, that is, in one or several cities or places, which is altogether separate from and outside of any diocese whatever. They are consequently termed *prælati nullius, i. e., dioceseos*. They have all the rights of ordinary bishops, save those which require the exercise of the episcopal order.

Premonstratensians.— Religious order of canons-regular founded in 1119, by St. Norbert in the valley of Prémontré, near Laon, France. Norbert gave to his followers the white habit and the Rule of St. Benedict, with certain constitutions framed by himself, and enjoined on them study, the office of preaching, and the

care of souls. The order which was approved by Pope Honorius II., in 1126, extended itself throughout Europe, and its labors were especially blessed in Germany and the northern kingdoms. There were at one time a thousand Premonstratensian abbeys. St. Norbert died archbishop of Magdeburg, in 1134.

Presanctification (*Mass of*). — A Mass of presanctification is a Mass without consecration, in which holy communion is received from the host that was consecrated on the preceding day or some days before. In the West, the Mass of presanctification takes place only on Good Friday; but, among the Greeks, it is also said during Lent, except Saturday, Sunday, and on the day of Annunciation. The pure Roman rubrics do not permit the priest to consecrate for the communion of the Faithful, at a Mass for the dead; but the Faithful presenting themselves for communion should receive the presanctified hosts, that is, the species in the tabernacle. Properly speaking, communion thus given should even precede or follow the Mass of the dead. But, in practice, Rome has granted the permission to distribute holy communion during the Mass of the dead.

Presbyterians (followers of the errors and maxims of Calvin). — It was under the reign of Queen Elizabeth that the Protestant heresy took a defective and peculiar form in England, whence it was called Anglicanism. But in Scotland, in the eyes of a certain number of zealots imbued with the Calvinistic doctrines, Anglicanism and the Established Church appeared an imperfect form and, especially, the retaining of the episcopate, was looked upon as an evident remnant of papacy which must be rooted out. The Presbyterians were repeatedly persecuted by the Established Church; but more than once, they became persecutors in their turn. Having become a dominant political party, they glorified the principle of popular sovereignty and hated the kings. They led Charles I. to the scaffold. The Presbyterians pretend that the Church must be governed only by priests; that Scripture makes no difference between priests and bishops, and that the episcopate is not of divine institution.

The Presbyterian Church is a most powerful body. It is pre-eminently strong in the United States and Canada. Altogether there are 89 sects, which hold more or less the Presbyterian system of doctrine and mode of government. Of these, 18 are found in North America. According to the reports made to the Alliance of Reformed Churches holding the Presbyterian System, at its meeting in Glasgow in 1896, there are in the 89 branches of Presbyterianism 1,426 presbyteries, 31,925 congregations, 27,043 ministers, 130,083 ruling elders, 2,666 licentiates, 5,019 students preparing for the ministry, 4,795,216 communicant members, 32,271 Sabbath schools, and 3,653,925 Sunday school officers, teachers and pupils. For the support of work at home, the contributions for 1895 were $31,521,150, and for foreign missions, $2,375,310. There are reported altogether in the United States and Canada 20,398 congregations, 15,535 ministers, 68,729 ruling elders, 1,259 licentiates, 3,296 students for preparation for the ministry, 2,170,517 communicant members, 18,480 Sunday schools, and 2,067,097 Sunday-school officers, teachers and pupils; and for Church support $19,625,315 was contributed by the people.

Presbytery. — This name formerly served to designate the college of priests and deacons living around the bishop for the purpose of assisting him in the government of the Church. St. Ignatius insists on the intimate bond that should exist between the presbytery and the bishop. The college remains a picture of the primitive presbyteries; but the diocesan chapters gradually ceased to have such a great importance, when the vicar-generals obtained greater authority, by assuming, under the orders of the bishop, a notable part of the burden of the administration.

Prescience (knowledge of what is going to happen; certain and infallible knowledge which God has of the future). — One of the truths taught by revelation, is that God, from all eternity, has certainly known all that will take place within the duration of time. Although that which He foresees will infallibly take place, His prescience does not necessitate the events: 1. Because His prescience is not the cause of the events. 2. Because God not only foresees all things, but also the manner in which they take place. God knows the order of the causes; now, our will holds a rank in this order and is the cause of our actions; thus, our will being free, God foresees that it will act freely.

Presence (*Real*). See EUCHARIST.

Presentation. See PATRONAGE.

Presentation (*Feast of the*). — It was a religious custom among the Jews to make a vow pledging their children to God, even before their birth. The parents who had made such a vow, led the pledged child into the Temple, before it had attained the age of five years. They committed the same into the hands of the priest who offered it to the Lord; then, if parents desired to redeem the child, they gave a certain sum of money, or some other alms; if they did not do this, the child remained in the Temple, and was occupied in serving the sacred ministers, making sacred ornaments, in a word, contributing toward all things concerning God's worship. Now, tradition tells us that the Blessed Virgin Mary was vowed to God by her parents, St. Joachim and St. Anna, and led by them into the Temple of Jerusalem, when she was only three years old. We do not know the name of the priest that received her, but some believe that it was Zacharias. This offering of the Blessed Virgin to the Lord, the Church commemorates by the Feast of the Presentation. The Greeks have celebrated this feast since the twelfth century; the Latins began the practice somewhat later. It is celebrated on November 25th. See PURIFICATION.

Preston (THOMAS SCOTT). — An American Catholic clergyman; born in Hartford, Connecticut, July 23d, 1824. He was educated for the Protestant Episcopal ministry; graduated at Trinity College, Hartford, in 1843; ordained minister in 1846, and engaged in pastoral service in various cities in New York, and was assistant rector of St. Luke's Church, New York city. He was converted to the Catholic Church and ordained priest in 1850. He was appointed chancellor of the diocese of New York in 1853, and afterwards made rector of St. Anne's Church, New York. He published several works, including: *Christian Unity* (1866); *Reason and Revelation* (1868); and *Christ and the Church*. He died in New York city, Nov. 4th, 1891.

Priest (the one who exercises a ministry and presides at the ceremonies of a religious worship). — We find the priest, as we find religious worship and sacred ceremonies, in all nations. Those of the Egyptians received from the State all that was necessary for their support and for the fulfillment of the sacrifices; they enjoyed political power and considerable authority. In Ethiopia, priests appear to have been still more revered and more powerful; they elected the king, who was drawn from their ranks, and maintained over him the right of life and death. In Persia, the priests consecrated the king and formed a part of his counsel. In India, the Brahmans were rather philosophers than priests, but, nevertheless, they represented a priesthood independent of all command, of all authority, even of that of the king. The Greeks, from their heroic epoch, knew the priest; but the chiefs of the people exercised, however, in this quality, a certain sacerdotal function. The union of public functions and of certain sacerdotal functions, also, prevailed with the Romans, although they had pontiffs and many strongly organized sacerdotal colleges. Moses did not permit any interference on the part of the depositaries of the civil power in the exercise of the sacred functions; a special tribe was consecrated for the service of the altar. In our days, the priest not only has charge of the religious worship and the fulfillment of its ceremonies, but also teaches religion and directs the conscience of the people. His *rôle* is, consequently, essentially distinct from that of the ancient priesthood. In the eyes of Catholics, the priest, ordained by the bishop, receives an indelible character. It is the same with the priests of the Greek Church or of the Russian Church; in the Anglican Church, the deacon, but not the priest, may renounce the order received. The office of the priest, says St. Thomas, consists in being the mediator between God and the people; the mediator *par excellence* being Jesus Christ; the priest is His representative among men in the functions of mediator. See BISHOP; ORDER (*Holy*).

Primate (prelate whose jurisdiction is above that of archbishops). — The name primate and that of the first see of Mother Church, which are given in the most ancient documents, either to bishops, or to certain Churches of Gaul, did not formerly signify what we to-day understand by these names, and designated only the ancientness of the ordination of the bishops and the antiquity of the Churches. Thus, according to the custom in Africa, we sometimes see the name of primate given to the bishop

of a small town. It is claimed that before Gregory VII., who was elected Pope in 1073, the Church in Gaul was entirely unacquainted with the authority of any primate, and that it was this Pope who granted the right of primacy to the archbishop of Lyons over the four provinces of Lyons.

By primates now are meant those who are placed over several metropolitan sees. Primates formerly had the right to convene national councils and receive appeals from the sentence of metropolitans. These privileges have lapsed, and, where primates still exist, they merely retain the name or title, not the jurisdiction formerly attached to the primateship. Salanzo, however, observes that even at the present day primatial jurisdiction is vested in the Primate of Hungary and in the archbishops of Toledo and of Armagh. In the United States, the Archbishop of Baltimore, by virtue of the prerogatives of the place (*prærogativa loci*), affixed to his see, occupies the first seat in all councils, meetings, and the like. This privilege, as is evident, is simply honorary, and not of jurisdiction, including no primatial rights whatever.

Prior. — The ecclesiastic who governs a monastery as chief and first superior, with the same authority as an abbot. The head of a monastery of Dominicans is called a prior; that of a monastery of Benedictines is called an abbot.

Priscillianists (sectarians of the fourth century). — The real founder of this sect was one Marc, an Egyptian Manichee, who came to Spain in 330. His first disciples were Agape, a lady of distinction, and Elpidius, a rhetorician. The wealthy and learned Priscillian, another disciple of Marc, became the real leader of the sect to which he also gave his name. By his ascetic life and plausible eloquence, as well as by his great wealth and refined manners, Priscillian won many followers among the clergy; even two bishops, Instantius and Salvianus, joined his party and also ordained him bishop of Avila. The first to resist this pernicious sect was Hyginus, Bishop of Cordova; but its principal opponents were the Bishops Idacius of Merida, and Ithacius of Ossanoba. The Council of Saragossa, in 380, condemned the heresy and excommunicated Priscillian, while Ithacius caused the Emperor Gratian to publish an edict exiling Priscillian and his friends. But the exiles, who had vainly applied to Pope Damasus and St. Ambrose for help, succeeded in obtaining a revocation of the edict by bribery. Priscillian and Instantius were restored to their sees, and Ithacius was compelled to flee from Spain. Another synod held at Bordeaux, in 384, renewed the condemnation of the heresy; but Priscillian appealed to the Emperor Maximus, who had usurped the throne. The heresiarch and six of his companions were accordingly tried at Treves, before a secular court, and, notwithstanding his promise made to St. Martin, bishop of Tours, that the life of the heretics should be spared, Maximus sentenced them to be beheaded, in 385. This was the first instance of Christians being condemned to death for heresy. The doctrines held by the Priscillianists were a mixture of Manicheism and Gnosticism. They denied the Trinity of Persons and advocated Dualism and Docetism. They held the use of flesh-meat and marriage to be unlawful, but permitted sexual intercourse, on condition that generation should be prevented. They celebrated their orgies with great debauchery, and principally at night. This sect disappeared only about the end of the sixth century.

Probabilism (doctrine of probability). — Probabilism teaches that it is permissible to follow a less probable opinion which favors liberty, without the concurrence of another opposed and more probable opinion which favors the law. We define as probable an opinion that agrees to a sentiment which appears true, after having maturely and without prejudice considered it. If this consent is founded upon reasons drawn from the very nature of the thing, the opinion is intrinsically probable. If it is founded upon motives, such as the testimony and authority of others, the opinion is extrinsically probable. The probable opinion is speculative or practical; the first limits itself to the simple theory; the second regards the morals and passes to the action. Concerning probabilism there are different systems which divide theologians into rigorists, mitigated probabilists, etc. Without attempting to discuss these systems, we limit ourselves to report the rules given by the best theologians: 1. It is permitted to follow an intrinsically or extrinsically probable opinion, if, after mature examination, no other opinion presents itself. The reason is that then we have moral

certainty of the goodness of our action, which is sufficient if it be exempt from sin. 2. It is not permitted to follow an opinion less probable in the concourse of a more probable opinion, that is, an opinion which has in its favor motives that are stronger, more numerous, more solid, and more capable of obtaining the assent of a prudent and wise man. 3. If there are two probable opinions, and if the one favors the law and the other liberty, we are obliged, according to a great number of theologians, to follow, in all cases, the one which favors the law and which is the surest. According to several other doctors, among whom we find St. Liguori, if two contradictory opinions are equally or about equally certain, we can follow the less sure opinion. The reason which St. Liguori gives is that, in doubt, we are not bound to take the surest part, either because a doubtful law being founded only upon an opinion, is not sufficiently promulgated to be obligatory, or because man remains in possession of liberty, whose exercise can be inconvenienced only by a clear and certain law. 4. In matters of faith and in the necessaries of necessity of means, as well if there be question about the validity of a sacrament, we must always, in the concourse of two equally probable opinions, follow the most sure opinion; it is the same if there be question about the interest of our neighbor; the judges as for instance, the notaries, the physicians, must always, between two means, choose the one that appears to them more conformable to the interests that are entrusted to them. The contrary opinion has been formally condemned by Pope Innocent X. in 1670. 5. We are permitted to follow a more probable opinion although less sure than the opposite opinion, the reason being that by following a more probable opinion we act prudently, because we are not in doubt, and we are morally certain of the goodness of our action. 6. The authority of a learned and pious man is not sufficient to render an opinion probable and sure in practice.

Processions.— Public processions and supplications have always been in use in the Church, as a means of increasing piety, or in order to return thanks to God for blessings received, and to implore His mercy. As processions instituted by the Church contain great and divine mysteries, and as they are in themselves a source of grace, the priests should instruct the people concerning their nature, and insist that they be performed with modesty and reverence. In Church processions the lay people should follow the clergy, and the women should walk behind the men. The cross should be carried at the head of the procession, and if such be the custom, a banner decorated with sacred images. Should the cross bear an image of the crucifix, the face of the image of Christ should face those who precede, and not those who follow it. Strictly speaking solemn Mass should be celebrated after the procession and not before. Among the processions instituted by the Church some are *ordinary*, because they occur every year on the same day. Such are the processions on the day of the Purification, on Palm Sunday, St. Mark's day, the three Rogation days and on Corpus Christi. All these processions should be held according to the special rite prescribed for them in the Roman Ritual.

Extraordinary processions are those which are commanded for occasions concerning the public welfare of the Church; as for example, processions made in order to obtain rain, fair weather, the cessation of storms, of distress, of famine, of pestilence, of war, or of any kind of affliction, and in order to return thanks to God for blessings received. Those who take part in Church processions would do well to remember that, during our pilgrimage on this earth, we should have our eyes constantly fixed upon the image of Jesus Christ crucified, endeavoring to imitate His example and those of our patron saints, heartily imploring their protection and the mercy of God during the whole progress of the procession. See ROMAN RITUAL.

Of all processions, the most celebrated is that of the Most Holy Sacrament on the feast of Corpus Christi (which see), instituted by Urban IV. We call it a triumphal procession, because in it our Redeemer, the King of Kings, the Lord of Lords, is carried triumphantly through the streets concealed in His adorable sacrament, which He gives us as a pledge of our eternal triumph in heaven. The Churches, on this day, should be beautifully decorated and the walls of the streets through which the procession is to pass should be covered with tapestries, hangings, and sacred pictures. The street itself

might well be strewn with flowers and foliage of trees, and along the sidewalks evergreens might be placed. It is also a general custom, in connection with those processions, to raise triumphal arches across the streets, and to have one or more repositories or shrines from which benediction with the Blessed Sacrament is given during the procession.

Proclamation.— Name given in some monastic orders to the accusation made by a monk against one of his fellow-monks, in full chapter, for a fault he saw him committing.

Proclus (ST.).— Ecclesiastical writer of the fifth century. He was a disciple of St. John Chrysostom, and afterwards became patriarch of Constantinople. He died in 447. There are extant of his writings, several synodal letters and 25 homilies.

Profanation of a Church or Cemetery. — A church is profaned or polluted: 1. By voluntary, criminal, or injurious homicide committed within the interior of said church. 2. When considerable blood has been shed therein, caused by an act which undoubtedly assumes the aspect of mortal sin. A wound, of however grievous or serious a nature, is not sufficient to profane a church; there must be an effusion of blood, though it is not necessary that this effusion take place in the church; if the effusion occurs outside as an effect of the wound received inside, the church is to be considered profaned. 3. By a voluntary act of incontinency. It is the same with an act of incontinency as with voluntary homicide, or effusion of blood; it must take place inside the church. 4. By the burial of an infidel or of a person excommunicated by name. The same causes or effects which profane a church, profane a cemetery. Thus the cemetery is profaned by a murder, by a considerable effusion of blood, and by the burial of one excommunicated by name. This applies also to a heretic denounced by name as such, and who is thereby excommunicated. But it is important to remark that there is a profanation, whether of church or cemetery, only in so far as the act or fact which is the cause thereof is public and notorious. If adultery, or the sin of fornication, for example, has been committed secretly in the church or cemetery, there is no profanation while the sin remains secret, or is known only to a few. If, on the contrary, the sin becomes public, then the church or cemetery is to be regarded as profaned. The notoriety of the fact is sufficient. The profanation of the church involves also that of the cemetery if both are on the same ground without any separation between them. Yet the profanation of the cemetery does not affect the church; neither does it affect the profanation of another cemetery contiguous to it, though there should exist a passageway between them. As soon as a church is profaned, the Blessed Sacrament should be removed; only, however, if there be another church near by where it may be placed. Mass should not be celebrated in a profaned church until it is reconciled. If it has not already received the episcopal consecration, it may be reconciled by the bishop or by a priest appointed for the purpose. But if the church has been consecrated by a bishop, a bishop must reconsecrate it, or by a priest delegated by the Pope according to the rite of the Roman Pontifical.

Profession (*Religious*). — The religious state is a stable and permanent state, approved by the Church, in which the Faithful engage themselves to live in common, and to strive after perfection, by the observance of the vows of poverty, chastity, and obedience. The approbation of the Church is necessary to form a religious order, and this approbation can only emanate from the sovereign Pontiff. A Congregation, whose rule has not been confirmed and sanctioned by the Holy See, is not a religious congregation properly speaking. Whoever belongs to a congregation, approved by the Pope or a bishop, must conform in everything to the constitutions and rules of the order or congregation.

There are special privileges enjoyed by persons consecrated to God. The essence of the religious life consists in the vows of poverty, chastity, and obedience. In order that a religious profession be valid and binding on the one who makes it, the following conditions are necessary to be observed: 1. That the subject, whether male or female, has completed his or her sixteenth year. 2. He or she must have passed a full, uninterrupted year, at least, of probation, clothed in the habit of the order, and must have fulfilled during this time the exercises of the community. This probation is called the novitiate. 3. There must exist no impediment contrary to the statutes of

the order. 4. The subject must be free to dispose of himself. 5. The act of profession must be entirely free; a substantial error or a grave and unjust fear would render it null and void. Every person desirous of leaving the religious state for good and sufficient causes, must lay these reasons before the superior and the ordinary of the place within five years counting from the day of profession. If the person fails to do this, reclamation is not admitted. There are particular precautions taken to assure the liberty of choice of the subject in communities of women. According to the Council of Trent, the mother superior may admit a member to the religious profession only after such person has been examined by the bishop or his delegate as regards her freedom of action and wishes, her knowledge of the rules and obligations of the religious state. The mother superior is obliged to notify the bishop a month before the contemplated profession; failing in this she may be punished by suspension from office. The person who is morally certain of a religious vocation cannot remain in the world without endangering his salvation, because such a person acts contrary to the will of God. He or she is, therefore, under such conditions, obliged to embrace the religious state.

It is the duty of parents to sanction the vocation of a child whom the Lord calls to a religious life. They should as far as possible make sure that the vocation is real; but they have not the right to oppose it when they know the call comes from God. The child, who, after certain trials, and after having consulted a wise and enlightened spiritual director, ought as a rule, to ask his parents' consent before embracing a religious state. If the parents, without just reasons, refuse their consent, the child can, especially when of age, follow its pious designs and retire into a religious house. But when a young person cannot, without great inconvenience to the parents, enter upon such a life, the step may be delayed until such obstacles are removed. Neither is it permitted to parents themselves to join any religious order before they have properly provided for their children, especially as regards their religious education. Nor may a bishop leave his see to become a religious without the permission of the Pope. In the United States a priest may not join a religious order without the permission of his bishop and the Propaganda. Such are the formal laws of the Church on this important question.

Profession of Faith. See CREED.

Promise (*Divine*).—The divine promise is the announcement made to Adam of a Saviour who, born of a woman, will crush the head of the serpent, that is, will triumph over hell and evil, and will redeem the entire human race. This promise was renewed to the Patriarchs, especially to Abraham, and has been the foundation of the teaching of the Prophets until Jesus Christ. Under the new law, the ancient promise having received its fulfillment, we understand by promises (in the plural) the assurance given by Jesus Christ to His Church, that He will be with her until the end of time, and that her enemies will not prevail against her; we may also understand those that have reference to the rewards of eternal life.

Propaganda or **Propagation of the Faith.**—A congregation established at Rome by Gregory XIII. and increased by Clement VIII. and Gregory XV. for the administration of affairs regarding the propagation of the faith, in infidel countries. The Propaganda sends into infidel or heretical countries missionaries whom it distributes, according to the qualities of the subjects, and to the religious societies to which they belong. It proposes to the Pope the bishops and apostolic vicars; it grants directly to the missionaries all the special powers, and dispensations required; it answers all their doubts, gives them advice, traces for them certain rules, and fixes the limits for the different missions in order to avoid confusion. Finally it is the ordinary judge of controversies which may arise among the missionaries, among the religious of the various orders, or among the missionaries and the native clergy, or among the religious who are on the mission and their superiors. The Propaganda has also jurisdiction over all the bishops in heretical and schismatical countries, like the United States and the Churches of the East. Urban VIII. founded a seminary subject to the Congregation of the Propaganda, destined to receive the future missionaries and to educate them. The printing institute of the Propaganda publishes, in all the languages, works useful for the missions. Its library is one of the richest in books and

precious manuscripts, gathered from all the countries visited by the missionaries. Every year, on the eve of Epiphany, the scholars of the different Roman colleges read or write, each in his mother tongue, a poem or a canticle in honor of the Epiphany.

Propaganda of Lyons. — A religious institution of French origin, founded at Lyons, in 1822, by a poor servant whose work it was "to assist by prayers and alms the Catholic missionaries who carry the faith and civilization among the infidels." The prayers prescribed are: Our Father, and Hail Mary, every day with the invocation: "St. Francis Xavier, pray for us." The alms consist in voluntary gifts, and in annual subscriptions. The subscription is one cent per week, or fifty-two cents per year. The center of the work, approved by Gregory XVI., in 1840, is at Lyons. The annual amount of alms is more that one million dollars. The work publishes, every two months, the "Annals of the Propagation of the Faith," and the "Catholic Missions," an illustrated weekly.

Prophets and Prophecies (The prophets were those men who, by divine inspiration, foretold the future, or revealed truths hidden from man). — There were among the Hebrews two very distinct classes of these privileged men, whom Holy Scripture calls "Men of God," "angels," or "messengers of the Lord": the *nebiim* or *prophets* properly speaking, and the *roim* or *hozim*, that is, *seers*. The first class, having no other function but that of extraordinary messengers of God, devoted themselves entirely to directing the people in regard to religious affairs, especially, when the priests rendered themselves guilty in their sacred character, and when the people had been plunged into sin and idolatry. The latter were men to whom God had revealed Himself, without removing them from their ordinary state and condition of life. Without being charged with prophetical functions, they nevertheless prophesied; they received visions and even the most important revelations. Thus, for instance, David and Solomon being kings, were favored with divine revelations; but they remained in their respective places.

The most ordinary way, in which God communicated Himself to the Prophets, was by inspiration, enlightening their mind, and exciting their will to publish what He made known to them interiorly. It is in this sense that we hold as Prophets all the authors of the canonical books of both the Old and New Testaments. Thus God also, through dreams and visions, held communication with the Prophets, as for instance, with Jacob and St. Peter; in a cloud, as with Abraham, Job, Moses, and again with the latter through an articulate voice in the burning bush and upon Mount Sinai, and with Samuel, while he slept in the Temple. In the Old Testament, we have the writings or books of sixteen Prophets, of whom four are called "Greater Prophets" because their prophecies are longer and more extensive; twelve "Minor Prophets," because their prophecies are shorter than the ones first named. The four great Prophets are: Isaias, Jeremias, Ezechiel, and Daniel. The twelve minor Prophets are: Osee, Joel, Amos, Abdias, Micheas, Jonas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias. We might also count Baruch as the seventeenth, but he is generally included with Jeremias. In the New Testament, the Apocalypse is regarded, and with right, as a prophecy of the different states of the Church and of later times. There has been, in both the Old and New Testaments, quite a number of other prophets, but they have left no writings, at least none that have come to us. Among the Jews, the Prophets form the second of the three classes from which have gone forth the twenty-four books which compose their canon. They are divided into: the first or anterior (*rischônim*) section, comprises: Josue, the Judges, the two books of Samuel, and the two books of Kings; and the last or posterior (*aharônim*) section, comprises: Isaias, Jeremias (his prophecies only), Ezechiel, and the twelve minor Prophets. Daniel as well as the Lamentations and Prayer of Jeremias are ranked among the third class, that of the Hagiographa. Under Josue we find a kind of prophetic academy, where the children of the Prophets, *i. e.*, their disciples, led a retired and austere life, devoting themselves to study and reading the law of God. There were such prophetic schools at Naioth of Ramatha under Saul; David and Saul retired thither. We find them, also, under the Prophets Elias and Eliseus at Bethel and in the plain of Jericho. There was a great number of similar schools in the

kingdom of Israel. These schools continued to exist until the captivity of Babylon, and it even appears that the captives went to listen to the Prophets whenever they had occasion to do so.

The existence of prophecies is a fact universally admitted by both Jewish and Christian traditions. However Rationalists deny that there are any real prophecies, that is, supernatural manifestations made by God to man in order to reveal His will or the future. They acknowledge that there exist prophetical books in the Old Testament, and admit what they term "Prophetism," that is, the intervention in the history of Israel of extraordinary men of great intelligence and of great perspicacity, but refuse to see in them anything supernatural. They divide the prophecies into two classes, the one authentic, the other unauthentic. The latter are too explicit, too precise, too much beyond human power to be explained naturally. According to Rationalists they were written after the events, something like the revelation of the future history of Rome, which Virgil makes Æneas recite in hell. As to those whose authenticity they acknowledge, they refer, according to them, either to near events, which the wisdom of the prophets permitted them to foresee and to announce, or they had for their object what is called the Messianic kingdom and are the fruit of vague and poorly defined aspirations. We will now show the falseness of these assumptions.

Prophecy is possible. God certainly knows the future and He is free to reveal it as He pleases and to whom He pleases. Only an atheist can deny this truth, a truth admitted at all times and in all places. Prophecies exist in fact. Holy Scripture contains prophetic books, which foretell the future. Infidels, it is true, deny the authenticity of several of these books, or interpret them in an ordinary, natural manner, but they are forced to admit that future events are announced. Acknowledging their avowals, and for the moment conceding to them all fair concessions, it is yet an easy matter to prove from the books whose authenticity they do not contest, the existence of real prophecies. 1. The Prophet Micheas, for example, announces (iv. 8–10) the Babylonian Captivity some 150 years before the event, when there was no hostility between Babylon and Judea, and at a time when Babylon was not an independent state. How could the Prophet foresee, humanly speaking, that which he so explicitly foretold? 2. All the Prophets, commencing with the most ancient, foretold the destruction of Jerusalem, with its temple, and the captivity of the people. These momentously grave events they did not prophesy in a vague and ambiguous manner, but in a clear and precise tone. The most dreaded enemy of the children of Jacob at this time were the Assyrians. Yet the Prophet assures them that the Assyrians will not become God's avengers, nor will Israel be saved by Egypt, although to that power it looked for help, but God Himself will be its saviour, after its chastisements by the Chaldeans. All the Prophets were unanimous in affirming their predictions, which were literally fulfilled, just as they had been foretold. 3. When the empire of Nabuchodonosor had attained its highest degree of glory and power, its decay and ruin were foretold in precise terms by Jeremias the Prophet: Babylon will be taken by the Medes and their allies, the Persians, entering the city over the dry bed of the Euphrates, during the night of feasting and drunken folly, and the Jews will behold the end of their captivity. How, and by what fact of perspicacity, could a Jew, living at Jerusalem, foresee events and point out such minute details, long before their actual occurrence, except by a Divine revelation? 4. The prophets have embraced, in their circle of predictions, all the nations surrounding them, and in every instance what they foretold was fulfilled. They announced the ruin of Ninive, of Babylon, of Tyre, of Memphis, of the Ammonites, Moabites, Philistines, and Idumeans; all these cities, with their peoples, have disappeared forever from the scene of this world. There is not a single city, not a people but whose fate has been that foretold by the Prophets of Israel. Such a coincidence cannot be the effect of mere chance. It is most assuredly God's work. The ruins of these once famous cities are still to be seen, as silent, but eloquent witnesses of God's veracity, and the divine inspirations of His Prophets. 5. Zacharias clearly describes the conquest of Alexander the Great (ix. 1–8). He foretold the conquest of Hadrach, Damascus, and Emath, that the defenses of Tyre would be thrown into the sea and the city burned, that Gaza would lose her king, that Azot would be

peopled by a vile populace, and that in the midst of so much trouble and ruin, Jerusalem should be at peace. All these prophecies were completely fulfilled during the expedition of Alexander. One of the fathers of modern rationalism, Eichorn, struck by the character of these prophecies, has found no other means to elude their force than that of having recourse to the most inadmissible hypothesis: that it was an historical narrative veiled under a prophetic form, thereby involuntarily confessing the exactitude and veracity of the predictions. 6. We could quote a multitude of other examples of the same kind, all of which were verified, but the above are sufficient. Yet, we may be pardoned, if we mention the Messianic prophecies. All these were incontestably anterior to the events which they so minutely described and foretold. Now, these prophecies announced the birth, life, death, and events of our Saviour, just as the preceding prophecies foretold other events. There is hardly a prominent fact of the Gospel in connection with our Saviour which was not exactly foretold. Hence, we may conclude that the existence of prophecies is an historical fact, more plainly proven than many other historical events.

Prophets (*Chronological Table of the*).

FIRST PERIOD.—THE STRUGGLE AGAINST ASSYRIA

PROPHETS	APPROXIMATIVE DATES	KINGS UNDER WHOM THEY PROPHESIED	COUNTRIES ABOUT WHICH THEY PROPHESIED
	B. C.		
Abias	989–884	Joram (?)	Against Idumea.
Joel	878–838	Joas (?)	About Juda.
Jonas	825–784	Jeroboam II	About Ninive.
Amos	809–784	Jeroboam II. and Ozias	Against Israel.
Osee	790–725	Jeroboam II., Ozias, Joatham, Achaz, and Ezechias.	About Israel.
Micheas	758–710	Joatham, Achaz, and Ezechias.	Against Juda and Israel.
Isaias	759–699	Ozias, Joatham, Achaz, Ezechias (and Manasses).	About all the nations known by the Hebrews.
Nahum	665	(Manasses)	Against Ninive.

SECOND CHALDEAN PERIOD

Habacuc	650–627	(Manasses or Josias) (?)	Against the Chaldeans.
Sophonias	628–623	Josias	Against Juda and the neighboring nations.
Jeremias	625–after 588	Josias, Joakim, Jechonias, Sedecias (in Egypt).	About Juda; against the neighboring nations. Egypt and Babylon.
Baruch	583	Sedecias	Exhortation to the captives of Babylon.
Ezechiel	595–573	Jechonias; Captivity	Against Juda and the neighboring nations; restoration.
Daniel	604–534	Jechonias, Nabuchodonosor, Balthasar, Darius the Mede, Cyrus.	The Great Empires.

THIRD PERIOD.—AFTER THE CAPTIVITY

Aggeus	520	Darius, son of Hystaspes.	Promise to Juda.
Zacharias	520	Darius, son of Hystaspes.	The beautiful arrival at Jerusalem.
Malachias	433–423	Artaxerxes Longimanus.	The goodness of God for His people.

Prophets (*False*). — There is often question in Holy Scripture of False Prophets. The priests of Baal claimed to be prophets; they deceived Achab by announcing to him nothing but prosperity. Micheas, prophet of the Lord, tells this king that God has sent a lying spirit in the mouth of all these prophets (III. Ki. xxii. 22, 23). God tells through Ezechias (xiv. 9): "When the prophet shall err, and speak a word: I the Lord have deceived that prophet." On account of these texts, the infidels ask whether God can deceive a prophet, whether He can send a lying spirit in his mouth, and what sign there is between a true and a false prophet? This objection is much more specious than solid. First, infidels themselves regard it as unworthy of God's holiness that He should deceive, and that He should engage Himself to do an evil action. In this, we are with them in perfect agreement. On the other hand, here, like in so many other passages of the Bible, the verbs which properly indicate an action, are also to be taken by metonymy in the sense of a simple permission. Thus the phrases: God has sent a lying spirit in the mouth of the prophets, and I have deceived this prophet, simply signify that God has permitted these prophets to deceive, as they intended to do, He freely permitting them to tell lies. Let us add that in Ezechiel itself (xiii. 6, 7), God complains that the false prophets dare to speak in His name, although He did not send them, and that He told them nothing. Hence, God had no part in the falsehoods they told. It is in this manner, the phrases we have quoted, have been explained not only by Theodoret, but also by Dathe, Storr, and Rosenmüller. As to the sign by which we can distinguish between a true and a false prophet, it is manifest and evident: the prophets of Achab were idolaters; Micheas adored the true God and prophesied in His name.

Prophets of Holland (heretical enthusiasts of the seventeenth century). — Most of these sectaries applied themselves to the study of Greek and Hebrew; on the first Sunday of every month they assembled in a village, near Leyden, and there passed the day in reading Holy Scripture, formulating different questions, and discussing the meaning of divers passages. They affected great uprightness and had a horror of war and arms; in many things they followed the opinions of the Arminians.

Property. — By property in general we understand whatever is possessed in such a way, that the owner may dispose of it, independently, as his own. The right of property, therefore, is the power to possess a thing in the manner described. The right of property implies, it is true, the right of free disposal; yet the exercise of the latter may be in certain cases rendered unlawful by positive law or other conditions. A guardian, for instance, is a true possessor, but the law does not permit him to exercise the right of free disposal. Yet the right of free disposal does not, necessarily, imply the right of property. An administrator may dispose of the property over which he is placed; yet he does not dispose of it as his own, but as the property of another; nor does he dispose of it independently, but only in virtue of the power given him.

God is the Lord of all things, because He has created all things. But man also, the image of God, can mold and modify things as he pleases; and thus he becomes their true lord in a limited sense, as God is their absolute Lord in virtue of creation. Occupation of an ownerless property is in itself a certain modification of that property, and thus may become the basis of private property. Therefore, although God has delivered irrational nature, not to individuals as such, but to mankind at large (Gen. i. 28, 29), yet it is by no means contrary to His design that the goods of this earth should be divided among individuals, and, consequently, that *private* property should exist.

God, on the contrary, intended private ownership as the rule; in other words, private ownership is in accordance with the design of Providence, being suited to the nature and conditions of man. The earth serves its purpose better for the necessities of man if distributed among individuals, since private property is naturally more diligently cultivated than public. The distribution of property, moreover, serves for the preservation of peace and order, which are more easily maintained when the right of private ownership is secured. It is evident that those grievances which in any case would arise from common ownership, would be heightened by the results of original sin, and, consequently, that fallen man is all the more constrained to have recourse to private property. The inconvenience of common ownership may, however, be more easily

avoided in small communities, particularly if their members bind themselves by a vow of poverty, than in larger aggregations of men. Private ownership provides better for the dignity of the individual. It forces man to direct his attention to the future, to cultivate his plot of ground in order to insure a more abundant harvest for future needs. On the other hand, huge numbers of men would sink into the degradation of slavery if they were forced, not by their own determination, but by external compulsion, to labor and thus to provide for the needs of the future. It must, therefore, be considered the exception, not the rule, if religious communities leave their temporal concerns in the hands of one, or of a few, in order that the entire body may with greater freedom devote themselves to religious or other higher pursuits. As long as the great masses of humanity are not disposed to devote themselves to mere spiritual pursuits, the care of private property will continue to form their God-given and congenial occupation.

The fact that at all times and in all places, particularly after the human race had multiplied to some extent, a division of the earth was made, and thus private property established, is an evidence of the universal conviction that such a division, or private ownership, was necessary as a natural and suitable condition of human society; and was, consequently, one of the demands of human nature itself. Man, however, is not so much impelled by the natural law to the division of the property as he is, for instance, toward the love of his neighbor; nor is common property so much forbidden by the natural law as are theft and murder. Common ownership of itself is not repugnant to human nature; else it could never be permitted, even in religious communities. It is repugnant to human nature only in consequence of certain defects inherent in man, and only so long as the inconveniences arising from such human imperfections are not otherwise removed. The division of earthly goods, and the institution of private property, depend upon the free will of man, for the human race might absolutely exist without private property, and the earth could absolutely fulfill its purpose — serve for the nourishment and comfort of man — without a division of property. But free will is not always arbitrary; on the contrary, man was by various important reasons, which at times constituted a moral necessity, constrained to have recourse to such a division of property. The universality of the institution of private property among the various civilized nations is an evidence that it rests upon certain conditions inseparable from human nature. Hence we frequently meet in the works of doctors and divines with the assertion that private ownership rests upon that universal right or law common to all nations called *jus gentium*, which, however, is not to be confounded with international right, or the positive law of nations.

Against the lawfulness or fitness of private ownership the objection is sometimes raised that it has been productive of enormous inequality and has brought the masses of humanity into poverty and misery. This objection, however, as far as it touches upon an existing evil, can be made only in those cases in which the authorities entrusted with the care of the common interests have neglected their duty to protect the weak against the violence of the strong. That civil authority in matters regarding the acquisition of property possesses extensive rights is generally conceded by philosophers and divines, and follows from the facts that the purpose of earthly goods is to facilitate the existence of man, and that the end of public authority is to maintain order and prevent oppression. Civil authority has, therefore, the right to enact laws for the general welfare, to prevent the exorbitant accumulation of private property, or the occupation and appropriation for private purposes of two extensive tracts of land. Hence, those economists are in error who assert that the State can remove the evils in question only on the condition that it become the sole possessor of the soil. The Mosaic law, as St. Thomas remarks, instituted the Jubilee Year as the means to prevent the formation of too large private estates, and the excessive accumulation of wealth in the hands of individuals, without making the State the sole owner of the land.

The right of ownership is acknowledged by God Himself, in as much as He forbids theft as a violation of the rights of others. If private property were theft, as Communists assert, theft would not be a violation of the right of our neighbor, but of the right of the State. But God does not forbid theft as a violation of the right of the State, but the right of our neighbor individually, as He forbids adultery, not

as a violation of the right of the State, but of the right of the individual (Ex. xx. 17). In like manner, in the New Law the right of private ownership is acknowledged. Christ says to the young man in the Gospel: "Go, sell what thou hast, and give it to the poor" (Matt. xix. 21). The young man could not lawfully sell his possessions if they were not really his own. This follows also from the praise which Christ imparted to Zacheus, when the latter declared himself ready to give one-half of his possessions to the poor (Luke xix. 8, 9).

The Church has in various ways declared the lawfulness of private property. In the early ages the followers of certain communistic doctrines, who called themselves "Apostolics," were numbered among the heretics. Besides, the Church condemned the doctrine of Wycliffe, who asserted that it was contrary to the Scriptures, that the clergy should possess property. If, therefore, the possession of property is permitted to ecclesiastics, it is all the more lawful for the laity. See SOCIALISM and COMMUNISM.

Proselytes. — In the Jewish sense the Proselytes were foreigners who had adopted the Jewish religion. There were two species of Proselytes: "Proselytes of the Gate" and "Proselytes of Justice." To the first class belonged those pagans who professed the monotheism of the Jews, adopted their moral code, abstained from flesh-meat offered to idols, and abandoned other pagan practices. This class was quite numerous. To the second belong those pagans, who submitted to circumcision and fully observed the law of Moses. These were comparatively few in number. There was still another and very numerous class, who, without the preliminary preparation of becoming proselytes of the gate, sought amid the general desolation of paganism, to quiet the voice of conscience, by practicing the ceremonial of Judaism and observing the festivals.

Prosper (ST.). — Ecclesiastical writer of the fifth century. The precise years of his birth and death is uncertain. Though but a layman, St. Prosper was an admirable and pious theologian. He had been led by the evils of his time to the practice of a devout life. A warm admirer of the great Bishop of Hippo, especially in his teachings on grace, he was the occasion of St. Augustine writing his two books on the *Predestination of the Elect* and *The Gift of Perseverance*, and he himself, both before and after St. Augustine's death, took up the pen against the Pelagians and Semi-Pelagians. In 431 he traveled to Rome and complained to Pope Celestine, that certain misguided priests of Marseilles were teaching erroneous doctrines on the subject of grace. Hereupon the Pope wrote a letter of rebuke to the bishops of Gaul and commended in terms of praise the doctrine of St. Augustine. According to Gennadius, Prosper was afterwards summoned to Rome and became secretary to Pope Leo I. He died about 463 in the odor of sanctity.

Protestantism (*Causes and effects of*). — By Protestantism we understand the belief of the Protestant Churches in all points wherein they differ from the faith of the Catholic Church. The name Protestant, first applied to the Lutherans who *protested* at the Diet of Spire in 1529, came to be applied to Lutherans generally, and afterwards was extended to Calvinists and other opponents of the Catholic Church. The introduction and rapid spread of the new heresy may be ascribed to the following causes: 1. Abuses and evils existing within the Church, such as the negligence, ignorance, and degeneracy of many priests and religious. Members of the nobility held the most important benefices. The spoliation of these was in many instances a just punishment on them. 2. General faultfinding with existing abuses was prevalent. The discontented are naturally inclined to innovation. 3. The fascinating influence of the writings of several reformers; the promises of the correction of abuses accompanied by "evangelical liberty," carried with them a weight of authority. The masses were not able to detect the contradictions between the doctrines of the Church and the new heresy. To deceive the people, the reformers at first retained many Catholic usages, such as Confession, Church festivals, Mass, candles, sacred vestments, etc. 4. The new doctrines offered many advantages to sensual men. The humble and submissive faith was replaced by individual reason and private judgment; confession of sins, so irksome to human nature was abolished; princes and nobles were commanded to seize and confiscate the estates of Churches and convents; they were allowed to exercise supreme jurisdiction over ecclesias-

tical affairs. The peasants were captivated by the "liberty of the children of God," by means of which they hoped to shake off the yoke of authority and free themselves from all burdens, tithes, etc. 5. The quarrel between the Humanists and Schoolmen; the remaining influence of former heresies, such as the Waldenses, Hussites, added inflammable materials. 6. The personal influence of the reformers, especially of Luther, whose popular writings and sermons found favor with the masses. Luther and his followers were unscrupulous in the choice of means to deceive the people. In the beginning of their career, they professed to preach only the true doctrine of the Church and to desire only the correction of abuses and the enforcement of discipline; later, however, they directed bitter and grotesque caricatures against Pope and clergy, misrepresented Catholic doctrine and asserted that Catholics paid divine honor to the saints, images, relics, etc. These prejudices are more or less entertained at the present day. 7. The political condition of Germany was another source of weakness. The bishops holding temporal power became odious to the people, and were often in dispute with cities and citizens. The latter, to gain political power, became promoters of the new religion. The French, jealous of the house of Austria, fanned the dissensions between the princes and the emperor, while the masses of the people entertained unfavorable sentiments toward the Apostolic See. 8. Finally, tyranny of Protestant princes in introducing the new religion and giving arbitrary rules of faith to their subjects, opened the way still further for the malcontents.

The effects of the Reformation on religion and society were the most deplorable. Bitter complaints were made by the reformers themselves of increasing corruption of morals. We find Luther admitting that there was a worse Sodom under "the Gospel" than under the Papacy. He owned that insubordination, arrogance, and licentiousness had become almost universal and that he would never have begun to preach if he had foreseen the unhappy results. The Reformation everywhere became the fruitful source of political intrigue and discord, of long and cruel civil wars. The evil seed it had sown everywhere bore bloody fruit. The religious strifes in Switzerland; the revolts of the Huguenots in France, and of the Calvinists in the Netherlands; the wars of the Peasants and Anabaptists in Germany; finally, the wars of the Protestant princes of Germany against the empire, were the natural results of the discord and hatred which the Reformers, by their revolutionary teachings, had enkindled among the people of Europe. It was the Reformation that made England the scene of constantly recurring insurrections and civil wars from the "Pilgrimage of Grace" till the great rebellion, which brought Charles I. to the block. The Thirty Years' War, which converted Germany into a vast field of desolation and horror, was the distinct legacy of Reformation.

Prothesis. — Name given in the Greek Church to a small, portable altar, upon which is prepared all that is necessary for the celebration of the sacrifice of the Mass and which is placed on the main altar.

Protocanonicals. See DEUTEROCANONICALS.

Protomartyr. — Title bestowed upon St. Stephen, who is regarded as the first martyr.

Protonotaries. — Name bestowed on officers of the Roman court who have a degree of pre-eminence over the other notaries of the same court. The papal notaries date back to the first century. It is believed that Pope St. Clement instituted seven of them. In the course of time, they drew up the history of the Popes, the verbal processes of canonization and beatification, and other acts. Pope Sixtus V. granted to them great privileges. There is a college of twelve Protonotaries called partakers, because they partake in the rights of the Chancery. They wear the violet, are ranked among the prelates, and precede all the nonconsecrated prelates. Their office consists in dispatching in great causes the acts which the simple apostolic notaries dispatch in smaller ones, like the verbal processes of which the Pope takes knowledge. They assist at some Consistories and at the canonization of saints. They can create doctors and apostolic notaries to practice outside the city of Rome.

Proverbs. — Canonical book of the Old Testament, which contains short, pregnant sentences exhorting the reader to cultivate wisdom, that is, virtue, the truest wisdom, and avoid vice. Hence, St. Jerome says

that Solomon wrote them for the instruction of the young, just as he wrote Ecclesiastes for persons of mature age to impress upon them the vanity of all human things, and the Canticle of Canticles for the old to set before them a perfect model of chastity.

Providence. — The Roman Catechism presents divine providence as a consequence of creation. The One who creates everything cannot abandon His work, or refuse to care for it. Hence the affirmation of Lactantius, that if God exists there is a providence: to deny providence would be to deny God. On the other hand, theologians teach that God has no limit as regards creation, or as they say *ad extra*. St. Thomas defines the action of providence as destined to attain its end in created things. Divine providence, understood in this sense, namely, the permanent action of God in favor of His creatures, is affirmed in every page of Scripture. To deny this, is, according to Clement of Alexandria, to deny Christianity itself. The objections made by some philosophers do not tend to deny the preserving action of God exercising itself by general laws, which are in themselves but the manifestation of God's plan. But the difficulty pointed out by some is the reconciliation of man's freedom with the action of divine providence. We must not understand providence as substituting itself for man's free will, or as modifying the course of facts into which human liberty enters; if this were otherwise, man would be little less than a mere automaton. But philosophy itself acknowledges that the negation of providence is as impossible as the negation of human liberty. Providence does not abolish the activity of the creature, but is not restrained to this. Democritus, Protagoras, and Epicurus who, in antiquity denied providence, were real atheists.

Provincial. — Superior general of several houses of the same order, forming a province.

Prudentius. — Christian poet. Aurelius Prudentius Clemens was born in 348 of a noble family at Saragossa, in Spain. After a childhood passed, as it seems, under a somewhat severe discipline ("*ætas prima cretantibus flevit sub ferulis*"), he devoted himself to the study of rhetoric, and embraced the career of an advocate, which however, according to his own sorrowful avowal, he disgraced by sophistical deceptions and shameful excesses. His talent and ability won for him the favor of the Emperor Theodosius, who twice gave him the post of governor and afterwards a high military position. It was at the very time when his fortunes were at their highest, that he experienced a fierce inward struggle between virtue and vice. In the 57th year of his age, he resigned his high offices, and going to Rome, visited many of the martyrs' tombs. On his return, he consecrated the rest of his life to the special service of God, and, in complete retirement, devoted himself to an ascetic life. He exercised his poetical talents for the promotion of God's glory and the defense of the Church. He probably died about the year 410. Prudentius holds the foremost place among early Christian poets, and has not unjustly been called the "Christian Virgil." The Church has partially adopted 14 of his hymns for her divine office.

Psalms (sacred canticles composed by David or which are generally attributed to him). — The Psalms were, with the Hebrews, long before the time of David, a poetic form of chants accompanied, generally, by some musical instrument. David excelled in this poetic form of composition and held the first rank therein. He enhanced the brilliancy of the religious ceremonies by associating with worship instrumental and vocal music. He had imitators among whom were Asaph and Core. Solomon composed more than 1,000 canticles, of which only two have been inserted in the Psalter, which, in all probability, does not contain, on the other hand, all the productions of David. Psalm 89 is attributed to Moses; the ancient rabbis attributed to him 10 others, whose authors are not given by name. In general, the Psalm is accompanied with an inscription which determines its attribution to such or such an author. According to the Alexandrine and Syriac versions, the Psalms from 146 to 148 were the work of the Prophets Aggeus and Zacharias. The contents of the Psalms of David are theological, historical, religious and moral, elegiac, penitential, and finally prophetic. The latter have quite a separate importance in apologetics and, from the first centuries of the Christian Church, have been held in great esteem and valued as of

high authority. The Psalms in the original Hebrew are numbered differently from the Latin Vulgate, though the total (150) is the same in both. In the Hebrew the 9th Psalm is divided into two parts at verse 22, and the 113th Psalm at the 9th verse. The original has, therefore, two Psalms more than the Vulgate at this point; but in the 114th Psalm the Hebrew drops one by joining the 114th with the 115th, and a second at the 146th Psalm, where the difference disappears.

Psalter. See PSALMS.

Pulcheria (399–453).—Famous empress of the East, born at Constantinople, daughter of Arcadius and of Eudoxia, sister of Theodosius II., who created her Augusta in 414, and under whose name she governed. Called to succeed him (449), she chose for spouse the Senator Marcian. She took a prominent part in the convocation of the Council of Ephesus which condemned the heresy of Nestorius (431). The Greek Church honors her as saint, on September 10th.

Punishment (*Eternal*). See HELL.

Purcell (JOHN BAPTIST) (1800–1883). — Archbishop; born at Mallow, County Cork, Ireland; died in Brown County, Ohio. He emigrated to America in 1818, studied theology in Mount St. Mary's, Emmetsburg, Maryland, and in St. Sulpice, Paris, where he was ordained priest in 1826. In 1827, he was appointed professor in St. Mary's, and in 1828 president of the college. In 1833 he was consecrated bishop of Cincinnati and in 1850 archbishop. At the Council of the Vatican he spoke and voted against the dogma of infallibility but accepted it, when promulgated. The growth of the Church in Ohio was due to his energy, but his methods finally involved him in financial disaster. For many years he received the savings of his parishioners and spent them on Church buildings and charitable institutions. Later on, when there was an attempt to draw the money, the state of affairs was discovered, and the result was a failure in 1879 for $4,000,000, after which he retired into a monastery, and a coadjutor was appointed. The debt has never been paid, and is not likely to be. He published several works.

Purgatory (place where the souls of those who die in the state of grace go to expiate the sins for which they have not done sufficient penance in this world). — We understand by purgatory, a state in which are retained for a certain time, the souls of the just who still have expiation to make after this life, either for the venial sins which have not been remitted, or for the mortal sins which, although remitted as to the offense and eternal punishment, have not been remitted as to the temporal punishment, or at least as to the entire temporal punishment. Nothing soiled can enter the kingdom of heaven. It is, therefore, necessary that the just who die without having sufficiently satisfied the justice of God, offer to Him this satisfaction, in order that they be admitted to the beatific vision. Such is and such has always been the belief of the Catholic Church. It is of faith, that the whole punishment of sin is not always remitted with the offense; that the remainder of this punishment must be expiated, either in this world or in the next; that there is a purgatory for the souls of the just who, when leaving this life, are not entirely purified; and that these souls may be assisted by the prayers and suffrages of the Church. This is what the Council of Trent decided against the Protestants; a decision conformable to the preceding councils, to the doctrine of the holy Fathers, to tradition, to the belief and constant practices of the Church. Is purgatory rather a particular place than a state, or rather a state than a particular place? Is the pain of purgatory a pain of fire, or simply a lively and bitter dolor for having offended God? What is the rigor and duration of this pain? These questions are not comprised in the domain of Catholic dogma. They are questions concerning which there exists no decision, no judgment upon the part of the Church. According to the most common opinion of theologians, the torments of purgatory consist in the pain of fire, or at least in a pain analogous to that of fire. We will add that, according to St. Augustine and St. Thomas, whose views are often followed, the pain of purgatory surpasses every pain of this life.

Purification.— The Purification of the Hebrews was the means employed for eradicating a legal impurity, that placed an obstacle on civil life, and even on family life, because the one who had contracted it ceased to be capable of communication with others. There were more cases of

legal impurity for the woman than for the man: she was impure during several days of each month, and impure in consequence of child-birth. She was not permitted to have any contact with her husband; could not sit beside him, nor eat from the same vessel, and could speak to him only with averted face, and husband and wife could assist one another only in case of sickness. The shortest duration of impurity was for one day. The most usual purification consisted in a bath, or an ablution. Certain purifications required a sacrifice which, for the poor, consisted of two turtle-doves. Impurity was contracted by touching an impure person, and also by touching a corpse. Objects such as vessels, clothing, etc., partook of the impurity and purification.

Purification (*Feast of the*).—A feast observed in the Catholic Church on February 2d, in commemoration of the purification of the Blessed Virgin Mary, according to the Jewish ceremonial, forty days after the birth of Christ. Also called Candlemas (which see).

Purim.—Festival which the Jews celebrated in commemoration of the triumph of Esther over Aman.

Puritans.—A certain number of English Protestants who, under the reign of Mary, had passed to the Continent, returned under the reign of Elizabeth, bringing with them the most rigorous and intolerant doctrines of Calvinism. Elizabeth persecuted them which served only to increase their intolerance. At first they were found with the Presbyterians of Scotland, whom John Knox evangelized during this time. They became, with them, an important political party. The Puritans refused to the Queen the spiritual supremacy and the right to reform the Church. They rejected the liturgy, and all that recalled, as they said, the papal abomination. They admitted only a part of the Scriptures, and condemned Anglicanism, as well as Papism, to return to pure Christianity; hence their name "Puritans."

Puteoli, now **Pozzuoli,** a city in the Campania of Naples, on the northern side of the bay, eight miles northwest of that city. It was a Roman colony. Here St. Paul sojourned seven days (Acts xxviii. 13).

Puseysm.—Anglican religious doctrine, founded by Dr. Pusey about 1833, and whose object, like Methodism, was the renewal of the Anglican Church, but by means of ecclesiastical science and erudition, and by attaching English Protestantism much less to the Reformation of the sixteenth century than to the primitive Church. The Puseytes did not reject the Thirty-nine Articles of the confession of Anglican law; but professed for Apostolic succession, for the tradition of the first six centuries, a respect which led them to adopt many points of Catholicity. Besides, they protested against the unwarranted interference of the civil power in the government of the Church, and against the supremacy granted to the sovereign in ecclesiastical matters. They tried to restore Mass, the veneration of saints, especially that of the Blessed Virgin, auricular confession, prayers for the dead, diverse forms of worship, and Dr. Newmann formally demanded, in a work published in 1841, the reconciliation of the Anglican Church with Rome. The result of the Puseyte movement was, logically, to make many of its followers embrace Catholicity entirely. This was in fact what took place in regard to Newmann, Manning, and thousands of others.

Pyx. See CIBORIUM.

Q

Quadragesima.—The name of the Lenten season, or, more properly, the first Sunday in Lent. It is so called by analogy with the three Sundays which precede Lent, and which are called respectively Septuagesima (*seventieth*), Sexagesima (*sixtieth*), and Quinquagesima (*fiftieth*).

Quadratus (ST.).—Bishop of Athens. Disciple of the Apostles and successor of Publius, in 125. He upheld the courage of the Faithful during the persecution of Hadrian, and presented to the emperor an apology in defense of the Christians and their faith, which moved Hadrian to stop the persecution. F. May 26th.

Quakers or **Society of Friends.** — Protestant sect, which owes its origin to George Fox, a shoemaker, who was born in Leicestershire in 1624, and died in 1690. The term Quaker seems to have been bestowed upon the new sect in allusion to Fox's phrase in addressing the people: "Tremble at the word of the Lord." The principal distinguishing doctrine of the Quakers is that of "the inward light of Christ," in the language of the sect also called "the internal word," "Christ within," and "Kingdom of God within." The divine light of Christ, who always speaks when man is silent, is the source of all religious knowledge, as well as of all pious life, and is all-sufficient to redeem and save man. This doctrine led the Quakers to reject all sacraments, including baptism and the Lord's supper, as well as every established service. They have no appointed ministers, observe no festivals and use no rites or ceremonies. In their meetings, they remain in profound silence until some one believes himself moved by the Holy Spirit to speak. Women may exhort and speak as well as men, for the "spirit of Christ" is bestowed irrespectively of rank, learning, or sex. The Quakers refuse taking oaths, abstain from all military service, condemn dancing, all kinds of games, and despise all music, vocal as well as instrumental. The Quakers were subjected to persecution in England, which caused William Penn, one of their distinguished members, to found the colony of Pennsylvania, whence they spread over several states of the Union. The sect claims to have 200,000 members.

Quartodecimans.—A term designating an heretical party in the early Church, known as Ebionites, who celebrated Easter by eating the Paschal Lamb on the fourteenth of Nisan, after the manner of the Jews.

Quesnel (PASQUIER) (1634–1719).—Theologian, born at Paris, died at Amsterdam. Entered the Congregation of the Oratory in 1659, and became the chief of the Jansenist party after the death of Arnauld. His *Moral Reflections on the New Testament* were condemned by the Bull *Unigenitus*.

Quietism.—A system of piety advocated by Michael Molinos. See MOLINOS.

Quinisextum Concilium. See TRULLAN SYNODS.

Quinquagesima (a period of fifty days). —The Sunday immediately preceding Ash Wednesday, being the fiftieth day before Easter (both inclusive) and the last Sunday before Lent: Shrove Sunday.

Quirinius. See CHRONOLOGY (*Biblical*).

R

Rabanus Maurus (786–856).— Prelate, born at Mayence. The most distinquished German scholar of his epoch. He was a monk of the Abbey of Fulda, and Alcuin's most noted pupil. He was the chief teacher in his monastery, and his school became so celebrated that pupils from all quarters flocked to Fulda. Rabanus was afterwards raised to the see of Mayence which he adorned by his virtues as he had adorned Fulda by his learning. His principal work *De Institutione Clericorum*, written for the instruction of his own scholars and their pupils, exercised a great and beneficial influence upon all the cloister schools in the Frankish Empire. His work *De Universo* is a sort of universal encyclopædia of the arts and sciences then known.

Rabbath or **Rabbath-Ammon** afterwards called *Philadelphia*, the capital of the Ammonites, was situated in the mountains of Galaad, near the source of the Arnon, beyond the Jordan. It was famous even in the time of Moses (Deut. iii. 13). When David declared war against the Ammonites, his general, Joab, laid siege to Rabbath-Ammon, where Urias lost his life by a secret order of his prince; when the city was reduced to its last extremity, David himself went thither, that he might have the honor of taking it. From this time it became subject to the king of Juda; but the kings of Israel, subsequently, became masters of it, with the tribes beyond the Jordan. It is now called Amman.

Rabbi (literally *my master*). — A title of respect or of office given to Jewish doctors or expounders of the law. In modern Jewish usage the term is strictly applied only to those who are authorized by ordination to decide legal and ritualistic ques-

tions, and to perform certain designated functions, as to receive proselytes, etc.; but it is given by courtesy to other distinguished Jewish scholars. By persons, not Hebrew, it is often applied to any one ministering to a Jewish congregation, to distinguish him from a Christian clergyman.

Rab-mag or **Reb-mag.** — A general officer of Nabuchodonosor's army, at the taking of Jerusalem (Jer. xxxix. 3). It means probably *chief of the magi*, a dignitary who had accompanied the king of Babylon in his campaign.

Rab-saces (the *chief butler* or *cupbearer*). — An officer sent by Sennacherib, king of Assyria, to summon Ezechias to surrender. He delivered his message in a most insolent and oppressive manner. The history is told in IV. Ki. xix. 17, etc.; II Par. xxxii. 9; etc.

Rab-saris. — An officer sent with Rabsaces and Tharthan, to summon Ezechias (IV. Ki. xviii. 17; Jer. xxxix. 3). It signifies the *chief of the eunuchs*.

Rabulas (St.). — Bishop of Edessa, Syria; lived about the beginning of the fifth century. Was a zealous opponent of the Nestorian heresy. He closed the Persian school which favored Nestorianism.

Raca (Syr. *worthless; naught*). — A transliterated word occurring in Matt. v. 22, common among the Jews in Christ's time as an expression of contempt.

Rachel. — Second daughter of Laban. Watering her flock at a well, near the city of Haran, she met her cousin Jacob, and hastened to show him her father's house. Jacob remained fourteen years in the service of Laban in order to have Rachel for his wife. She became the mother of Joseph and Benjamin.

Radbertus Paschasius. — Abbot of Corvey, died in 865. Has left, besides Biblical commentaries, a comprehensive treatise, *On the Body and Blood of Our Lord*, in which he sets forth, with great precision, but in terms not then in vogue among theologians, the belief of the universal Church regarding the Blessed Sacrament.

Rages.—City of ancient Media, in the neighborhood of Ecbatana. Here lived Gabelus to whom younger Tobias went to claim the six talents which Gabelus owed to his father. The actual Razi or Rei.

Rahab.—A woman of Jericho, who concealed the spies sent by Josue, and thereby merited to be saved, with her whole household, during the general massacre of the inhabitants of Jericho.

Rama (Hebr. *mountain*).—Ancient city of Palestine, in the tribe of Benjamin, between Gabaa and Bethel. The actual Er-Ram; 200 inhabitants.

Ramathaim-Sophim.—Ancient city of Palestine, near Rama, on the south side. The actual village Neby-Samouil (Prophet Samuel). Important ruins.

Raphael.— One of the seven archangels who, according to the Bible, are before the throne of God. Raphael was the protector and guide of Tobias and advised him to marry Sara. F. Sept. 12th.

Raphia.— City of Palestine on the frontier of Syria and Egypt. Victory of Ptolemy IV. Philopator, over Antiochus the Great, king of Syria, in the year 217 B. C. The actual Refali.

Raphidim.— Ancient place of Arabia Petræa, situated near Mount Horeb. Here the Israelites camped during their Exodus; here Moses received the visit of Jethro, his father-in-law, and here he caused water to come forth, in a miraculous manner, by striking the rock with his rod. Here, also, Josue defeated the Amelekites.

Rappe (Amadeus) (1797–1877). — American prelate; was born in the diocese of Arras, France; died at St. Alban's, Vermont. After his ordination he came to America and joined the Diocese of Cincinnati about 1840. After having labored for many years at Toledo and attending to all the Catholics in the Valley of the Maumee, he was appointed the first bishop of Cleveland in 1847. Trained as a hard working missionary, he labored to give his flock more priests and churches, establishing a theological seminary at an early date. Bishop Rappe had built up the diocese, and might have expected in his declining years to enjoy a happy old age amid the clergy and people whom he had guided as a faithful pastor for twenty years; but this was not to be. An ungrateful opposition sprang up, calumny assailed even the venerable bishop, who

with a broken heart resigned his see Aug. 22d, 1870, and retired to the diocese of his good friend, Bishop de Goesbriand, of Burlington, Vermont. There he resumed his old missionary life, laboring assiduously among the people, giving missions and retreats, and earnestly advocating the cause of temperance. He died piously at St. Alban's, Vermont, Sept. 9th, 1877. His remains were conveyed to and interred in Cleveland with all the honor due to his life and services.

Raskolniks. — Among the various sects of the Russian State Church, the most numerous are the so-called Raskolniks (*Separatists*), or, as they style themselves, Starowierzi (that is, *Men of the Old Faith*). The origin of this sect, the members of which are again subdivided into various parties, falls in the year 1660. The occasion of it was the revision of the translations of the Bible and liturgical books undertaken by the Patriarch Nikon.

Rationalism. — A system, which, like deism and naturalism, acknowledges in religion, only what reason, left to itself, can discover. The Rationalists place reason above faith and pretend that philosophy can, without it, arrive at the term of human destiny, that is, at beatitude. According to them, the supernatural order does not exist at all, or is impossible, or at least belief in it is not obligatory and commanded. The absolute independence, the complete emancipation of reason, is their supreme principle. In our time they even endeavor to abolish religion in order to substitute for it philosophy, in both the intellectual and religious direction of humanity. Powerless to found their system upon any rational principle, they continually appeal to big words of science and reason! They would like, if it were possible, to make mankind retrograde to paganism. St. Thomas refuted this system long ago. On the question whether man, by purely natural means, can arrive at his supreme destiny, that is, to know God in His essence and thus arrive at beatitude, the holy Doctor answers: "This is impossible, for knowledge can have place only in so far as the object known is in the subject which knows it; now only a divine intelligence is capable of knowing the Being which subsists by itself, and which is its own Being; therefore, this knowledge is above the natural faculties of every created spirit, because there is no creature which is, in itself, its own being; God, however, can unite Himself with man through grace and thus render Himself accessible according to the words of St. Paul: 'The grace of God is eternal life.'" In facts of truth and virtue, we can say, according to experience, that reason could never found anything stable. We do not mean to say, thereby, that reason is completely powerless to discover truths of the natural order; but we are not afraid to maintain, after St. Thomas, that it is impossible for the greatest number, without the help of faith, to discover all the truths, even in the natural order, unaided by supernatural light. Reason can never be certain in its investigations, although before its view takes place all the great problems that interest humanity the most. Is man in a pure state of nature? Has God spoken? Has He founded a religious society? Is man created for a supernatural end? We can defy rationalism to give a satisfactory solution to any of these questions, or even to prove that, after having drawn man out of nothing, after having endowed him with an excellent nature, God could not reserve the right to elevate him suddenly, or progressively, to a superior order. We know that the scope of reason is very limited, that never here below can it succeed in grasping the adequate truth, and that, on the contrary, in all the great philosophical or religious questions, it can only lose itself in error. The history of philosophy proves into what aberrations human reason, if left to itself, is capable of falling: for more than three thousand years it has done nothing but republish the same errors. Strange destiny, indeed, that human reason is condemned to turn perpetually in the same circle of errors.

Rationalism is of English origin, and was first called deism. This doctrine having spread in Germany in the eighteenth century, the German methodic mind transformed it into a scientific system, under the name of rationalism. Founding itself upon the negative principle of Kantian knowledge, it denied, not only positive religion, but also natural religion itself. The small number of Protestant theologians who remained outside the movement adhered to the Bible and entered a way which brought them close to the Catholic Church. Voltaire and the Encyclopædists in France, were the most ardent propa-

gators of rationalism, which speedily degenerated into materialism.

We may say that the system of rationalism is a consequence of Protestantism and a natural fruit of private interpretation of Holy Scripture. Like heresy, indeed, it pretends to erect into dogmas its own conceptions. The philosophy of the eighteenth century had denied the dogma of both the natural and the supernatural. However, everything had not been destroyed; there still remained the history of mankind, which testifies in favor of a primitive and traditional truth, containing the germs of the great dogmas which Christianity came to fix in the Church forever. Rationalism introduced free inquiry upon this reserved ground, just as Protestantism had done in the field of the Scriptures. In our days, rationalism has arrived at its most extreme consequences; by denying all supersensible truth, it goes so far as to undermine the basis of the constituent principles of social order; in its last evolutions, it necessarily dissolves itself into pantheism and atheism: there is no God, reason is God; no immortality of the soul, and hence no morals. By the fruits we know the tree. What has rationalism made of Christian society in this century of its power? It has caused division in the minds; hatred in the hearts; intellectual, moral, and social anarchy. Behold the fruits of rationalism! See REASON and FAITH.

Ratisbonne (ALPHONSE MARIA) (1812–1884). — Brother of the following, born at Strasburg, died in Jerusalem. Abjured the Jewish religion in 1842, at Rome; made his novitiate at the Jesuits, then entered the Society of Priests of Our Lady of Sion.

Ratisbonne (MARIA THEODOR) (1802–1884). — Lawyer, then religious. Born at Strasburg, died in Paris. Of Jewish origin, he became a Catholic in 1826, received holy orders, then became missionary apostolic, founder and general superior of the Congregation of Our Lady of Sion, in Paris (1842).

Ratramus. — Monk of Corvey, theologian, died about 870. One of the most learned men of his time.

Ravignan (GUSTAVE XAVIER LACROIX DE) (1795–1858). — Jesuit and celebrated preacher, born at Bayonne, died in Paris. In 1837 he became preacher of Notre-Dame of Paris, where he achieved great success. His oratorial action was beautiful, because it was true. He held his position for nearly ten years, when ill-health compelled him to retire to his convent.

Raymond of Pennaforte. See ORDER OF MERCY.

Realism. See NOMINALISM.

Reason and Faith. — How far can we understand the supernatural truths or mysteries which we believe on the authority of God and the Church? Rationalists and Agnostics of all times have held that no understanding of things is possible beyond the sphere of natural reason. Abélard and some theologians of the thirteenth century, and in modern times Günther and Frohschammer, were of the opinion that nothing is beyond the grasp of human reason, and, consequently, that supernatural truths can be demonstrated by reason, and that faith can be replaced by knowledge. Other theologians allow the coexistence of faith with knowledge, pretending that reason adds a new certitude to faith. Against these errors the Vatican Council teaches that some understanding of mysteries is possible, and it lays down its conditions and rules: "When Reason, enlightened by faith, maketh diligent, pious, and sober inquiry, she attaineth, by God's gift, most fruitful knowledge of mysteries, both from the analogy of things naturally known and from the relation of mysteries with one another and with the end of man." Then the Council sets forth that this understanding is less clear and less perfect than our understanding of things natural. "Still she (Reason) is never rendered fit to perceive them in the same way as the truths which are her own proper object. For the divine mysteries, by their very nature, so far surpass the created intellect that, even when conveyed by revelation and received by faith, they remain covered by the veil of faith and, as it were, hidden by a cloud, as long as in this mortal life we are absent from the Lord, for we walk by faith and not by sight" (Sess. iii., Chap. 4).

Recollects. — A branch of the Franciscan Order, founded in 1500, by the blessed John Guadalupe. Its members are required to observe the original rigor of the institute. Recollects came to Cincinnati, Ohio, more than fifty years ago and now have several houses in the United States. See FRANCISCANS.

Rector (pastor who has *cura animarum*, "the care of souls"). — In accordance with the general law of the Church, and the proposals made by the Holy See by the S. Congregation de Propaganda Fide, in the Conferences held at Rome in 1883, the Third Plenary Council of Baltimore, ordains that in every diocese, the bishop shall, with the advice of his consultors, select certain missions, all of which have been thus far *missions amovibiles*, and make them *missions inamovibiles*, in such number, that at least one rector of every ten will be in future irremovable. However, the Council advises the bishops not to exceed this number, except for good reasons, within the first twenty years after the promulgation of its decrees. It is, however, the general impression that such *missions inamovibiles* are not canonical parishes, properly speaking, except in some parts of California.

As can be seen from the above, up to the Third Plenary Council of Baltimore, all our rectors were *amovibiles*. Since the aforesaid Council decreed that, in future one rector out of every ten should be irremovable, we have at present, in the United States, two kinds of rectors, removable and irremovable. Our rectors, who are removable, are appointed in the manner laid down by the Second Plenary Council of Baltimore (n. 126). As to our irremovable rectors, the Third Plenary Council of Baltimore enacts: 1. The creation of irremovable missions and the appointment of irremovable rectors must take place within three years from the promulgation of the council, that is from Jan. 6th, 1886. 2. The bishop can appoint the irremovable rectors, for the first time, without the *concursus*, though not without the advice of his consultors; after that only by *concursus*, and that on pain of nullity of the appointment. See CONCURSUS.

Irremovable rectors can be dismissed from their parishes only for crimes which are very grave: expressly stated in law and upon a regular — *i. e.*, formal or solemn — canonical trial. The offenses for which irremovable rectors are *ipso jure* (by the very fact) deprived of their parishes or missions are chiefly: Heresy; falsification of apostolic letters; assassination; killing or striking a cardinal or bishop; procuring abortion; sodomy; simony; duelling, even when death does not ensue; usurpation of the property of any Church or *locus pius* (pious place); alienating Church property, except in cases permitted by law, if he, having been improperly promoted to sacred orders, presumes to exercise the orders thus received; for omitting to receive orders within a year.

The offenses to which dismissal from the parish is annexed only after the sentence of the judge are: Neglect to wear a becoming clerical dress; drunkenness; gambling; murder; perjury; theft, and the like. Also *insordescentia in censuris*, concubinage and simple fornication. For other offenses, see Third Plenary Council of Baltimore (III. No. 37).

Redeemer and **Redemption.** — We shall understand what is meant by a redeemer if we think of the times when men were not uncommonly kidnapped by pirates and carried away into slavery. For many centuries the infidels who held the southern shores of the Mediterranean sea, made frequent inroads on the neighboring coasts, and led away as captives many of the Christian inhabitants who fell into their hands. This was the fate of St. Vincent of Paul in the year 1605. It was obviously a great act of kindness, when Christians bought back these unfortunates from their masters, and restored them to liberty, thus saving them from misery and from danger of apostasy. More than one religious order charged themselves with this work, and the brethren would often themselves offer to take the place of some miserable captive for whom they could find no other ransom. To redeem, then, was to buy back; to pay a ransom to the master of a slave, and this whether the slavery had any pretense of lawful origin or was wholly and utterly lawless. It is in this sense that Christ is our Redeemer, for when we were slaves of Satan, He gave Himself a redemption for all (I. Tim. ii. 6), buying us with a great price (I. Cor. vi. 20), — His own Precious Blood and Life.

After sin had been committed, a redeemer had to be found. This Redeemer was the one, Who, being the Word of God, has created and knew how to operate in Himself a new creation. But He had to unite to the nature of the Word, Son of God, the nature of man, that is, the Incarnation was the obligatory prelude of redemption. The fact of the redemption consists, therefore, in this: that Jesus Christ, innocent and without sin, took upon Himself the sin, the fault, the chas-

tisement or expiation. By the sin of one, says the Apostle (Rom. v. 18) the sentence of condemnation involved all mankind; so, also, by the justice of One; the justification of life extended itself over all men.

Redemptorists. See LIGUORI.

Reformation (*Causes and Effects of*). See PROTESTANTISM.

Regalia (in ecclesiastical history, the power of the sovereign in ecclesiastical affairs).— In monarchical countries, where the papal authority is recognized by the State, the regalia are usually defined by a concordat with the Holy See; in other monarchical countries it takes the form of the royal supremacy. In mediæval times, the regalia involved the right of enjoyment of the revenues of vacant bishoprics, and of presentation to all ecclesiastical benefices or positions above the ordinary parochial cures during the vacancy of a see. These rights were exercised by the Norman and Plantagenet kings of England, and by the French kings from the eleventh century onward with constantly widening application and increased insistence till the time of Louis XIV. See INVESTITURE.

Regeneration. — The spiritual birth which we receive in baptism. This second birth renders us children of God. See BAPTISM.

Regina Cœli (Latin words which signify *Queen of Heaven*). — An anthem in honor of the Blessed Virgin beginning with these words, and after each of whose four clauses the Alleluia is repeated. It is said at the end of the offices of the Breviary during the Easter season. Pope Benedict XIV., confirming April 20th, 1742, the indulgences granted to the recitation of the Angelus, ordered that the *Regina Cœli* with its verses and prayers, be said standing, instead of kneeling during Easter time.

Reifenstuel (ANACLET). — Franciscan of the eighteenth century. He wrote a work on Canon Law (*Jus Can. Univers.*), Venice, 1704. Its order, clearness, and method are excellent, and it has passed through many editions.

Relics (Lat. *reliquiæ, remains*). — Relics is the ecclesiastical term for the remains of a saint after his death, either of the entire body, or a part of the body. Just as we venerate and pray to the saints, so also we pay respect to material objects which had some special connection with them. To rob a royal sepulchre, and burn the bones, would be an act redounding to the dishonor of the object of the outrage; this would be a case of relative civil disrespect; in like manner, to decorate the tomb of a martyr would be relative veneration. We see here the nature of all honor paid to relics, and we find abundant authority for paying such honor. That thing which God is pleased to use as the instrument of a miracle certainly deserves honor, and this honor may well redound to a saint on whose account the miracle was worked. We read in Scripture that the bones of the Prophet Eliseus were used as the means of restoring a dead man to life (IV. Ki. xiii. 21; Ecclus. xlviii. 14), and garments that had touched the body of St. Paul gained the power of healing sicknesses (Acts xix. 12). Nothing that has ever been said by Catholic writers, concerning the virtue that resides in relics of the saints, attributes more to them than is ascribed by Holy Scripture. The Church has never made a declaration concerning the genuineness of any alleged relic and we, therefore, can have no certainty on this point. But we are justified in paying honor whenever we have a reasonable probability that the object is what we suppose it to be. See SAINTS.

Religion and Virtue of Religion. — By religion we understand the ensemble of doctrines and practices which constitutes the relation of man with the divine power. Religion exists in the world as a means of salvation proposed to all men. It does not operate in the individual without the free concurrence of the will, that is, it must first be the object of a humble acceptation of the mind, and secondly, through obedience, it must lead us to the realization of the precepts or commandments. The tendency and disposition of a heart that consecrates itself to God to serve Him interiorly by prayer and submission, and exteriorly by acts of adoration and by all that belongs to the observance of His worship and law, is what we call the virtue of religion. This virtue can be defined thus: a general habit which comprises, immediately, the theological virtues of faith, hope, and charity, and in a less intimate manner, or only mediately, all the moral virtues. Public worship is one of the most powerful means to excite and to maintain the virtue of religion in the soul.

Christian Religion. — All nations have had a religion, and at all times they recognized that religion is necessary for men individually, and not less necessary for men united in society. In accepting this idea as the starting point, the philosophers of the eighteenth century discussed at length the natural religion, the only one they wished to admit. This natural religion, which never historically existed, they composed according to their own liking by a choice of beliefs at which, according to them, reason alone can arrive; in reality, they were themselves the inventors thereof, as well as the disciples. The religion of nature expresses quite a different idea from the philosophical conception of natural religion. The religion of nature is that which, under various symbols, deifies nature or the forces of nature, without elevating itself to God, who is the author thereof. Only one religion is historical and goes back in its annals to the beginning of the world. It gave to the first men the promise of a Redeemer; of the anointed of the Lord, or His Christ. It exhibited in the Patriarchs figures of this Christ, and renewed to the Patriarchs, to reanimate their faith and hope, the ancient promise. The prophetic ministry developed this promise, by furnishing the most minute details about the life, birth, and death of the Christ, that was going to come. The time of the law, that is, of the Mosaic institution, will confer upon one people both the character and mission of permanent witness amidst mankind. The history of this people will have a sense which no other history presents; it will converge entirely toward the one fact of the Messias. When, finally, Jesus Christ has come, He will teach all truth. He unites all men in the same love of God and of our neighbor. He performs striking miracles, and the miracle will continue in all the ages of the Church to convince the rebellious minds. His enemies will put Him to death, and in this death He triumphs. The Apostles and the preachers of the Gospel will have no more powerful means to carry the victory than the spilling of their blood. The Church will be persecuted at all times, but the gates of hell shall not prevail against her. Finally, entire civilization will be marked with the seal of Christ, and if the nations call themselves no longer the Christendom, as in the Middle Ages, the civilization of which they are proud will have no other name than that of Christian Civilization.

Religion and History. — Civilization throughout the length and breadth of its history, furnishes us no phenomena so widespread and so far reaching in its consequences as religion. The faint light that breaks on us from the early dawn of civilization, shows that human knowledge and morality originated in religion, that religion is the spring from which the first songs of soul-thrilling poetry were drawn, and that religious worship was the parent of the firstborn of art. In Iranian and Indian documents, in Egyptian hieroglyphics, and in the cuneiform inscriptions of the Chaldeans, religion everywhere asserts its claim to be considered the chief and most influential factor in the life of families and of nations. The history of religion is the history of man. It is the groundwork and the key to the right understanding of all history. Our knowledge of antiquity has advanced by leaps and bounds; yet it offers no explanation of the fact of religion, but merely bears witness to its existence in the remotest ages. Both civilized and uncivilized races tell the same tale. If ancient writers had asserted that belief in a God was universal, and that there existed no people so savage and lawless but that they worshiped some God, the statement might have been set down as a hasty or superficial generalization, due to their comparatively narrow knowledge of ethnography. Even the Fathers and the learned men of the Middle Ages knew but little of the inhabitants of the various parts of the world. Now, however, circumstances are altered. The discovery of two continents and of numberless islands, and the exploration of the "Dark Continent," have widened to an unforeseen extent the circle of human knowledge. And yet all modern discoveries in ethnography and anthropology do but confirm the ancient truth. No nation has yet been discovered wholly devoid of religion!

Writers of the Darwinian School, such as Sir John Lubbock and Haeckel, have had the hardihood to assert that there are men in Southern Asia and Eastern Africa wandering about in droves, living on the fruits of the earth, unacquainted with fire, using stone weapons and implements, and spending most of their time in climbing trees, like apes of the higher class. But even such staunch Darwinians as Hellwald and Caspari allow that this contention smacks more of romance than of history.

The alleged tribe is a creation of fancy without definite abode. It was a favorite dodge of Bayle and the skeptical school to justify atheism by pointing to the existence of tribes with no religion. Of course there have been explorers who have in all sincerity written in this sense. Livingstone asserts that no trace of religion was to be found among the inhabitants of Bechuanaland; Samuel Baker, Dalton, and Lichtenstein say the same of South-African and American tribes; Messenger Bradley makes a like statement about an Australian tribe. Sir John Lubbock appeals to the testimony of Catholic and Protestant missionaries. In like manner, the Abbé Lesserteur, professor of theology at the Seminary of Foreign Missions, maintains that the knowledge of God is not universal. In support of his thesis, he cites the *Missions Catholiques* of 1881, in which Father Berengier says that the Araconians of Bengal have no idea of the existence of a Supreme Being; but they believe that brooks and trees are peopled by mysterious spirits. Moreover, he quotes Mgr. Bourdon, Vicar Apostolic of Burmah, as saying that Kachyens have not the least notion of an eternal, almighty, and infinite God, the creator and sustainer of the universe, who will reward the good and punish the wicked. In the same category he places the Amamites, who believe in higher orders of spirits, for the most part wicked and terrible; but he insists that this belief cannot be described as a knowledge of God.

In saying so much, however, Lesserteur has made his meaning clear. If, for the knowledge of God, he requires "the idea of a supreme being who created heaven and earth, and is the sovereign Lord of all things," this exalted conception will not easily be discovered among savages. But it is hardly fair to test the faith of low savages by our enlightened ideas about God. Nor, should it be forgotten that the conduct of a savage, from which alone his belief can be gathered, is often reserved and difficult to understand. For this reason we must observe caution in receiving the depositions even of travelers and missionaries. Long years of patient observation, thorough knowledge of the country, and familiar and confidential intercourse with the natives are the only security against error. In the presence of white men, savages are often reticent, being afraid to mention the names of their gods. In this way many contradictory statements may be explained. A little while ago the Zulus were accredited with having no religious ideas of any kind. Now, missionaries are often puzzled by their subtile questions. They believe in an invisible God, dwelling in the heavens, who created all things, and guides the destiny of man. Boskoff has refuted Sir John Lubbock in detail; Quatrefages has done a similar service to the stories of missionaries; Tyler, Peschel, and Max Müller have defended the same thesis with success. In the last instant the pivot on which the whole dispute turns is the question as to how much is essential to the idea of religion. Sir John Lubbock himself admits that it will be difficult to find any savages without religion, if magic, in large or small quantities, is allowed to do duty for religion. He grants that religion is common to all men if religion is made to include a mere dread and consciousness of beings more powerful than ourselves. But he thereby concedes in principle the universality of religion.

Even superstition and magic, however debased and degraded, are an evidence of faith and of religion. Sacrifice and prayer are constituent elements of both, though the one be repulsive and the other meaningless and mechanical. Both magic and superstition have for their object union with a superior being; both are an acknowledgment of man's dependence on a superior power; both point to the need of reconciliation with the powers above. Inseparably linked with these rites is belief in immortality. Whatever construction we put upon this belief, it is invariably associated with religion, and shows itself in the belief that man is destined to lead a happy life in the world to come, in the company of invisible spirits and the ancestors who have gone before. Hence the worship of the dead, which is so common among savages that it forms the center round which their religious ceremonial revolves. Formerly, it was said that the negro races stood alone in denying the immortality of the soul; however, also they believe in it. The various funeral customs that prevail in Africa and the South Sea Islands are, indeed, a disgrace to humanity; but they serve to show that these tribes believe that there is a life beyond the grave. The African religions have, therefore, long ceased to be classed as fetichism pure and simple. In the obscure creeds of the black races, we can now find distinct

traces of serpent worship; the duty of reverencing ancestors is strongly inculcated; a gloomy, morose belief in a future life pervades them, yea — through the chinks there dimly shines the recollection, never wholly extinguished, of a supreme God, who is equally the Father of white men and of black men. Then, too, the inhabitants of the islands dotted over the Pacific and Indian Oceans, Malays, Papuans, and Polynesians, have some notion of sacrifice and prayer, some idea of a Divine Being, and they are buoyed up by hope in a life to come that will never end. And archæology enables us to discover the footprints of funeral rites, even in prehistoric times.

No people exists in whom the idea of morality has not taken root. Ethics had long been the hinge on which popular philosophy turned. Socrates limited philosophy to ethics. Morality postulates faith, and it is at once a proof and a product of faith. The laws of man are founded on the commandments of God, and, in point of time, religious notions are prior to the distinction between good and evil. The moral law is enthroned on a higher pedestal. This is indeed denied by some anthropologists of note, like Taylor and Weitz; but here again it is a question of defining terms. Morality is often made to consist wholly of the most trivial outward observances; nevertheless, it is founded on the distinction between good and evil, as between man and a power above him. With morality were frequently bound up the dread of punishment and the desire to be purified and redeemed. Thus, religion became an engine of education and a means of ameliorating the condition of mankind.

The picture drawn of the moral life of savages is indeed dark and full of horrors. But were civilized races any better in the earlier ages? Does not the idea of religion rise to the surface of the surging floods? May it not regain that influence for good which it once had? Cannibalism originally existed everywhere. It overran Europe and Asia, devastating the fair provinces of Italy and France, England and Germany. In the opinion of many savants, it can be traced in the religion of the Old Testament. It was flourishing in America when Columbus landed. It is still a power in Africa, Asia, and Australia. At the present, five and a quarter millions of men are its slaves. At times men may have been instigated to it by hunger, or craving for human flesh, or by the desire to kill an enemy out of revenge, and thus make his bravery their own; but its motive is superstitious and religious. Men make their gods as cruel as themselves, and strive to propitiate them with human sacrifices. The Mexicans offered up to their god a heart "in order to renew the youth of the natural forces that sway the universe"; and they took the heart out of the noblest of living beings — man. The same idea finds expression in the savage cruelties perpetrated in the human sacrifices of the Aztecs, — cruelties that spread to an alarming extent among other races and cities. The men themselves partook of the sacrificial meal. Religion looms behind the ghastly human sacrifices that take place at funerals. As suicide among Hindoos has a religious motive, so the variety of views about this life, a life in the world to come, accounts for all such revolting barbarities in family and tribal life. An explanation of many of them must be sought in that love which endures beyond the grave.

Religions (*Approximate State of the Different*). — The population of the globe being 1,300,000,000, the religions are stated to offer the following proportions: 1. Christians, 335,000,000; 2. Jews, 5,000,000; 3. Mohammedans, 160,000,000; 4. Budhists and Brahmans, 600,000,000; 5. Pagans and Fetichists, 200,000,000. The Christians may be subdivided thus: Catholics, 270,000,000; Protestants, 89,000,000; Schismatics, 76,000,000. Of the 335,000,000 Christians, it is counted that 169,000,000 are in Europe, 58,000,000 in America, and the remainder in other countries of the world. It is claimed that there are in Europe 3,500,000 Jews and 71,000,000 Mohammedans; Asia, it is claimed, contains 50,000,000 Mohammedans and Africa the remainder. The Buddhists and Brahmans are almost all in Asia. According to the latest accounts, Catholicity is gaining ground in all parts of the world, especially in America and Africa, on account of the increase of the population and through the strong impulse impressed upon the missions by the Holy See.

Remigius (ST.) (437–533). — Archbishop of Rheims and apostle of the Franks. Born at Cerny, France, of a noble family; died at Rheims. Clovis, king of the Franks, was baptized by St. Remigius on Christmas day, in 496. On this occasion, the saint addressing Clovis, and referring

to the idols of pagan and to the symbols of Christian worship, said: "Humble thyself, proud Sicambrian; burn now what thou didst formerly adore, and adore now what thou didst formerly burn." Three thousand Frankish nobles and a great number of Frankish ladies followed the example of Clovis, and were at once baptized by the attending bishops and clergy. According to a legend of a more recent date, the press of the people was so great at the ceremony of the anointing and coronation of Clovis, that the attendant who bore the chrism could not make his way to Bishop Remigius, who officiated on this occasion. The interruption, however, was short; for a white dove descending from heaven supplied the sacred oil, and, after the prince had been anointed and crowned, he was saluted as the newly arisen Constantine. F. Oct. 1st. See CLOVIS and CLOTILDA.

Remonstrants. — Arminians; name applied to them from a document consisting of five articles expressing the points of divergence of the Dutch Arminians from strict Calvinism, presented to the states of Holland and West-Friesland in 1610.

Renan (JOSEPH ERNEST) (1823–1892). — Orientalist, historian, and essayist, born at Treguier, in Brittany. In 1842 he entered the Seminary of St. Sulpice, but three years later gave up the idea of becoming a priest. His first important work, *Averroes et l'Averroisme*, appeared in 1852. He was professor of Hebrew in the Institute of France 1861–1862, and was reappointed in 1870. His *Vie de Jesus* (1863), which gave rise to much discussion, was afterwards expanded into *Histoire des Origines du Christianisme*. He also published *Le Judaisme* (1883), and numerous other works. All his books are on the Index.

Reprobation. — Reprobation is an act or decree by which God excludes from the kingdom of heaven and condemns to the pains of hell, the sinners who die in final impenitence. It is the contrary of predestination. This decree, although infallible like the divine prescience, imposes upon those, who are the object thereof, no necessity to sin. It even supposes the liberty, or the voluntary and really free abuse of grace, which God refuses to nobody. The one who is damned is not damned because there exists a decree of reprobation; for this decree exists only because the sinner whom it concerns damns himself, by willingly and freely persevering in his sin until the end. It is of faith that after this life there is a hell for the wicked. Also, it is of faith that the pains of hell are eternal. The symbol of St. Athanasius, which is received in the universal Church, ends thus: "Those who shall have done good, will enter eternal life; but those who shall have done evil, will enter eternal fire. Such is the faith; whoever does not faithfully and firmly adhere to it cannot be saved." The Catholic dogma concerning the eternity of the pains of hell is founded upon Scripture and tradition; on the universal and constant belief of the Church, in accord with the belief of the ancient nations, even of the Gentiles. Will you say that we cannot reconcile this dogma with the goodness of God? But "who art thou, O man, to contest with God? (*O homo, tu quis es, qui respondeas Deo?*) Who shall dare to say to Thee, O Lord, why didst Thou do this? Or who will dare to rise against Thy judgment? Who will appear before Thee to take up the defense of unjust men?" It does not belong to us to criticise God's judgments. He is wonderful in His saints through His goodness; He is not less wonderful by His justice in the damned. The sinner who is condemned to eternal torment, can only blame himself; he can blame God only in so far as He could not hinder his damnation. But it is not thus: God rejects and condemns after this life the impenitent sinners only because these sinners rejected and condemned themselves, while they were upon earth. Free to do the good and the evil, instead of doing the good, they preferred death to life, the pains of hell to the enjoyments of heaven, the sojourn of Satan to the kingdom of God. They are, therefore, unfortunate because they have wished it; and they will be this eternally, because, in spite of the admonitions and threats of the Lord, they have followed, with free will, the way that leads to eternal perdition. This shows that the eternity of hell is no more contrary to divine justice than to divine goodness.

We distinguish two pains of hell: the pain of damnation and the pain of the senses. The first consists in the privation of the intuitive vision, or in the loss of heaven, and in the regret of having lost it. The second consists in the pain caused by fire. This double chastisement is aggra-

vated by despair; the damned cannot entertain any hope of ever seeing an end of his torments. The pains of hell are expressed by a worm that never dies and by a fire which is never extinguished, and with which our divine Saviour threatens the sinner. We understand by this gnawing worm the inner pains, the remorses and the regrets of the damned. The damned will be tormented through the envy which they shall have toward the saints; they shall condemn their aberrations, and shall have a bitter pain for being deprived of the glory and happiness of the just. The second pain of hell is the pain of fire: *ignis non extinguitur*. But is it the same with the fire as with the gnawing worm? Is this fire a material or an inner fire, a fire which, by acting directly on the soul, acts indirectly on the body? This is a question about which there exists no decision of the Church. It is of faith that the damned shall be eternally deprived of the happiness of heaven, and that they shall be eternally tormented in hell; but it is not of faith that the fire which makes them suffer is a material fire. However, the opinion which is for the reality or materiality of fire is so general among Catholics, that we do not believe we are permitted to teach the contrary. But it is important to remark that, according to both opinions, hell is a place of torment. "The opinion, according to which the fire of hell is only metaphorical, does not exclude the pain of the senses, consisting in a vehement affliction of the body, although not caused by fire." Those who shall be condemned to eternal fire will all be punished, and they shall be this eternally, more or less severely, according as they have been more or less guilty.

Rescripts. — By rescripts are meant those letters by which the Roman Pontiff replies to persons who either ask for some favor or report on some particular affair, or request directions for a transient object or private individual.

Reservation of Cases. See CASES.

Residence (*Duty of*). — Parish priests, both removable and irremovable, are bound at least *jure ecclesiastico*, and that *sub gravi*, to reside in their parishes. We say, at least, etc., for whether they are obligated also *jure divino* is a disputed question. Assistant priests are not bound by the law of residence, though they should not be absent without the permission of the pastor or bishop. For certain causes, rectors may, at times, be absent from their parishes, as, for instance, on account of ill-health or the need of recreation. However, besides a legitimate cause, the permission of the bishop, in writing, is necessary, and that even for an absence of one week. The duty of residence, which is particularly urgent during contagious diseases, comprises not only the obligation of physically dwelling in the parish, but also that of laboring for its good. Hence, a pastor cannot leave all the parochial duties in the hands of his assistants, but must personally, unless lawfully hindered, perform some, especially, of the more important ones, such as preaching and administering the sacraments. He may, however, require his assistants to attend to the more arduous duties, such as sick calls at night, attending to out-missions. As a rule, pastors should reside within the limits of their parishes, nay, in the parochial house, if there be one.

Resignation. — By resignation is meant the act by which an ecclesiastic, of his own free will, gives up his office or benefice into the hands of the bishop or superior, with the consent of the proper ecclesiastical superior. We say the resignation must be voluntary; that is, not extorted by fear, violence, deceit, or cunning; forced resignations are rescindable. Also, the resignation must be wholly exempt from simoniacal stipulation, that is, from bargains or contracts to give or to receive money or any other temporal consideration for the resignation. Finally, the resignation must be accepted by the proper ecclesiastical superior; otherwise it is invalid and of no effect, and the resigner may be compelled to reassume his office.

Responsory. See GRADUAL.

Restitution (action by which we restore or return). — He who has unjustly appropriated his neighbor's goods, or wilfully damaged his property, is obliged to make restitution. For, if the momentary inconvenience which we cause to our neighbor from theft or damnification is sinful, much more is the continued loss; and this loss or inconvenience remains until restitution is made. He who, knowingly and unjustly, appropriates the goods of another is obliged to make restitution, not only of the object appropriated, but also of the gain he has

derived from it, and for the loss incurred by the owner. He who, without the owner's knowledge or consent, has brought into his possession the property of another must, as soon as he has discovered that it belongs to another, restore the object itself and the profit derived from it, or the amount which he has realized or saved by its use. In this case, however, he is not obliged to repair the loss incurred by the owner, since he only is bound in conscience to repair damages, who in conscience has committed injustice, and not he who has acted in good faith. One who has inflicted damage in good faith, however, may be justly condemned to make reparation by civil law, which takes cognizance of facts, not of intentions. Unjustly appropriated goods are to be restored either to the owner himself or to his heirs. He who, knowingly and wilfully, appropriated another's goods is bound to devote them to public or pious uses, in case the owner cannot be found; for no one is allowed to reap benefit from injustice; and unjustly appropriated goods can never become ownerless, but become, in default of private ownership, public property.

The duty of restitution devolves, in the first instance, upon him who actually possesses the ill-gotten object, or upon him who inflicted the unjust damage. If the thief, or the author of the damage, fails to make restitution, the duty devolves upon those who co-operated, and, in the first place, upon him who co-operated by command; in the second place, on him who executed the command; in the third place, on the others who co-operated positively; and in the fourth place, on those who co-operated negatively. In this order the latter party is always obliged to make restitution or reparation if the preceding parties have failed to do so.

Resurrection. — It is a fundamental point of the Christian religion that the day will come when the true bodies of all the dead shall rise in their integrity. Nothing less than this is meant by the article of the Apostles' Creed, "the resurrection of the body." The same is expressed in the Athanasian Creed, and is clearly a part of Catholic faith. This truth is plainly taught by St. Paul (I. Cor. xv.), where he argues that as Christ rose in the body, so must all men rise, for the Head and the members must be conformed. The Apostle assumes the same doctrine in other places (II. Cor. iv. 14; Rom. viii. 11); and he made no secret of the matter whether preaching to Jews (Acts xxiii. 6) or to heathen (Acts xvii. 32). The other Apostles taught the same (Acts iv.). The explicit statement on the matter contained in the ancient creeds, dispenses us from the necessity of bringing quotations to prove the doctrine of the Fathers.

Christ Himself spoke on the subject (John v. 28, 29), instructing the Jews that the hour was coming wherein all that are in the graves should hear the voice of the Son of God, and they that had done good should come forth unto the resurrection of life, but they that had done evil, unto the resurrection of Judgment. Reference to the monuments shows that this passage refers to the resurrection of the body, and it is important as proving that the same reunion awaits the just and the unjust alike. It seems plain that all will rise at the same instant (I. Cor. xv. 52; Dan. xii. 2).

That the body that shall rise is the same as that which died, follows from the idea of "rising again"; if a new body were created and formed by the soul, no one would say that this man had risen again; some other phrase must be sought to express what had happened, and since no case of such an occurrence is known to us, no such phrase is in use. Moreover, the resurrection of Christ is nothing but an anticipation in point of time of that which awaits all men, as St. Paul clearly teaches (I. Cor. xv. 20); and we know that He rose with the same body with which He died (Luke xxiv. 39). That which is in the tomb is to come forth when the resurrection day arrives, as we learn from the discourse of Christ quoted a few lines back; and that which is in the tomb is the body that died. The truth is expressly defined by the Fourth Council of Lateran, where it is declared: "That all the dead shall rise again with their bodies which they now have."

The doctrine of the resurrection of the flesh has been vehemently attacked in all ages of the Church; some of the earliest heretics found in it an insurmountable difficulty in the way of their tenet of the essentially evil nature of matter, and the rationalizing spirit of modern times prompts men to ask the question: how this can be? and to find for an answer, — to reject the revealed truth. We need not

consider the earlier form of objection; to the latter form, we reply by avowing that we do not know how God's purpose will be worked out, any more than we know how He makes the seed that is sown in the ground grow into a tree (I. Cor. xv. 35–38); this is the answer given by St. Paul to the question raised by the Rationalists of his day. The difficulty sometimes urged, that particles which belonged to one man at his death may become part of the body of another man and be his when he dies, is specious but shallow. He that urges it, assumes that he knows far more about the constitution of matter, dead and living, and concerning what constitutes identity, than has as yet been revealed to the researches of chemists, biologists, and metaphysicians; and we must remember that the providence of God is over all His works, and will secure the carrying out of His ends.

Retreat has a specific meaning in the terminology of the Church, denoting a time of repairing to temporary retirement from the work of active life for the sake of prayer, meditation, and spiritual exercises.

Reuch (FRANCIS HENRY).—Theologian, born at Brilon, Westphalia, in 1825. A professor of the Catholic Faculty of Bonn, he refused to acknowledge the decisions of the Vatican Council on the Infallibility of the Pope, and then became one of the heads of the "Old Catholics." Wrote *Die Bibel und Natur*, a work translated into English.

Reuchlin (JOHN) (1455–1522).—Humanist, born at Phorzheim, died at Stuttgart. In 1473, he went to study in Paris, which city he left in 1475 to go to Basle, where he gave public lessons in Greek. Then he went to study law at Orleans. Returning to Germany, he went to Rome in 1482, as secretary of the Duke of Würtemberg; on his return he became president of the "Ligue of Suabia," and labored on a Hebrew grammar and dictionary which caused him to make interpretations of the Bible that were victoriously combated by the Universities of Paris, Louvain, and Mayence.

Revelation (action to reveal).—In the theological sense, revelation is the divine manifestation, made by God to man. Considered as a divine act, it is the fundamental condition of all positive religion, and considered as an historical fact, it falls, like other facts, in the domain of history and is subject to empiricism. Hence the new science: the philosophy of revelation. The questions with which it occupies itself treats first: on the possibility of revelation and on its necessity. The possibility may be looked upon: (1) either from the part of God (2) or from the part of man. The philosophers have advanced the most diverse judgments on the necessity of revelation and the need we have thereof. Some have acknowledged the absolute need of a progressive revelation; the majority have admitted only a relative necessity, not leaving the original state of man. The Rationalists completely deny both the necessity and the need of a revelation for man, and do not wish to admit the revelation of the first conceptions of religion, but regard them as the testimony of reason itself, and besides pretend that man can and must of himself tend and arrive at the final possession of all truth and of all good. We might argue from the very principles of philosophy itself to prove the possibility of revelation; for, admitting that there are truths of the supernatural order, God can perfectly propose to the reason of man truths of this order. God, being infinite, no one can deny that there are supernatural truths, truths which the finite being can never know as long as God is not pleased to manifest them to him. It has been well said, "Man is on all sides limited by the incomprehensible." "Man infinitely surpasses man," says Paschal. And how is it possible to believe that God, the infinite, the omniscient, could not propose mysteries to our feeble reason! By His title of Creator, God preserves over the creature a supreme authority; man is no more independent toward Him than the vessel of clay toward the potter, who can make of it what he pleases, a vessel of honor or of ignominy. Man, therefore, is not free to refuse the gifts of God. "He who believes and will be baptized, will be saved," says the Sacred Book, "and he who will not believe shall be condemned." Therefore, we are not free to adhere or not to adhere to the truths of the Gospel, for the order is formal, the dominion is supreme, and the right imprescriptible.

Moreover, man is endowed with a reason apt to receive the object of these truths; he has what we call *potentia obedientialis*, that is, he may receive the intellectual concourse of God, and as God is

pure essence, *potentia elevans*, when He raises man to a superior order of truths, He ennobles thereby the human intelligence; hence man does not renounce, as the Rationalists pretend, his title as man when he admits and believes in supernatural truths. To reject *a priori* the truths, in saying for instance: I do not admit them, because I do not understand them, is acting like a blind man who would not believe in the beauties of nature because he does not see them.

It is easy to reject *a priori* the possibility of the divine revelation of supernatural truths; it is easy to proclaim the absolute autonomy of reason in their regard; but to justify one's assertion, behold the difficulty. Rationalism makes *tabula rasa* with all that has preceded; with the glorious prescription of a Christianity of eighteen centuries during which has been proclaimed the union of faith and reason; it is not an isolated thinker who has said that we must believe all the truths revealed by God. The successive generations tell us this; all the greatest minds of which mankind boasts, proclaim this. Moreover, Christianity bears such manifest characters of divine intervention in both its diffusion and preservation, that we must say with right that it is a divine revelation in its origin, as it is a work of God in its immortal duration.

Since, even for the truths of the natural order it is necessary for God to intervene, — there is question here of a moral necessity,— with much more reason is his intervention necessary for the truths of the supernatural order. Undoubtedly, reason may establish with certainty the truths of the natural order as, for instance, the existence of God, the spirituality of the soul, the liberty of man; but we say that it is impossible, for various causes, for the great mass of mankind, to arrive individually and practically at the knowledge of these truths. History of philosophy comes to our support to corroborate this proposition. History of the human reason, before Christianity enlightened it is, in fact, only a long and deplorable account of monstrous errors and of incredible absurdities. Did Cicero not say, "that one could not quote a single absurd opinion which has not some philosopher for author or patron"? Now, when these great minds, assisted by primitive revelation and even by the Mosaic revelation, of which they certainly must have had some knowledge, could nevertheless fall into the most shameful aberrations, what might not take place with ordinary minds? Therefore, it is a truth which remains attested by theology, philosophy, experience, and history, "that human reason is not so independent that God cannot impose His truths upon it"; we see thereby how the anathema of the Vatican Council, against any one daring to maintain the contrary, is justified.

Revelation, Primitive. — Primitive revelation is that which was made to the first Patriarchs from Adam until the written law. It is found related in the first chapters of Genesis, where we can see the history of the fall of man, his condemnation, and the promise of a Redeemer. By way of induction we draw the consequence that God, in the conversation He had with Adam, must have revealed to him: 1. The existence of one, personal, almighty, just, and merciful God; 2. The unity of the world as the creation of the Most High; 3. The substantial difference of the creatures. Holy Scripture seems to indicate that there have been several successive revelations in the race of Seth, later on in that of Noe, and in Abraham and his posterity.

All the sciences, to which they appealed in the eighteenth century, in order to undermine Christianity, concur to-day to prove the primitive revelation. Geology finds everywhere numerous traces of a deluge and of a creation, relatively recent, of the living beings upon the globe, and by facts it proves that the earth must have been really, in the beginning, such as it is described in Genesis; physiology and philology have come to establish in a peremptory manner the unity of the human race, and history, according to the measure it makes new discoveries, confirms more and more all the accounts of the Bible.

It is an unquestionable fact that we find traces of revelation in all the ancient religions: the pagans refer to the Deity, not only their religious science, but also their political constitutions, their laws and institutions. How could they have imagined a similar origin, if they had not, really and primitively, received from God the principles of this science and these institutions? Do we not perceive in the different theogonies, and, in particular, in the incarnations of Wishnu, a shadow of the Incarnation of the Son of God?

Revolution (*The French*). — The great French Revolution was brought on: By the mania for freedom that followed the American war for independence; by the moral corruption of the higher classes; by royal absolutism, financial embarrassment, and oppressive taxation; by the irreligion and skepticism which, disseminated by the philosophers, had permeated all classes and destroyed the influence of the Church. That France which inaugurated the revolution was not Catholic but infidel; Catholic France became a victim of the Revolution. The irreligious press exercised an enormous influence; more than 2,500 pamphlets attacking despotism, the nobles, and the clergy, were printed; 30,000 copies of Abbé Sieyès's *What is the Third Estate?* were cast abroad. After the first scenes of violence had been inaugurated, all Catholic Church property was placed at the disposal of the nation; that of Protestants was unmolested. All the religious orders were suppressed and the so-called "Civil Constitution of the Clergy" was adopted in 1790. The latter completely subverted the constitution of the Church; it vested the people, including the Jews, with the right to appoint the priests. Protestants were unmolested in the administration of ecclesiastical affairs. In 1791 a demand was made that the clergy should take the oath of the civil constitution. Four bishops and many of the clergy complied; 127 bishops and 50,000 priests refused to comply with this demand. These were banished and ill-treated; many were put to death; sacristans, mechanics, etc., were installed as state priests. The Catholics offered resistance. Supplied with papal faculties, the faithful priests performed their functions in private, holding divine service in caves, forests, etc. The revolution of 1792 brought death. Among the victims in Paris were 400 priests and several bishops; inhuman atrocities were perpetrated; faithful priests, who did not take to flight, died as martyrs. After the execution of the king, the Reign of Terror was inaugurated, which crushed Christianity and established the worship of reason.

Forty-four thousand Revolutionary committees were appointed, and as many guillotines were set up to clear France of every trace of Christianity and royalty. Under the sentence of these committees were guillotined 1,135 priests, 350 nuns, 2,000 of the nobility, besides thousands of the lower classes. To these must be added 32,000 killed at Nantes, and 31,000 at Lyons. In the Vendee alone, where so gallant a stand was made in behalf of religion and order, 900,000 were killed, among them 15,000 women and 22,000 children. More than two millions are said to have perished by the wars and massacres of the Revolution.

With resistless fury the Revolution poured like a torrent beyond the limits of France. General Napoleon made the French masters of Northern Italy; ere long the Pope was threatened in his dominions. It was in vain that Pius VI. pleaded his neutrality. He was forced to purchase peace by cessions of territory and exorbitant contributions in money and works of art. Nor was this all; when the Pope refused the recognition of the "Civil Constitution," Rome was taken and proclaimed a Republic in 1798. The Pope himself was taken prisoner and carried to France, where he died at Valence in 1799. Napoleon Bonaparte, then First Consul, finding it impossible to govern a people destitute of religion, resolved, with the sentiments of the great majority of the nation, to restore the Catholic worship in France. Accordingly, on July 15th, 1801, he concluded a Concordat, whereby the Catholic religion, the practice of which had been proscribed since 1790, was re-established in France and recognized again as the Religion of the State.

Rhodes. — A noted island in the Ægean sea, 13 miles from the coast of Asia Minor, which St. Paul visited (Acts xxi. 1) on returning from his third missionary tour. It was then flourishing; was held in the Middle Ages by the Knights of St. John, but captured by the Turks, who still hold it.

Rhodon. — Ecclesiastical writer of the second century. Disciple and successor of Tatian in the Roman Catechetical School under Pope Soter. Wrote several works against heretics, particularly against the Marcionites.

Ricci (LAWRENCE) (1703–1775). — General of the Jesuits, born at Florence, died in Rome. He made, it is said, the firm answer to those that invited him to moderate the statutes of St. Ignatius: "*Sint ut sunt, aut non sint.*" At the suppression of the Society of Jesus, in 1773, he was imprisoned in the Castle Sant Angelo. In a *Memoire* he victoriously refuted the enemies of his order.

Ricci (MATTHEW) (1552–1610). — Jesuit missionary, born at Macerata, died at Pekin. He published, in Chinese, several religious and moral works.

Ricci (SCIPIO) (1741–1810). — Bishop of Pistoja. Arose in 1781 against the devotion to the Sacred Heart of Jesus. In 1786, he adopted the four famous articles of the Assembly of the French Clergy of 1682. He was compelled to renounce the episcopate in 1790; despised by his clergy, he was imprisoned, in 1799, in a Dominican convent.

Richard of St. Victor. — Theologian and excellent ascetic author, born in Scotland, died at St. Victor de Paris, in 1173. Works, published at Rouen (1650), 2 vols. in folio.

Richelieu (ARMAND DU PLESSIS DE) (1585–1642). — Born at the Castle of Richelieu, died at Paris. Cardinal and celebrated French statesman. He was educated for the Church; became bishop of Lucon in 1607, and secretary of State in 1616; cardinal in 1622, and was the principal minister of Louis XIII. (1624–1642). The chief events in his administration were the destruction of the political power of the Huguenots by the siege and capture of La Rochelle (1627–1628); the war in Italy against Spain (1629–1630); the defeat of the partisans of Maria de Medici in 1630; the defeat of the conspiracy of Montmorency and Gaston of Orleans in 1632; the co-operation of France with Sweden in the Thirty Years' War; the founding of the French Academy in 1635; and the suppression of the Cinq-Mars insurrection in 1642. His literary remains include religious works, dramas, memoirs, correspondence, and State papers.

Rimini (*Council of*). — Held in 395. With the view of uniting the conflicting parties among the Arians and forcing their creed upon the Catholic Church, Canstantius caused the convocation of the two separate synods: one at Rimini for the Western, and the other at Seleucia for the Eastern, bishops. In both councils the Arians triumphed by means of violence. Pope Liberius had no part in these synods and promptly annulled their acts.

Ring (*Episcopal*). — The episcopal ring is the sign of the spiritual alliance that exists between the bishop and his Church. It is like the seal of their contract. Among the ancients, as well as among moderns, a seal was put to contracts, so as to confirm and authenticate them. Hence the custom that still exists of giving a ring in the celebration of marriage. The episcopal ring is not only a sign of the alliance of the bishop with his Church, but also a mark of the authority of the Holy Ghost, in virtue of which the bishop has the right to distribute employments. He wears it on the forefinger of the right hand, according to the custom of the Hebrews, because this is the finger that indicates silence. The bishop is thus reminded of the inviolable secrecy of mysteries, and the perfect discretion with which he should announce them, lest he should throw pearls to swine.

Ring (*Fisherman's, annulus piscatoris*). — A signet ring worn by the Pope bearing the design of St. Peter, fishing, and is used for stamping the papal briefs.

Ritual. See LITURGY.

Robert of Abrissel. See FONTEVRAULT.

Robert of Molesme. See CISTERCIANS.

Roboam. — King of Juda (962–946 B. C.). Son and successor of Solomon; hardly proclaimed king, he rendered himself odious by his hard-heartedness and injustices. Ten tribes revolted against him, chose for king, Jeroboam, and formed the kingdom of Israel, of which Sichem, then Samaria, became the capital. Two tribes, that of Juda, the most peopled of all, and that of Benjamin, remained faithful to Roboam, and formed the kingdom of Juda, whose center was always Jerusalem. Roboam tolerated idolatry, and God punished him on account of his prevarications. He had for successor Abia, his son.

Rochet. See SURPLICE.

Rogation Days. — The observance of "Rogation Days," — Monday, Tuesday, and Wednesday, — owes its origin to a variety of calamities that befell the city of Vienne in Dauphine. For more than half a century, not a year, not even a season, passed without Dauphine and Savoy being afflicted with some new evils. So many misfortunes had reduced these provinces to a state of extreme desolation. Mamertus, Bishop of Vienne (and who is honored as a saint), in the liveliness of his faith and charity, offered up prayers and tears to appease the wrath of God. He

was heard; stopping a conflagration which devoured his cathedral, on Easter night (469), he made a vow to institute the "Rogations." The Rogations are litanies or supplications, which consist in solemn procession, accompanied with public fast and prayer. With the general consent of the clergy and people, the three days preceding Ascension Day (Thursday) were chosen for the fulfillment of this vow. This example was soon followed everywhere. A decree of the First Council of Orleans, in 544, established the Rogations in Gaul, and from there the practice was introduced into Spain and other countries.

Romans (*Epistle to the*).—The Epistle or Letter of St. Paul to the Romans, was written from Corinth, where this Apostle stopped, in the year 58, the twenty-fourth year of his apostolate. The principal end of this Epistle is to prove that the faith in Jesus Christ was not granted to the converted Jews on account of their fidelity to the Mosaic law, nor to the Gentiles for having become Christians in consideration of their obedience to the natural law, but to both through a purely gratuitous grace.

Romanus (ST.). — Pope; brother of Pope Martin II. Successor of St. Stephen in the month of August 897. Died the same year.

Romuald (ST.). See CAMALDOLITES.

Ronge (JOHN) (1813–1889). — An apostate priest, who became the founder of a sect in Germany, which, notwithstanding the thorough Protestant and radical principles it professed, called itself "German Catholic," also the "Christian Catholic Apostolic Church." Ronge, who was hailed by the Liberal and Protestant factions of Germany as another Luther, rejected all but two sacraments. The remnant of this sect, which was largely composed of Protestants, snbsequently joined the national Protestant Church of Prussia, and has since ceased to exist as a distinct denomination. Ronge died impenitent.

Rosary. — The method by which Catholics most generally manifest a particular devotion toward the Blessed Virgin, is the holy Rosary; a religious exercise consisting chiefly of the prayer most acceptable to the Mother of God. It is related that the Blessed Virgin herself made known the Rosary to St. Dominic in the thirteenth century, since which time it has been generally accepted and honored by the Church. The Rosary was also in prominence in the apparitions of the Blessed Virgin to Bernadette at Lourdes, in the year 1858. Many indulgences have been attached to the reciting of it, provided that the Rosary used is blessed for the person who possesses it, and has the indulgences attached to it by a Dominican, or other priest, who has the authority to communicate them.

The Rosary is composed of fifteen mysteries; all, with the exception of the last two, expressly spoken of in Scripture, and referring to the fundamental truths and principal mysteries of our religion. It is divided into fifteen decades; the mysteries being arranged in three sets of five each, corresponding to the three great divisions of our Lord's life: His infancy and youth; His Passion and death; and His Resurrection and glory. The words of the Rosary are nearly all inspired, being made up of the Creed, the Lord's Prayer, the Hail Mary, and the Doxology: Glory be to the Father, etc.

To say the Rosary, we make the sign of the Cross in the name of the Father, and of the Son, and of the Holy Ghost. Many then recite the Creed, and three Hail Marys in honor of the Most Holy Trinity; afterwards, the Lord's Prayer is said at the beginning of each mystery, followed by ten Hail Marys recited during or after meditation upon them. At the end of every decade we repeat: "Glory be to the Father, etc."

In the joyful mysteries, the Annunciation teaches us humility and abnegation of self; the Visitation, charity toward our neighbor; the Nativity, detachment from the luxuries and vanity of this world; the Presentation, purity and the spirit of obedience; the Finding in the Temple, a desire to know God and serve Him. In the sorrowful mysteries, the Agony and Prayer in the garden of olives, teach us prayer and resignation to the will of God; the Scourging, practice of physical mortification, and patience in bodily sufferings; the Crowning with Thorns, humbling of our pride, and indifference for worldly praise; the Carrying of the Cross, courage, fortitude, and endurance in bearing all the trials of life; the Crucifixion, self-sacrifice, prayer for the conversion of sinners, the perseverance of the just, and help and consolation to souls in purgatory. In the glorious mysteries, the Resurrection

teaches us to have faith and hope and love, and to arise from sin with a firm purpose of leading a better life; the Ascension, hope and desire of Heaven, and love for heavenly things; the descent of the Holy Ghost, the love of God above all things, and advance in grace by the practice of Christian virtues; the Assumption, devotion to the Blessed Virgin, and to live in readiness for death; the Coronation of the Blessed Virgin, perseverance in good, and the hope of eternal happiness, where the Mother of God reigns, Queen of Heaven. See CONFRATERNITY OF THE ROSARY.

Rosati (JOSEPH) (1789–1843). — American prelate; was born at Sora, Italy, died at Rome. After his studies he entered the novitiate of the Priests of the Mission at Rome, and made his theological course at Monte Citorio. Came to America in 1816, began his labors by a mission at Vincennes, and then proceeded to St. Louis. First bishop of St. Louis in 1827. Having gone to Rome to make his report to Pope Gregory XVI., he died in the eternal city. Dr. Rosati did much to give Catholicity order and life in Missouri.

Roscelin (JOHN). — Scholastic philosopher, born at Compiègne, France, died after 1121. He was the first who taught Nominalism, was condemned, in 1092, by the Council of Soissons and obliged to take refuge in England. St. Anselm combated him. At his return into France, he taught at the Collegial of St. Mary's de Loches; became the accuser of Abélard, before William, Bishop of Paris, and died canon of St. Martin of Tours.

Rose (ST.) **of Lima** (1586–1617). — Virgin, religious of the Third Order of St. Dominic, born and died at Lima, Peru, South America. Patron saint of her native city, and the first saint of South America. She was canonized in the year 1671. F. Aug. 30th.

Rosicrucians. — So called from the name of a German Rosenkreuz, born in 1388, and who had joined this society. Rosicrucians was the name applied to a certain society or cabal which took rise in Germany. Although it had its origin in 1422, it was little known until 1537. Those who were admitted to it, and who were called "Brothers of the Rosenkreuz," swore fidelity, promised the secret, wrote by enigmas, and obliged themselves to keep the laws of the society the object of which was to restore all the sciences, and, especially medicine which, according to them, was ignored and poorly practiced. They boasted to be in possession of wonderful secrets, of which the least was the philosopher's stone, and pretended that the ancient philosophers of Egypt, the Chaldeans, the wise men of Persia, and the Gymnosophists of India, had only taught what they themselves were teaching.

Rosmini-Serbati (*The Abbé Gregoire*) (1797–1855). — Philosopher, born at Roveredo, Tyrol, died at Milan. Parish priest and dean of the Church of Mount Calvary, at Domo d' Ossola (province of Novara), where he founded, in 1828, the Institute of Charity and the Order of the Sisters of Providence. Minister of public instruction at Rome, in 1848, he followed Pope Pius IX. to Gæta. Two of his works having been condemned by the Congregation of the Index, the author hastened to submit himself. Forty propositions extracted from his works (mostly posthumous works) have been condemned by the Holy See, March 7th, 1888.

Rota.—Jurisdiction of Rome, composed of twelve ecclesiastical doctors called "Auditors of the Rota." The tribunal of the Rota is so called, because the prelates when holding a session form a circle, or because all the most important affairs revolve around it. It was instituted by Pope John XXII. Of the twelve prelates that compose it, one must be a German, another a Frenchman, and two others Spaniards; the remaining eight are Italians, of whom three must be Romans, one of the province of Bologna, one of Ferrara, one of Milan, one of Venice, and one of Tuscany. They take knowledge by appeal of all the processes of the ecclesiastical state, such as beneficial and patrimonial matters. They do not close a suit by one and the same judgment; they give so many sentences, appealed decisions, as the suit contains points contested; and when these sentences are rendered the cause can yet be revised by the Pope.

Rubrics.—In the law books of the ancient Romans, the titles and inscriptions were marked in red with a kind of mineral called *rubrica*, and hence the word rubrics applied at first to the titles or inscriptions, and in the end to signify the laws them-

selves. The liturgical books, which regulated the solemn offices of the Church, were marked in the same way, and as in the course of time they came to be almost the only books so marked, the word rubrics came to signify almost exclusively the laws contained in these books. See LITURGY.

Rufinus (TYRANNIUS or TORANUS) (345–410). — Latin ecclesiastical writer, born at Concordia, Venetia, died in Sicily. Fellow-disciple of St. Jerome at Aquileia, went to the East in 372, founded a monastery upon the Mount of Olives (377). He had some theological dispute with St. Jerome, in regard to Origen, returned to Italy in 407, and then retired into Sicily. Has left *Historia eremitica, seu Vita Patrum; Historia eccl. libri duo; Apologia ad Anastasium;* etc.

Rule of Faith. See FAITH.

Rupertus (ST.). See BAVARIA.

Russian Church. — The Russian Church agrees with the orthodox Greek Church, both in doctrine and liturgy; in administration, however, she is distinct, being governed, not by a patriarch, but by the "Holy Synod" of St. Petersburg. The custom of receiving the metropolitans from Constantinople, on which she had been made dependent, could not but result in drawing also the Church of Russia into the schism of the Greeks, although the separation from Rome did not take place till half a century later. Thus, in the beginning of the twelfth century, Nicephorus, sent from Constantinople as patriarch of Kiev, then the principal see of the Russian Church, avowed himself a schismatic. Prince Alexander of Moscow, indeed, returned to the communion and died in the faith of the Catholic Church, in 1262; but under his successors the separation from Rome was rendered complete. Repeated attempts at reunion were made by the Roman Pontiffs, chiefly by Alexander III., Innocent III., and lastly by the Council of Florence. The bishops of Northern Russia, and the dukes of Moscow steadily opposed the union, while the metropolitan of Kiev and his eight suffragans accepted it, and remained in communion with Rome till 1520, when they also fell into the schism. All subsequent attempts of the Popes to unite the Russian Church with the Latin Church proved fruitless. After the conquest of the Greek Empire by the Turks in 1453, the Czars of Moscow took occasion to free the Russian Church from all foreign dependence, and subject the ecclesiastical power to their own. This was accomplished, in 1589, by the erection of the patriarchate of Moscow. Under Peter the Great, the entire subjection of the ecclesiastical to the imperial power was completed. After suppressing the patriarchate, it was replaced by the "Holy Synod," which is dependent entirely upon the Czar.

Ruth. — A Moabite woman who married one of the sons of Noemi. Having become a widow, she followed her mother-in-law to Bethlehem and married Booz, a wealthy husbandman of that city and kinsman of her first husband, and by whom she became the mother of Obed, one of the ancestors of David.

Ruthenian Catholics. See (*Oriental*) RITES.

Ryan (PATRICK JOHN). — An American prelate; born in Cloneyharp, Ireland, Feb. 20th, 1831; educated at Thurles and Dublin; prepared for the American mission at Carlow College; was ordained deacon in 1853, and the same year removed to St. Louis, Missouri, where he completed his ecclesiastical studies in Carondelet Seminary; was ordained priest in 1854; vicar-general and coadjutor to Archbishop Kenrick, of St. Louis, with the title of Bishop of Tricomia. In the latter position almost the entire government of the diocese rested upon him, owing to the great age of Archbishop Kenrick. His administration was marked by energy and success, and in 1884 he was nominated and received the pallium as archbishop of Philadelphia. Bishop Ryan was elected in 1883, to represent the interests of the Roman Catholics of the United States, and in 1884 made the opening address at the Third Plenary Council of Baltimore. He went to Rome in 1887 in the interest of a Catholic university at Washington.

S

Saba. — Represented as a descendant of Jectan (Gen. x. 28), and of Abraham and Cetura (xxv. 2). The Sabeans were, according to Biblical and classical notices, the most important people of South Arabia. They settled in southwestern Arabia (Yemen) with the capital Mariba. The numerous inscriptions bear evidence of their culture. From this country there came a queen to test Solomon's wisdom (III. Ki. x. 1). Arabic legends give her the name of Balkis, and assert that she bore a son to Solomon. It is from this son that the Ethiopians claim descent.

Sabaoth is one of those Hebrew words which were left untranslated in the earliest Latin version of the Holy Scriptures, called the *Vetus Itala*, and has been preserved in three places in the translation by St. Jerome. Sabaoth is plural and signifies *armies*. As the Roman Missal has always followed the ancient Italic version, it has consequently preserved the word Sabaoth, instead of adopting the Vulgate translation of it, *exercitium*, that is *of armies*.

Sabas (St.) (439–531).— Born near Cæsarea, disciple of St. Enthimus; attracted by his virtues a great number of brethren and founded seven monasteries in Palestine. Superior general of all the anchorites and of all the solitaries which were under the authority of the Patriarch of Jerusalem. He went to Constantinople and appeased the wrath of Justinian against the Christians of Palestine. F. Dec. 5th.

Sabatine Bull.— Papal Bull which contains the privileges of the scapular granted to Simon Stock, and which promises the release of a soul from purgatory on each Saturday. See SCAPULAR.

Sabbath. See SUNDAY.

Sabbathians.—Members of a sect founded in the fourth century, by Sabbathius, who taught that Easter should be celebrated on the fourteenth day of the moon of March.

Sabeans or **Mandaeans** (from *manda*, *knowledge gnosis*). — A very ancient religious body, still found, though its members are few, in the southern part of Babylonia. The religion of the Sabeans is a kind of Gnosticism, retaining many Jewish and Parsee elements. They worship, as divine beings, a number of personifications, especially the attributes or names of God. They also adore the sun and stars, observe the law of Moses, particularly in regard to certain flesh meats, and regard baptism, the Eucharist, holy orders, and matrimony as sacraments. The dignity of bishop consists only in the superiority of command which such an ecclesiastic has over the priests; both perpetuate the priesthood in their children, in their family, or in their nearest kindred. As to marriage, the priests, like the laymen, are permitted to have two wives. They honor, among the saints, only St. John the Baptist, and for this reason they are called Christians of St. John. Their doctrine on hell is about similar to that of the pagans, and like the Moslems, they acknowledge no other beatitude in heaven, but the enjoyment of carnal pleasures.

Sabellius and **Sabellianism.** — Sabellius, a priest of Lybia, in the third century, who extending the Noetian doctrine (see NOETIANS) to the Holy Ghost, taught a Trinity, not of persons, but of manifestations or offices. He asserted the identity of the Father with the Son and the Holy Ghost, who were but three different operations or modes of manifestation of the one personal God. Sabellius taught chiefly at Rome where both he and his opponent, the presbyter Hippolytus, who, indeed, asserted the divinity and personality of the Son, but made Him subordinate to the Father (*Ditheism*), were excommunicated by Pope Calixtus I.

Sabina (St.).—Widow of Umbria; of a noble family, martyr at Rome under Hadrian (119). A church built on the site of her execution, on mount Aventin, in 425, belongs to the Dominicans, and they venerate there the remains of St. Sabina and those of the virgin Serapia, who had converted her to the faith, and suffered martyrdom like her. F. Aug. 29th.

Sabinianus (St.).— Pope, born in Tuscany. Successor of St. Gregory the Great, in 604, died in 606. Had for successor Boniface III. It is claimed that he introduced the use of bells.

Sackcloth.—A coarsely woven hempen manufacture, formerly worn as an emblem of grief or of penitential sorrow.

Sacrament (a sacrament is a visible sign of an invisible thing, instituted by God for the sanctification of souls).—The sacraments signify something hidden, the invisible grace which they contain under the envelope of material and sensible things. The matter and form of a sacrament are the two parts which necessarily enter its composition, and form its substance. We give the name of matter to the things or exterior and sensible actions we make use of to confer a sacrament; and the name form is given to the words which the minister pronounces in applying the matter. Each sacrament has a matter and a form that are peculiar to it. All the sacraments being of divine institution, it is certain that the matter and form which compose the substance thereof have been determined by Jesus Christ. The sacrament being a whole, it is necessary that the parts which constitute it should be united. Contrary to the sacraments of the Old Law, which did not produce grace, and which only signified that it should be given to us in view of the merits of the Passion of our Lord Jesus Christ, the sacraments of the New Law contain in themselves grace, and confer it upon those who receive them worthily. There are two sacraments which are instituted to confer the first sanctifying grace: these are baptism and penance. The other sacraments, five in number, namely, confirmation, the Eucharist, extreme unction, holy order, and matrimony, are established to confer the second sanctifying grace, that is, to increase in us the grace received in the sacraments of baptism or penance; they are necessary not only for rendering man just, but to render him more just. They are called sacraments of the living, because we can receive them with profit only in so far as we have already the life of grace. Besides sanctifying grace, each sacrament confers a grace that is peculiar to itself. Baptism, in giving us a new birth, a new life, gives us at the same time a particular grace to live conformably to the spirit of the Gospel. Confirmation develops in us spiritual life, and communicates to us the strength to combat the enemies of our salvation. It is the same with the other sacraments; they all have a virtue that corresponds to the end for which they have been instituted. There are sacraments which the bishop alone can administer, either exclusively, like that of holy order, or ordinarily, like that of confirmation. The others can be conferred by simple priests, after having obtained the jurisdiction of the bishop. According to the more general opinion of theologians, the contracting parties themselves are the ministers of the sacrament of marriage, and it is accepted in the Church that all men and women can administer baptism, validly in every case, and licitly in case of necessity. Although faith and holiness, that is, the exemption from all mortal sin is greatly to be desired in the ministers of religion, however a sacrament conferred by a sinner, a heretic, or even one of notorious impiety, is valid, if otherwise it is administered according to the rite of the Church, with the intention at least to do what the Church does. It depends neither on the faith nor on the piety of the minister, but on the merits of Jesus Christ, that the sacraments draw their power and efficaciousness. The sacraments are for men; but not all men are capable of partaking in all the sacraments. A woman is incapable of receiving the sacrament of holy orders; a child, before the use of reason, is incapable of the sacrament of penance; a person in good health of extreme unction. Moreover, in regard to the Eucharist, though an infidel may receive it materially, he must have received baptism in order to be capable of receiving the other sacraments. But children can receive baptism, and, after baptism, confirmation and the Eucharist. It is of faith that the sacraments instituted by Jesus Christ are necessary for salvation, although they are not all necessary for each individual. There are two sacraments, baptism and penance, which are necessary as the means of salvation: baptism for all men, and penance for all those who, after baptism, have fallen into mortal sin. The five other sacraments are also necessary for salvation, but only of a necessity of precept, for they are not established to confer the first sanctifying grace. To receive validly a sacrament, it is necessary for adults to have the intention or the will to receive it. For children, we can baptize them and we need not wait for their consent; the Church supplies this, according to the order established by Jesus Christ. An adult can receive a sacrament worthily and with

fruit, only in so far as he receives it with the necessary dispositions. These dispositions vary according to the nature of the sacrament. For the sacraments of the dead, they consist in faith, hope, and sorrow of our sins, with a beginning of the love of God. If these sentiments are wanting, the baptism of an adult does not produce the grace, and the sacrament of penance is null and void, because it cannot subsist without attrition, which forms a part of sacramental matter. As to the sacraments of the living, we can generally receive them with fruit only if we are in the state of grace; they are instituted not to confer, but to increase sanctifying grace.

Sacrament (*Congregations of the Blessed*). — There are several religious societies organized in honor of the blessed sacrament: 1. A *Reform of the Order of St. Dominic*, established in 1636 by Father Antoine Lequien. The religious of this Reform practiced extraordinary austerities; they observed perpetual silence, slept on straw mattresses, often on a naked plank or on the ground, and generally subsisted on poorly seasoned herbs and roots. These religious devoted themselves to preaching. 2. *Missionary Priests of the Blessed Sacrament.* — A congregation instituted in 1632 by the Abbé Christophe d' Arthur de Sisgau, who became bishop of Bethlehem. This institute had for its object the preaching and propagation of the Gospel, and was approved, in 1647, by Pope Innocent X. 3. *Fathers of the Blessed Sacrament.* — A religious congregation founded at Paris by Rev. R. P. Eymard, about the year 1860. 4. *Sisters of the Blessed Sacrament.* — A religious congregation founded at Autun, France, in 1748 by the Abbé Agut with the object of caring for the infirm and sick and for the instruction of children. 5. *Religious Teachers and Hospitalers of the Blessed Sacrament.* — A religious congregation founded at Romans (Drome), France, in 1715 by the Abbé Vigne, with the object of instructing young girls. Later on the religious of this congregration, joined to their first vow the care of the sick in hospitals. 6. *Daughters of the Blessed Sacrament.* — A religious congregation of women, whose principal object is the adoration of the Blessed Sacrament, day and night.

Sacramentals. — Rites possessing some outward resemblance to the sacraments, and which, though not of divine institution, are initiated or approved by the Church. The sacraments were instituted by our Lord, and communicate infallibly the supernatural gift of divine grace, if their efficacy be not hindered by any evil disposition in the soul; whereas the sacramentals were instituted by the Church, and remit venial sins, not in themselves, but by reason of the pious dispositions they excite, namely: increased movements of fear and love of God, of detestation of sin, and other elevations of the heart to God. The principal sacramentals, enumerated by devout writers, are: The repeating of the Lord's Prayer, or of the Confiteor, especially in conjunction with the priest at holy Mass; the blessing given by the bishop or priest, more particularly at the altar; the Benediction given with the holy sacrament; blessed bread; the kiss of peace; the pious use of various objects blessed by the Church, such as holy water, the crucifix, etc.; or good works executed in the name of the Church, such as teaching the Catechism to the ignorant, contributing toward the propagation of the Gospel, etc. It should be fully understood that sacramentals do not remit venial sins by any power given them by God, over and above the good dispositions with which they are used; but either by the suffrages of the Church, or by the effect of the devout prayers of those who use them, they draw down upon the soul the remission of venial sin and of temporal punishment due for such sin. The sacramentals have a special efficacy from the blessing of prayer, through which, for example, when a person takes holy water, accompanying the outward act with the desire that God may cleanse the heart, the prayer of the Church becomes joined to his own.

Sacramentarians (name of a Protestant sect). — The name Sacramentarians was at first given only to such heretics as the Calvinists and Zwinglians, who denied the Real Presence of Jesus Christ in the holy Eucharist, and who considered it merely as a sacred sign or sacrament which signified grace, but which did not give grace. Later on the term Sacramentarians was applied to all the heretics who combated the doctrine of the Church in regard to the sacraments.

Sacramentary. — Name which was formerly given to an ecclesiastical book which contained the prayers and the ceremonies

practiced in the celebration of the Mass and the administration of the sacraments. It was at once a pontifical, a ritual, and a missal, in which, however, was not found either Introits, Graduals, Epistles, Gospels, Offertories, or Communions, containing only the Collects or Orations, the Prefaces, the Canon, the Post-Communions, the prayers and ceremonies of ordination, and a number of blessings. It was what is called "Eucologium" in the Greek Church. Pope Gelasius I., who mounted the papal Chair in 492, was the first author of the Sacramentary; St. Gregory the Great revised, corrected, and abridged it.

Sacred Heart. See HEART.

Sacrifice (action by which we offer certain things to God with certain ceremonies, to render homage to His sovereign power). — In Genesis, the offering of sacrifice commences with the beginning of the world. Abel offers to God a sacrifice that is agreeable to Him. This sacrifice of Abel appears to have been rather an offering than an expiation, and it is not impetratory, just as it is neither liturgical, nor the fulfilment of a precept. We do not remark any rite, and the oblation is spontaneous. It prevails over the sacrifice of Cain, not on account of its bloody form, but on account of the purity of the heart of Abel. The Patriarchs offered bloody sacrifices of animals, but Abraham, whose faith should be tried, received the order to immolate his son Isaac. All the peoples of antiquity offered to the deity victims whose blood flowed in front of the altar. Several nations have immolated human victims; of this number were the ancient Gauls and Alemanni. The deities reputed to be most fierce required the immolation of children. Moses carefully regulated all that concerned the sacrifices, the choice of the victims, the rites of immolation, the causes which obliged the Hebrews to have recourse to them either in the interest of the people or of individuals. The sacrifice for sin, the holocaust, the sacrifice of thanksgiving, or the peaceful offering, differed from one another. The fundamental and dominant idea went beyond a symbolism attesting the dependence of man upon God; the sacrifice is presented as a rite which contained a real efficaciousness, and the theologians make this efficaciousness of the ancient sacrifice proceed from a divine concession and from the connection with the sacrifice which, having wrought our redemption, continues to be offered for the salvation of souls. Before and after Jesus Christ, He alone remains the source of all justification, but since His coming into this world, the blood of victims has ceased to water the earth, even among the nations not subject to the Gospel. We distinguish two kinds of sacrifices: the inner and the outward sacrifice. The first is that by which our soul offers itself to God; it takes place through faith, charity, prayer, and other acts of religion. The outward sacrifice consists in the offering which we make to God of something sensible, of something that belongs to us; such as, for instance, the sacrifice of our body, which we offer to God in some manner by martyrdom, abstinence, and continence. The word sacrifice is taken either in an extensive sense, for all kinds of good works which we perform to honor God, or in a more restrained sense, for the offering made to God of an outward or sensible thing immolated to His honor. Therefore, we define sacrifice, properly speaking, as the oblation of a sensible thing which we immolate to God, to acknowledge His sovereign dominion over all things. Every sacrifice is an oblation, but not every oblation is a sacrifice, strictly speaking; for a true sacrifice, there must be an immolation, a destruction of the thing offered, or at least a consecration which changes its nature, state, or natural form. The Eucharistic sacrifice is designated under different names by the ancient Doctors of the Church; but from very early times it has been universally called the sacrifice of the Mass. According to the belief of the Catholic Church, Mass is a sacrifice of the New Law by which the priest offers to God the Body and Blood of Jesus Christ, under the form of bread and wine. Mass is a true sacrifice, instituted by Jesus Christ. About to consummate the bloody sacrifice upon the Cross, Christ commenced by offering His Body and His Blood, ordaining to His Apostles to renew it and to perpetuate it in commemoration of His death. It is a sacrifice which is offered to God. Sacrifice, by its nature, is an act of supreme worship, of *latria* worship, which is due to God alone. Thus, when we say the Mass of a saint, we must not believe that we offer the sacrifice of the Mass to this saint, but we only make commemoration of the saint, whose protection we implore, and to whom we pray

to intercede for us. It is a sacrifice by which we offer the Body and Blood of Jesus Christ; it is Jesus Christ Himself, — whose Body is present under the symbol of bread and His Blood under the symbol of wine, — who is the victim in the host which we immolate in the sacrifice of the Mass. Finally, the Eucharistic sacrifice takes place through the hands of the priest; but the principal minister of this sacrifice is Jesus Christ, who is at once the priest and the victim, offering Himself to God the Father through the ministry of His priests. Hence, it is in the name of Jesus Christ and with Him that the priest offers the sacrifice of the Mass; the same ministry which Jesus Christ visibly performed upon the Cross, He performs in an invisible manner upon the altar, and causes to be visibly performed by the priests, whom He has established in His Church.

Sacrifices of the Old Law. — The sacrifices in the Old Law were of many different kinds. There were the bloody and unbloody sacrifices, and the bloody sacrifices were of three kinds: 1. *The Whole Burnt Offering or Holocaust.* — In this sacrifice the whole of the victim was destroyed by fire in recognition of the sovereign dominion of God over all His creatures, in acknowledgment of the guilt of the offerer, in gratitude for God's blessings, and as an expression of determination to spend his life to the honor of his Creator. This sacrifice was to be offered on the altar of holocausts. It was accompanied with an offering of flour, oil, and wine. The daily, national holocausts were two lambs: one offered about sunrise, the other at the decline of day, before the evening incense offering. A greater number of holocausts for the nation were to be offered on the Sabbath and great festivals; and private individuals might also, and sometimes were bound to offer whole burnt offerings to the Lord. 2. *The Sin and Trespass Offerings.* — These were offered, as their names indicate, for great sins, sins of the whole nation, or for individual trespasses. The victims offered and slain, and the ceremonials used in these sacrifices were in keeping with the nature of the sin which they were intended to expiate. 3. *Peace Offerings.* — This kind of sacrifice was prescribed for certain occasions. The peace offerings were offered by the whole nation, or by individuals in thanksgiving for blessings, or as a means to obtain grace. In the consecration of Aaron the high-priest, in the consecration of the altar of holocausts, and on other important occasions, we find that the three sacrifices were offered in succession: First, the sacrifice for sin to prepare access to God. Secondly, the holocaust to acknowledge His sovereign dominion. Third, the peace offering to return thanks to God, to ask for continuous favor and to rejoice with Him.

The *unbloody sacrifices or offerings* consisted of fine flour unbaked or made in cakes. This offering was salted and mingled with oil, and frankincense was placed upon it. These offerings partook of the nature of other sacrifices, inasmuch as they were partially or wholly destroyed.

The following remarks will enable the reader to understand more perfectly all this matter of sacrifices commanded by the Law of Moses: 1. There were sacrifices of different kinds, and they were offered very frequently, both for the nation and for the individual, because they were imperfect, insufficient in themselves to give due honor to God, but well apt to excite in the offerer sentiments of adoration, repentance, and thanksgiving. The frequency of those offerings seemed to suggest the idea, that men and God desired the blood of a victim of greater worth than the blood of goats and oxen. 2. When a sin offering was sacrificed for the people, the high-priest, or a private person, none of the offerers were permitted to eat of its flesh, for they might not rejoice at the banquet of God, who acknowledged themselves guilty, by offering to Him a sin offering. 3. It is acknowledged that private persons, when offering a victim for sin, confessed their transgression to the priest, and that he directed them to bring a victim of greater or lesser value according to the nature of the transgression. Formulas of general confessions were prescribed to be read by the high-priest in the case of sin offerings for the nation or for the priests. Confession of sin was followed by the imposition of the hands of the sinner on the head of the victim. The victim was next put to death, and its blood poured down around the altar of holocausts. It is natural to infer, that after participating in the sacrifice the devout Israelite must have returned home with a contrite heart, and a firm determination to serve God. 4. Two ceremonies which were to be performed in the offering of sacrifices were the touching of the

horns of the altar with the blood of the victims, and the sprinkling of the same blood seven times toward the veils of the "holy place" and of the "holy of holies." The children of Israel believed in, and sighed after a Redeemer. Theirs were the sentiments of Him who prayed, "Come to save us, Lord God of hosts." The sight of the altar stained with blood, and of the inner veil concealing from view the holy of holies, the place of His glorious dwelling, were well calculated to remind them of the need they had of the Redeemer. And in truth, although reconciliation with God was obtainable by a proper offering of victims, this reconciliation was due to the disposition of the offerer, and the future merits of Jesus Christ, and not to any intrinsic value of the victims. Hence, although many souls went before God after death in a state of justice, none of them were permitted to enter heaven, but they were detained in limbo until He came, one drop of whose blood could purge the world from all its sins. 5. The victim set apart for sacrifice was to be a male without blemish. If lame, blind, or in any manner disfigured or feeble, it should not be sacrificed to the Lord. The perfection of the victim was a warning to the offerer, that his heart must be pure before his God. The victim once selected was considered as a thing sacred, and might not be used for another purpose. It became, as it were, the property of God. 6. In the peaceful sacrifices, there was, we might say, a threefold communion or participation with the victim. The part consumed on the altar by fire was the share of God who has no need of food offerings. The second part was that of the priest who was entitled to it, and the third was the part of the offerer. We readily imagine that great must have been the joy of the pious Israelite, who, after offering a holocaust to the great God who made all things, after confessing his sin and offering a victim for its expiation, now sat down reconciled with God, surrounded by his family in the court of the tabernacle, being allowed to eat with the Levite, of the maats presented to God and accepted by Him.

Sacrilege (impious action by which we profane sacred things).—The Jews, like the Greeks and Romans, branded with the epithet "sacrilege" any action which contained an act of contempt directed toward God, His ministers, or sacred things. We see also, in the Second Book of Machabees, that Lysimacus committed many sacrileges, and that, among others, he robbed the temple at Jerusalem of its golden vessels serving for divine worship. The sacred war, among the Greeks, originated from the sacrilege of the Phoceans against the temple of Apollo. Sacrilege is mostly committed through an exterior fact; but, for Catholic theologians, sacrilege is also committed through solely internal facts; facts of conscience, as for instance, the receiving and profanation of a sacrament by a person in the state of mortal sin. We consider also a sacrilege the profanation of places, or things such as a church, chapel, or cemetery consecrated or blessed by a bishop; a relic, vestment, or Church ornament. See PROFANATION.

Sacristan (the one who takes care of the sacristy of a church).— The sacristan prepares what is necessary for the liturgical offices, fits the altars inside the church; he is, in one word, a servant. In religious orders, the sacristan, who is one of the religious, is called the warden, and he exercises a highly personal supervision over the sacristy, and the employees are placed under his direct orders. The sacristan of the Pope is a prelate; he gives communion to the sovereign Pontiff, as viaticum in danger of death, and administers to him extreme unction. In the Conclave he ranks as the first Conclavist, and he daily says the Mass for the cardinals and administers the sacraments to them.

Sacristy.—Room in a church where the sacred vessels and the ornaments of the church are locked up, and where the priests, deacons, and all those who serve at the altar dress for the divine service, while the bishop dresses in the santuary, at the foot of the altar. In the Middle Ages a special chapel served for the purpose of putting on the sacred vestments. For the divine offices, the Greeks dress in the sanctuary near a credence; they have no sacristy. In the first centuries of the Church, the dwelling of the bishop and clergy not being separated from the church, the vessels, ornaments, and linen were kept in this dwelling.

Sadducees. See SADOC.

Sadoc.— Chief of the sect of Sadducees, lived probably 248 B.C., if, as we are

assured, he succeeded a certain Antigonus Sacchæus, successor in the tradition of the doctrine of Simon the Just. The latter taught that, by an excess of spirituality, we must obey God without any view to personal interest, and Sadoc concluded from this that there was, in fact, neither reward to hope for, nor punishment to fear in the other life. The disciples of Sadoc, or Sadducees, formed one of the four principal sects of the Jews. They denied the immortality of the soul, the punishment and reward of the other life, and the existence of angels. They admitted no traditions, and denied the destiny, as well as Providence. St. Epiphanius, and after him St. Augustine, says Dom Calmet, have maintained that the Sadducees denied the Holy Ghost, but neither Josephus nor the Evangelists accuse them of this error. It has also been imputed to them that they believed God to be corporal and not to admit the prophecies. John Hyrcanus left the sect of the Pharisees to attach himself to that of Sadoc. Caiphas as well as Ananus the Younger, were Sadducees, but at present the Jews regard as heretics the few Sadducees found among them.

Sainte Anne de Beaupre. — A village of Montomorency County, Canada, on the north shore of St. Lawrence, at the Ste. Anne, a left-hand affluent of the St. Lawrence. Many miraculous cures have been attributed to relics of Ste. Anne which are contained in the parish church; the great feast day of the patron saint is on the 26th of July, when many pilgrimages are made to her shrine.

Saints (*Veneration of the*). — All the reasonable creatures, angels or men, whom God has admitted to the participation of His eternal glory are called saints. The name saint (*holy*) is given to the sovereign Pontiff and all the Popes receive this appellation on account of the veneration due to the high dignity of the holy Father in the Church. But by saint is understood more particularly those, whose virtues, practiced in the highest degree, have been attested by miracles, and on which account they were canonized. See BEATIFICATION and CANONIZATION.

We honor the saints as the friends and servants of God, whom He has overwhelmed with his choicest gifts and most precious graces. That religious veneration may be paid to holy persons on account of the extraordinary supernatural gifts accorded to them, we may conclude from certain facts of Holy Scripture. The sons of the Prophets, for instance, on perceiving that the supernatural power of Elias had passed to Eliseus, came to meet him and worshiped him (IV. Kings ii. 5). From the first centuries the angels and saints were honored in the Church. St. Justin (Apel. I., n. 6) writes: "We honor Him (God the Father), and the Son, and the host of blessed spirits." Even before the time of St. Justin, the Church of Smyrna, in a letter on the martyrdom of St. Polycarp, declares: "We adore the Son of God; but we honor His martyrs as the disciples and followers of our Lord, for the exquisite love of their king and master."

The veneration of the saints is, on the one hand, the natural outcome of the worship of God; and, on the other hand, it contributes to the increase of divine worship. For, if we honor God, we also honor His distinguished friends and servants; just as we love our neighbor if we love God Himself; and, contrary, if we honor the saints on account of their supernatural gifts, we honor also God Himself, the giver of those divine gifts. Nay, God Himself gives us the example: "If any man minister to Me, him will My Father honor" (John xii. 26). The veneration of the saints is also salutary for us, inasmuch as it incites us to the imitation of their example. Therefore the Church rightly professes that the "saints, who reign with Christ, are to be honored" (Sym. Trid.).

The invocation of the saints is useful and salutary. From the dogma of the Communion of Saints it follows that the blessed in heaven can, and actually do, pray for us and obtain for us the grace of God by their intercession. This is still more emphatically true of the saints; for, owing to their more intimate union with God, as His special friends, they have a stricter title (as far as we can speak of right in this matter) to be heard; and, owing to their greater love for us, they are more inclined to use their intercession in our behalf. But they are more certain to intercede for us if we invoke their intercession; for, what is true of God Himself, who is the pattern of the saints, holds good also of the saints themselves; as God, though of Himself, inclined to bestow His favors, confers His gifts with more certainty and in greater abundance in answer to our prayers, so also the saints

will more certainly intercede for us if we invoke them. That the saints are conscious of our prayers may be easily understood from what we have said concerning our relation to good angels. See ANGEL.

From time immemorial it has been customary in the Church to invoke the saints. In the Catacombs of Rome, particularly on the graves of the martyrs, may be found inscriptions like the following: "Pray for me," "Pray for thy brethren," etc. St. Augustine says, that while in the holy sacrifice of the Mass we commemorate other departed souls in order to pray for them, we invoke the martyrs that they may pray for us. (St. Augustine: *In Joan. Tract.* 84.) See IMAGES; RELICS; MARY (*Prerogative of*).

Salem. — Ancient name of the lower part of Jerusalem (Gen. xiv. 18; Hebr. vii. 1-2), which later on, was applied to the whole city (Ps. LXXV. 3).

Sales (ST. FRANCIS OF). See FRANCIS.

Salesians. — Religious of an order founded in Italy by Dom Bosco, a priest (born, 1815). They were called Salesians on account of the quite special devotion which Dom Bosco and his followers had toward St. Francis of Sales. The Salesian Society has for its object the education and instruction of the poor and abandoned youth.

Salle (*The Abbé De La*). See BROTHERS OF THE CHRISTIAN SCHOOLS.

Salmanasar. See SHALMANESER.

Salome. — Wife of Zebedee, mother of St. James the Elder and of St. John the Evangelist. She accompanied our Saviour to Calvary, and was one of the holy women who came early on Sunday to the sepulchre of our Lord.

Salomon. See SOLOMON.

Salvation Army (an organization founded upon a *quasi* military pattern, for the revival of religion among the masses). — It was founded in England by the Methodist Evangelist William Booth about 1865, under the name of "Christian Mission." The present name and organization were adopted about 1878. It has extended to the continent of Europe, to India, Australia, and other British possessions; to the United States, South America, and elsewhere. Its work is carried on by means of processions, street singing, preaching, and the like, under the direction of officers, entitled generals, majors, captains, etc. Both sexes participate in the services and direction of the body on equal terms. It has no formulated creed, but the doctrines bear a general resemblance to those common to all Protestants and especially to the Methodists.

Salvation (*No*) Outside the Church. — Ecclesiastical documents are not wanting in which this doctrine is embodied. The Fourth Council of the Lateran in its profession of faith teaches as follows (chap. i.): "There is but one universal Church of the Faithful, and outside of it no one can be saved." The Waldenses, after their conversion, were required to profess faith in one Church, not an heretical Church, but in the Holy, Roman, Catholic, and Apostolic Church, outside of which no one is saved. In like manner Eugenius IV., speaking in the name of the Roman Church, teaches that none outside the Catholic Church, whether heathen, Jews, heretics, or schismatics, shall have a share in everlasting life, but that they shall go into eternal fire unless converted before death. And the Council of Trent presupposes this universal belief. The decree on original sin begins with these words: "That our Catholic faith, without which it is impossible to please God, may be purified from errors, and preserved intact and inviolate, . . . the Synod decrees, etc." This evidently implies the same doctrine of one saving Church as is contained in the Athanasian Symbol. The Catholic Church, it says again, instructed by Jesus Christ, our Lord, and His Apostles, and the Holy Spirit who leads her into all truth, teaches that she possesses and will always hold to the true doctrines of the Eucharist, and that therefore she forbids all Christians to think otherwise. The Roman Church is called by the Synod the mother and mistress of others. Pius IV. inserted the following words in the profession of faith: "I acknowledge the Holy Catholic and Apostolic Roman Church as the Mother and Mistress of all Churches." And it concludes with the words: "This true Catholic faith, without which no one can be saved, I promise to hold intact and entire until my last breath."

Of modern theologians, we shall mention but two. Tournély considers that the phrase "*Extra Ecclesiam*" (outside the Church), etc., is one of those truths which

are both incomprehensible and hard, because it lays a ban on all heretics and schismatics. "But it is not on that account less true; for tradition, from first to last, teaches that there is no remission of sins, no charity, no salvation, outside the Church." Perrone lays down the following thesis: "For those who culpably depart this life in heresy, schism, or unbelief, there can be no salvation; in other words *extra ecclesiam nulla salus.*" And he begins to demonstrate it with the words: "This thesis, which makes all sectaries and unbelievers gnash their teeth, is clear, not only from Scripture and the constant sense of the Catholic Church, but also from reason. In fact, so clear is it that he who fails to perceive its truth must be blind." (Tournély, p. 52; Perrone, I. 240.)

The proposition, as the author has clearly shown, is old and Catholic, and is, in fact, only the logical conclusion of the doctrine of one visible Church of Christ on earth. As a matter of principle, therefore, Non-Catholics ought not to object to the conclusion, but to the premises, which assert that Christ instituted and left in His place one only Church. The anger and fury with which the conclusion is assailed seems to be due to the fact that superficial minds consider it as synonymous with, or, at least, as necessarily implying the proposition that, "All heretics and schismatics of any and every kind, will be damned." This, of course, is a monstrous proposition, and entirely repugnant to Catholic principles and instinct. Such a conclusion could only be drawn, if it were stated that no one can or does belong in any way whatsoever to the Catholic Church, unless he be an actual, visible member. There is no such proposition in the whole range of Catholic theology. What the Catholic proposition does imply is that whoever is saved, will be saved only in so far as he is a member of the one Catholic Church on earth. To put the matter in what seems to us an easier form: granting, then, for argument's sake, that there is but one visible Church, it clearly follows that it is the moral duty of every man to belong to it. His own salvation as well as the will of God, who founded the Church, imposes on him the moral obligation which, like every other moral duty, supposes knowledge and free will. Now, a man is accountable only in so far as he knows the duty, and is free to fulfill it. But a man may, without any fault of his, be ignorant of it, or, what is still more common, may be mistaken about it, thinking that he is actually fulfilling it, when in reality he is not. To blame or punish such a one, would evidently be contrary to all moral principles. The man who can plead invincible ignorance or inculpable error, is reputed as good as having fulfilled the duty. But the duty remains the same in all cases. Accordingly there may be heretics and schismatics, who are born in heresy and who believe *bona fide* that they are in the one Church of Christ, and must consequently be reputed as satisfying as far as they are able the moral duty of belonging to the Catholic Church. But the duty of belonging to that Church remains ever the same. The Catholic principle, therefore, requires no modification whatever. It is simply and absolutely true. *Extra Ecclesiam nulla salus.* It is simply the self-assertion of the Church as the sole representative of Christ and His work on earth. The principle is directed against those who willingly and knowingly fall away from, or justify their separation from her.

The Reformers adopted the very same principle. When they cut themselves off from the universal and Apostolic Church, they not only took with them the groundwork of their faith, that is the Holy Scripture, but they also claimed to be a rival, infallible, and only true Church. Thus the *Confessio* condemns all heretics: Manicheans, Valentinians, Arians, Eunomians, Mohammedans, and such like; and also the followers of Paul of Samosata, old and new Pelagians, and others who figure in the Apology as scholastics, the Anabaptists, Donatists, Novatians, and others. What else can this mean, but that there is no salvation except through Christ, and through the one Church? The same view is urged against that section of Protestants which went under the name of "Reformed." "If," says the Apology, "our adversaries arrogate to themselves the name Church, we know full well that the Church is theirs who teach Christ's Gospel, and that the Church is not with them who defend wicked doctrines in the teeth of the Gospel [(*Confess.* i. 1, 3, 4; 22; *Apol.* c. iii., a. 6. *Formul. Conc. Proem. II.*)]. The *Formula Concordiæ* recognizes the ancient symbols "that express the unanimous consent of the Christian and Catholic faith, and that contain the confession of orthodox Christians and of the true

Church, to wit, the Apostles, Nicene, and Athanasian Creeds." It likewise anathematizes all heretics, and all propositions at variance with the faith, that have ever been broached in the Church. In connection with the Smalcaldic articles it is said: "We in nowise concede that bishops are the Church, because they are not; nor do we hearken to their voice as if they issued commands or prohibitions in the Church's name. God be thanked, any child seven years old now knows what the true Church is; namely the saints, the Faithful, and the sheep who hear the Shepherd's voice."

Luther, in his greater Catechism, says: "Outside this Christianity, and where this Gospel has no place, there can be neither forgiveness of sins nor sanctification. Hence all are far removed from this Church who contend that they seek, and purchase, and merit sanctification by their own works, and not through the grace of the Gospel and the remission of sins." "All who are outside the Christian pale, be they heathen, Turk, Jew, false Christian or hypocrite, even if they believe in the one true God and invoke Him, but know not how He is disposed toward them, cannot promise themselves God's grace and favor. Therefore they abide in His eternal wrath, and in everlasting damnation" (Catech. ii. 47, 56. See MELANCHTHON, *De Pecc. orig. Calv. Instit.* iii. 14, 4). Of course, he had his doubts and often spoke diffidently as to the truth of this doctrine, and the salvation of the Faithful outside the true Church. But despite his teaching as to the invisible Church, into which he was reluctantly driven, Luther could not shake off the idea of the necessity of a visible Church. But he made the community the Church. According to Luther, no one attains to faith, except by hearing God's word in the Church. And God has handed over this key of the kingdom of heaven to the community of the Faithful.

The Calvinists were still more clamorous in their pretensions to be the one religion, out of which there is no salvation. They were thoroughly convinced that the Pope was Anti-Christ, the man of sin, and the child of destruction, and that the Catholic Church was the Synagogue of Satan. "That all in communion with him (the Pope) are lost, is an article of faith wherever genuine Calvinism is rampant. It stands in the Westminster Confession" (Zökler, ii, 747). Nor were the Calvinists less tolerant toward the Lutherans. As they still breathe the old undying hatred toward Rome, so they endeavor, where they can, "to render suspect as liars, as denying the true faith, and following a false, erring theology, all who will not be set on fire with fanatical zeal for Calvinism." The Lutherans, on their part, were not slow to show their hatred of the doctrine of Zwingli and Calvin, saying that through its instrumentality the devil was seeking to introduce heathenism, Talmudism, and Mohammedanism into the Church.

Salve Regina (antiphon to the Blessed Virgin, so called from the two Latin words with which it commences). — The Salve Regina was composed, according to some, by Germann or Hermann Conrad, Benedictine of the eleventh century, according to others, by Preize, Bishop of Compostella, in the twelfth century, and whom some call Peter of Monsoro or of Monsocio, and, according to others, by Adhemar of Montheil, Bishop of Puy (died at Antioch in 1098); and for this reason, undoubtedly, it was first called "Antiphon of Puy" (*Antiphona de Podio*). St. Bernard, apostolic legate in Germany, having heard the singing of the Salve Regina in the Church of Spire, added to it, by a sudden inspiration, the words which end it: "*O clemens, O pia, O dulcis Virgo Maria.*"

Salvianus (390?–484?). — Ecclesiastical writer, born at Cologne or at Treves. Married at Cologne, he and his wife renounced the world, and withdrew to the Monastery of Lerins (420), then to Marseilles, where he was ordained priest. He has depicted with eloquence the vices and misfortunes of his time; was consulted by the most illustrious prelates of Gaul, and received the name of "Master of the Bishops." Among his writings, which have an important bearing on the history of his age, should be mentioned his treatises, *Against Avarice* and *On the Government and Providence of God*. The object of the last-named work is similar to that of St. Augustine's *City of God*.

Samaria (the modern *Sebastiyeh*). — Village of Palestine. Founded by Amri, king of Israel, in 912 B.C., it rapidly became a wealthy capital. Taken and laid waste in 724 B.C. by Salmanasar, king of Assyria, it lost its inhabitants, who were transported into Assyria and replaced by a colony of Cutheans. It had become repeopled under Aassar-Haddon in 572, and

regained its ancient importance, when it became a prey of Antiochus the Great in 203; destroyed by John Hyrcanus in 128, raised from its ruins by Gabinius, it reobtained its old splendor under Herod, who, to flatter Augustus, gave it the name of "Sebaste." It was taken for the last time and definitely destroyed by Vespasian, on the occasion of the revolt of the Jews in the first years of the Christian era. Its port was Cæsarea, the modern Kaisarieh.

Samaritan Pentateuch. — Collection of the five books of Moses in the Hebrew language, but in Samaritan characters or in ancient Hebrew characters, which were in use before the Babylonian captivity. The critics have remarked some differences between the Pentateuch of the Jews and that of the Samaritans. These differences concern principally the word Garizim, which the Samaritans have substituted for that of Hebal, to favor their pretensions; but other variations are of little importance. The Samaritan Pentateuch powerfully confirms the authenticity and veracity of the writings of Moses, but the use that can be made thereof, must be limited.

Samaritans (inhabitants of Samaria). — The Samaritans, called at first Cutheans, were a people from beyond the Euphrates, whom the kings of Assyria sent to inhabit the kingdom of Samaria, after they had led away captive the Israelites who lived there before. At first they continued to adore only idols, and afterwards they mingled the worship of the Lord with that of false gods; but after the return from captivity, Holy Scripture, which does not conceal their jealousy of the Jews, nor the bad services which they rendered against them at the Persian court, neither the snares which they laid for them in order to hinder them from rebuilding the walls of Jerusalem, nowhere reproaches them with the adoration of idols. It does not appear that this people had a common temple before the arrival of Alexander the Great into Judea; afterwards they wished to go to Jerusalem, but the Jews being opposed to this, they built, with the consent of Alexander, the temple of Garizim, of which Manasses, son of Jaddus, was made high-priest. The animosity of the Samaritans for the Jews increased still more when, to punish them for their rebellion, Alexander, on his return from Egypt, drove them from Samaria and gave their province to the Jews. Also, when our Saviour appeared in Judea, there existed no relation between Samaria and Jerusalem. The greatest injury the Jews could inflict upon a man was to call him a Samaritan. When Alexander had driven the Samaritans from their province, they withdrew to Sichem (the modern Naplouse), where they are still found. Although reduced to about thirty families, they hold aloof from all foreign union, and marry among themselves. They believe as in the time of Christ, that it is upon Mount Garizim that God wishes to be adored. They have faithfully preserved the Pentateuch, and this is the only portion of Scripture which they acknowledge. The celebration of the Pasch on Mount Garizim is for them a sacred rite, as well as circumcision, the keeping of the Sabbath, and the other festivals prescribed by the Mosaic legislation. They are even more exact and more superstitious observers of the law than the Jews, and have a horror of idolatry. Finally, like the Jews, they expect a Messias whom they call "Hathab," that is, the *Converter*.

Samos. — An island in the northeastern part of the Ægean sea, near the coast, 27 miles long and 10 miles wide, which St. Paul touched on his third missionary journey (Acts xx. 15).

Samosathians. See PAULIANISTS.

Samothracia. — A mountainous island of the Ægean sea which St. Paul visited on his first missionary journey. The latter half of the name was added to distinguish it from the other Samos. It is also called Samothraki and contains from one to two thousand inhabitants.

Samson. — One of the Hebrew judges, celebrated for his great physical strength, and for the bravery and success with which he defended his country against the Philistines (Judg. xiii.–xvi.).

Samuel (Hebr. *God hath heard*). — Last judge of Israel, born at Ramatha, in the mountains of Ephraim, about 1132 B. C. The disciple of Heli and his successor in the sovereign judicature (1092), delivered the Israelites from the yoke of the Philistines. But his sons whom, in his old age, he had associated in his functions, dissatisfied the people, who asked, through the ancients, for a monarchical government. Samuel, forced to yield, chose Saul and anointed him king (1080), reserving

for himself only the sacerdotal functions. Later on, he anointed David and died in 1048. General opinion has attributed to him the authorship of the Book of Judges, that of Ruth and the First Book of Kings up to chapter xxiv.

Sanbenito. — A garment worn by persons under trial by the Inquisition when brought into public view at an *auto de fé*, either for recantation and subsequent pardon after penance, or for any other punishment. Some writers describe it as a hat or a sort of cassock or loose over garment, others again claim that, according to the name "Sanbenito," it was the habit of the religious of St. Benedict.

Sanchez (THOMAS) (1550–1610). — Jesuit and casuist, born at Cordova, died at Grenada. His treatise, *De Matrimonio*, for the use of confessors and directors of souls, has given rise to many attacks. These attacks would have been less frequent and perhaps less hypocritical, if the authors had studied this treatise, where it was composed, at the foot of the crucifix.

Sanctuary. — The part of the church around the high altar reserved for the clergy, generally inclosed by wooden rails.

Sanctus. — A hymn which forms the conclusion of the Preface. The Greeks call it *Trisagion;* but this trisagion must not be confounded with that of the Latin Church, sung on Good Friday during the adoration of the Cross. The chant of the Sanctus was used in the Church at the time of Tertullian, and is contained in the Preface in the fifth Catechesis of St. Cyril of Jerusalem, who adds that when we recite the Sanctus, as the seraphim continually do, we should enter into communion with the heavenly militia, by this divine psalmody.

Sanhedrin, or **Bethdin** (Hebr. *house of judgment*). — This was a council of seventy-one or seventy-two senators, among the Jews, who determined the most important affairs of the nation. The room in which they met, according to the rabbins, was a rotundo, half of which was built without the temple, and half within; the latter part being that in which the judges sat. The *nasi* or president, who was generally the high-priest, sat on a throne at the end of the hall; his deputy, or vice-president, called *ab-bethdin*, at his right; and the sub-deputy, or *kakam*, at his left; the other senators being ranged in order on each side. Most of the members of this council were priests or Levites, though men in private stations of life were not excluded. The authority of the Sanhedrin was very extensive. It decided cases brought before it by appeal from inferior courts; and even the king, the high-priest, and the prophets were under its jurisdiction. The general affairs of the nation were also brought before this assembly. The right of judging in capital cases belonged to it, until this was taken away by the Romans. The Sanhedrin was probably the *council* referred to by our Lord (Matt. v. 22).

San Jago (*Order of*). — A religio-military order instituted in 1170, for the protection of Christian pilgrims to Compostella, Spain.

Sara (1986–1859 B. C.). — Wife of Abraham, followed him into Egypt. Captivated by her beauty, the king of that country, and later on, Abimelech, king of the Philistines, wished to marry her, believing that she was only the sister of Abraham; but God protected her against all outrage. Having become the mother of Isaac, she drove away Agar and Ismael.

Sarabites. — Wandering monks who had enfranchised themselves from the rule and the cenobitic life, and went from city to city, living at leisure.

Sardica (the modern *Sophia*). — City of Lower Dacia, capital of the diocese of eastern Illyria in the fourth century. Here a Church council was held in 347 which condemned the Arians.

Sarepta (the modern *Sarfend*). — Ancient town of Phœnicia between Tyre and Sidon, on the Mediterranean; famous through the sojourn which the Prophet Elias made there, in the house of a poor widow, whose flour and oil he miraculously multiplied, and whose child he raised to life again, in gratitude for the hospitality he had received.

Sargon. — King of Assyria, whom some claim to be Sennacherib, others Assar-Haddon, his son, and still others Salmanasar, his father.

Satan (*enemy*). — St. Jerome has preserved the word Satan, which signifies *enemy, adversary, accuser;* but elsewhere, in Job, for instance, it designates *demon,*

devil. In the New Testament it is accepted in both senses. In gathering the passages where there is mention of Satan or the devil, we find that he was cast out of heaven in punishment for his pride; that his jealousy introduced death into the world; that by God's permission he exercises a kind of dominion over the other angels, apostates like himself; that God makes use of him to try the good and chastise the wicked; that he is a lying spirit in the mouth of false prophets and heretics; that he or his own torment, possess men and inspire them with evil designs; that he causes several diseases, attacks us, especially, at the hour of death, and that he leads the souls of the damned into hell; that his power and malice, subordinate to the will of God, will have a greater dominion in the time of Anti-Christ than at present; that he is chained in hell, whose fire was prepared for him and all his followers; finally, that he will be judged at the end of the world. See DEVIL.

Satisfaction (a penance imposed on us by the confessor, including restoration of stolen property, and reparation for scandal). — Although absolution wipes out the guilt of mortal sin, delivering us from eternal punishment, there usually remains a temporal punishment due for evil deeds, unless the penitent's dispositions are of such perfection that, by the divine mercy of God, even that debt is canceled. The penance imposed by the confessor is not always equal to the offense committed, which may still have to be expiated more fully by further punishment, whether in this world or in purgatory. Satisfaction is an act of atonement toward God and our neighbor, for in the sacrament of penance, the mercy of our Lord is extended to us by the remission of eternal chastisement, and justice is compassionately enforced upon us by means of temporal punishment in commutation of the everlasting penalties we have deserved. The Church exacts fulfillment of the satisfaction imposed, under pain of mortal sin,—the penance being more or less severe according to the gravity of the offense confessed,—except, when it is either impossible or too difficult of accomplishment, in which case it is our duty to make this known to the confessor, respectfully begging that the penance may be changed. The penance imposed should be carried out with exactitude as to the time, place, and manner of execution demanded by Christ's minister, and with devout sentiments of piety and fervor, united with the sincere repentance of the sins for which atonement is being offered.

Satolli (FRANCIS). — A Catholic prelate and diplomat of the Holy See; born in the city of Perugia, Italy, in 1841. He was educated in the diocesan seminary of his native city, over which presided Joachim Pecci, Archbishop of Perugia, afterwards Pope Leo XIII. He early distinguished himself as an orator and linguist, and on the accession of Leo XIII. was chosen his chief assistant in the work of promoting theological studies. He became, successively, professor in the Propaganda and Roman Seminary, president of the Academy of Noble Ecclesiastics, and archbishop of Lepanto. In 1889, he was deputed by the Pope to represent him at Baltimore, Maryland, on the occasion of the centenary of the Catholic hierarchy, also, at the inauguration of the Catholic University in Washington, District of Columbia. On Jan. 23d, 1893, he was appointed apostolic Delegate to the Roman Catholic Church in the United States, with power to exercise Pontifical jurisdiction, subject only to Appeal to the Pope. This has given the Church in America an autonomy and uniformity which it did not before possess. He was created a cardinal Jan. 5th, 1896, and was succeeded in the office of Delegate by Sebastian Martinelli in 1896. He has written a *Course of Philosophy* on the *Summa* of St. Thomas, and essays on various philosophical themes.

Saturday (*Holy*) (Saturday before Easter). — It is the first of all the eves as to dignity and antiquity. It has always passed as the most important and the longest, joining immediately the office of Easter with its own, especially when it commenced after the hour of None or about sunset. It then continued until Sunday, making the Faithful spend their time in church from sunset to sunrise; and this custom, which has ceased with the Latins only since they commenced the offices of this great eve in the morning or at the hour of Tierce of Saturday, has always continued to exist with the Greeks. Holy Saturday was formerly kept entirely holy in several Churches. Then in the course of time, it was reduced to the rank of half-feast which was kept holy until noon, but to-day it is left almost every-

where to the voluntary devotion of the Faithful. All the offices and ceremonies of Holy Saturday have reference to the baptism of the Catechumens, which was administered in the most solemn manner on the eves of Easter and Pentecost. See HOLY WEEK.

Saul. — First king of Israel, son of Cis, powerful man of Gaboa, of the tribe of Benjamin, died in 1040. Warrior, endowed with great strength and high stature; he was anointed king by the Prophet Samuel (1080 B. C.); signalized the beginning of his reign by brilliant victories over the Ammonites, Amalekites, and Philistines, and introduced a severe discipline among his troops. Having usurped the functions of the priesthood, he himself offering the holocaust at Galgala, instead of Samuel, he was from that time abandoned by God's spirit, and delivered himself to cruelty and superstitions, and fell into a gloomy melancholy. David, secretly anointed king by Samuel, dispelled Saul's fits of madness by playing the harp before him, and became the intimate friend of his son Jonathan. Saul, jealous of David, tried repeatedly to kill him. More than ever a prey to his fits of madness, he consulted, in a last campaign against the Philistines, the pythoness of Endor; called forth the shadow of Samuel, who foretold to him his approaching fall. On the next day, Saul, conquered at Gelboe, beheld the slaying on the battlefield of Jonathan and two of his sons, and, he being wounded, pierced himself with his own sword.

Saviour. — A term applied to Jesus Christ, because, as the angel expressed it, He came "to save the people from their sins" (Matt. i. 2).

Savonarola (JEROME) (1452–1498). — Famous preacher and Dominican, born at Ferrara, entered at the Dominicans at Bologna in 1475. Master of the novices in the convent of St. Mark, in Florence (1382), prior (1488), he soon beheld the leading intellects grouping around his pulpit. Two objects especially preoccupied him: the general reform of morals, and a wise and Christian ministry of the Florentine republic. He was not the chief instrument in the overthrow of the Medici in 1494, but from the depth of his cell and from the height of his pulpit, he became the real chief of the new power. A powerful league formed itself against him; the friends of the ancient government tried repeatedly to assassinate him. Making war upon temporal rulers, including the Pope, denouncing their corruption and excesses, he was condemned to death, and executed at Florence, in 1498.

Scapular (*Confraternity of the*). — In the first place, the scapular was a long narrow strip of cloth, covering the shoulders and hanging down before and behind to the knees, worn by certain religious orders. Secondly, two small pieces of cloth connected by strings and worn over the shoulders by laymen. The Confraternity of the Scapular is quite ancient. It was inspired and revealed by the Holy Virgin to the blessed Simon Stock, sixth general of the Carmelite Order, about the beginning of the thirteenth century. This venerable religious, who had entertained from his earliest years a truly filial confidence in Mary, was one day in prayer, when the Queen of Heaven appeared to him, surrounded by a multitude of blessed spirits, and holding in her hand a scapular of the Order of Carmel. She gave it to him with these words: "Receive, my dear son, this scapular of thy order, as the distinctive sign of my confraternity, and the mark of the privilege that I have obtained for thee and the children of Carmel. Whosoever dies while piously wearing the scapular, shall be preserved from eternal flames. It will be a sign of salvation, a safeguard in danger, and a special pledge of peace and protection till the end of time." (*Manuel du Scap*, by M. de Sambucy, p. 28.)

Though magnificent, this first promise was only a part of what the blessed Simon had asked. To answer him fully, the Holy Virgin made him a second promise in favor of the Carmelite religious, and members of the Scapular Confraternity. To make the matter more sure, she appeared to Pope John XXII., and said to him, according to the very tenor of the Bull: "John, Vicar of my Son! it is to my solicitations with my son that you are indebted for the high dignity to which you have been raised. As I have withdrawn you from the ambushes of your enemies, I expect from you an ample and favorable confirmation of the holy Carmelite Order, which has always been singularly devoted to me. . . . If, among the members of the order or the confraternity who quit this world, there be any

whose sins deserve purgatory, I, as a tender mother, will go down to them in purgatory on the Saturday after their death. I will deliver such as I find there, and will bring them to the holy mountain, the happy abode of eternal life" (*Opus cit.*).

Here three questions present themselves: 1. What is the meaning of the Blessed Virgin's twofold promises? 2. Could the Blessed Virgin make this promise? 3. Did the Blessed Virgin make this promise?

1. What is the meaning of the Blessed Virgin's promise? Our divine Mother promises, in the first place, to save from the pains of hell those who die piously wearing the scapular. Does this mean that in whatsoever state, even in the state of mortal sin, a member of the Scapular Confraternity dies, he will not fail to be saved, provided only he dies wearing the scapular? Such an interpretation is revolting, shocking. Also the Bull of John XXII., in which the promise is found, does not say that to escape hell it suffices to wear the holy scapular, without practicing good works. It says quite the contrary. The meaning of this promise is, therefore, that the Blessed Virgin will obtain for her clients, the grace not to be surprised by death, in the state of mortal sin, though it should be necessary on many occasions to prevent, by a miraculous interposition, some dreadful accident in order to save them from death, or to prolong the life of the sick and bring about a favorable moment for their conversion and salvation. This is the natural and only lawful meaning to put upon Mary's promise. To obtain its fulfillment, we must join with the duties of the confraternity the still more essential duties of a Christian. We must avoid sin, and not expose ourselves to the danger of being overtaken by death in the enmity of God. It is by these marks that the true servant of Mary is known.

The Blessed Virgin promises, in the second place, that she will come and deliver out of purgatory the wearers of the scapular on the first Saturday after their death. There is nothing repugnant in this. First, God can make the pains of purgatory more acute, and compensate for shorter duration by greater severity. Again, parents in their families, and rulers in their states have certain days for granting their favors. The Church herself has many days appointed for granting a plenary indulgence, that is to say, the remission of the temporal penalties due to our sins. Why should not the Blessed Virgin do likewise?

2. Could the Blessed Virgin make this promise? Every Catholic answers: To be sure she could! Mary is most powerful, and is all goodness.

3. Did the Blessed Virgin make this promise? Two voices answer, Yes, Mary made this promise. The first of these voices is that of the Church. What have not sovereign Pontiffs done, that no doubt should remain in minds regarding the truth of each part of this promise? Consulting on the first, which refers to the pains of hell, John XXII., in a Bull issued in 1316, declares that it has been examined with the weights of the sanctuary and found most true. As for the second, which refers to the pains of purgatory, he declares that, in an apparition, the Blessed Virgin made the promise personally to himself. To better establish these things, he published another Bull in 1322, wherein he renewed the previous one. Since the time of this Pontiff we count twenty-two Popes, his successors, who have solemnly explained themselves in the same sense on the subject of the Confraternity of the Holy Scapular. Lastly, an annual festival is celebrated in virtue of the decrees of sovereign Pontiffs, throughout the whole extent of the Catholic world, to perpetuate the memory of this glorious promise, and to glorify Our Lady of Mount Carmel or of the Holy Scapular.

The second of these voices is that of God Himself. God never authorizes error or deceit by miracles; it would be out of keeping with His sanctity to do so. Now, of all the practices of piety that have been inspired to honor Mary, none has been more visibly authorized by splendid miracles.

To obtain the first privilege of the holy scapular, that is to say, the grace of a happy death, and to share in the indulgences of the confraternity, the merits of the Carmelite Order, and the protection of the Blessed Virgin, it is necessary to be a member of the Confraternity of the Holy Scapular. For this purpose two conditions must be fulfilled: (1) To receive the blessed scapular from the hands of a priest who has the power of giving it; and (2) To wear it around the neck day and night, in health and in sickness, in life and at death. These are the only obligations necessary

and common to all the members. The Church imposes no extraordinary prayers, abstinences, or fasts on them.

To enjoy the second privilege, that is, to have a speedy release out of purgatory, it is also necessary for all the members to observe the chastity proper to their state: virginal chastity in the state of celibacy; conjugal fidelity in the state of marriage; and continence in the state of widowhood. Moreover, for such as can read: to recite daily the Canonical Office of the Church, or the Little Office of the Blessed Virgin, according to Roman Breviary. For such as cannot read: to supply for the Office (1) by not failing in any of the fasts prescribed by the Church; and (2) by abstaining from flesh-meat on Wednesdays, in addition to Fridays and Saturdays, except on Christmas when it falls on any of these days. In case of grave hindrance, the abstinence is binding; but it is proper to have recourse to one's confessor, so as to obtain a commutation.

Scepticism (doctrine, opinion of philosophers, whose principal dogma is to doubt, to affirm nothing, to suspend their judgment about everything.)—Scepticism has counted numerous followers at all times. The first germs thereof were spread in Greece, by the sophists, who professed not only scepticism, but also the nihilism of all things and of all truth. The most famous philosophers of scepticism were Anaxagoras, Empedocles, Anesidemus of Alexandria, and Sextus Empiricus. Heraclitus, drawing the uttermost consequences from the Ionian doctrine which was materialistic at its foundation, admits the soul-world, and denies all experience by means of the senses; the last term of this idealistic pantheism was the scepticism of the Stoics, who had for most eminent adversaries Plato and Socrates. Pyrrho was the first to erect scepticism into a system, whence it obtained the name Pyrrhoism. Among the moderns, scepticism has taken the most diverse forms; it has inspired the easy philosophy of Montaigne and Pierre Charron, the encyclopædic erudition of Bayle, the paradoxes of Berkley about the existence of bodies, those of Hume about the notions of cause and substance; even partly the *Criticism of Pure Reason* of Kant and the idealistic scepticism of Jouffroy. Contemporary scepticism wishes to parade as a science; it maintains that we are reduced to purely subjective truths and denies all criterion which makes us to distinguish with certitude, the knowledge of the truth of that which has only the appearance thereof. Locke was the first who, in his book, *Essay on the Understanding*, sowed the germs of scepticism, by setting up as principle: "That things are true only in so far as they are conformable to our ideas." Hume, drawing the uttermost consequences from this principle, established the universal doubt. In his system, there are only sensations; the phenomena and substance itself are nothing but an idle name of sense: "Sensation alone reigns above the abyss of nothingness." The consequence of this system, indeed, must be the destruction of all science and of all virtue. The practical scepticism is, therefore, the natural consequence of the Empiricism of Locke and of scientific scepticism.

Schism (division, separation from the body and communion of a religion).—There have been, at all times, in the Church, whimsical, critical, and dissatisfied minds, who found abuses in the Church (for in the most perfect society there is always the human side), and have dragged in their revolt a part of the flock. Even in the time of the Apostles the Church witnessed similar secessions. Schism, therefore, attacks the outward unity of the members of the Church. If it pursues its way, like in England, to the injury of faith, then this rupture of unity becomes heresy, and the separation is complete. God has permitted, in all the epochs of history, schisms in the Church. The principal ones are, in the first centuries, the schism of the Novatians, Donatists, Luciferians, which disappeared long since; more recent are those of the Greeks and Protestants. The schism of the "Three Chapters" is that which arose in the Council of Constantinople, and which was called thus on account of the writings of Theodore of Mopsuestia divided into three chapters (*capitula tria*). This schism lasted from 550 to 699, and was, so to speak, the first germ of the great schism. Schism is always a crime, for it acts against the manifest intention of Jesus Christ, Who recommends and desires the union of all the members of His Church: *ut sint unum*.

Schism of England.—A popular and culpable incident, the passion of Henry VIII. for Anne Boleyn, became the origin

of the schism of England. This prince on the refusal of Clement VII. to comply with his request to separate him from Catharine of Aragon, his sister-in-law, caused himself to be proclaimed by a servile parliament, supreme head of the Church of England in 1531. In the year following he married Anne Boleyn. Hereupon Pope Paul III. excommunicated him (1534). From that time the king overstepped all limits; wishing to remain orthodox, he answered to the sentence of the Pope by completely separating himself from the Church. The religious orders who, in general, refused to accept the new order of things, were suppressed and their goods confiscated. Parliament published the famous Bill of October 4th, which the reformers themselves called the "Bloody Bill." Beginning with this period, an era of persecution was inaugurated which lasted for many years. Already Cardinal Fisher and the chancellor Sir Thomas More, had lost their heads on the block. A real inquisition erected, so to speak, funeral-piles all over the country; more than 72,000 capital punishments followed. Never had a revolution more bloody sources and never was a revolution established on more bloody grounds. Schismatic, but orthodox, under Henry VIII., England became more and more heretical under Edward VI. Sommerset, the regent, proscribed the Mass and abolished the festivals. During the reign of Mary Tudor, an attempt was made to restore the Catholic religion, but this reign was of very short duration, and the "Bloody Elizabeth" came to consummate the schism. All the religious laws of Mary were annulled; an oath implying the acknowledgment of spiritual supremacy of the Crown was imposed upon all the officials.

The bishops, with the exception of one, refused this oath; but the clergy of the second order in a great majority accepted it. The new religion maintained the episcopal hierarchy, and a large portion of Catholic liturgy. The organization of the Anglican Church was resolved upon in the bill of Thirty-nine Articles (1562). See ANGLICANISM.

Schism of the East. — The Emperor Michael III. had raised Photius to the see of Constantinople; he was a man of science and genius, but of unlimited ambition, who had nothing less in view than the object of becoming universal patriarch. His death (891) only delayed the secession which became fatal. His successors, in spite of the protests of the Pope, continued to arrogate to themselves the title of ecumenical patriarchs, and, in 1043, under the reign of Constantin Monomachus, Michael Cerularius rendered the schism definite. Pope Leo IX. refuted the reasons or rather the pretexts which he alleged to justify himself; the Pope remarked that diversity of customs was not a sufficient motive to break the tie of unity. It was useless for the Pope to send legates to Constantinople, in order to confer with him; the proud patriarch, in spite of the desire of the emperor to come to an understanding, did not even receive them, and the whole disagreement ended by reciprocal excommunications. Honorius III. (1222), Michael Palæologus in the Council of Lyons (1294), and John Palæologus, in the Council of Florence (1439), made attempts for reunion, but they remained fruitless. Several circumstances still more aggravated the division: the establishment of a new empire in the West, the Crusades, and the foundation of a Latin empire at Constantinople, became so many causes of jealousy to the Byzantines against the Latins. In fact, to-day there is no Church of the East; it has been, since the ferocious Mahomet II. (1453), captured. Constantinople, completely disorganized, and divided into a multitude of sects, carries the weight of God's curse. Servility, misery, and ignorance have become the lot of this Church, formerly so brilliant, as long as it remained united with the Chair of Peter. The Russian Church, which had received the faith from Constantinople, did not break immediately with the Church of Rome; in the time of the Council of Florence, the Catholics in Russia were still as numerous as the schismatics. It was only in the fifteenth century that the schism spread all over the country. The Patriarch of Moscow was declared patriarch of all Russia by the Patriarch of Constantinople (1589), but the union did not last long; the Patriarch of Moscow soon separated himself from Constantinople, and, thus there was a schism in the schism. Peter the Great (1720) abolished the patriarchate of Moscow and declared himself the sole supreme head of the Russian Church, and caused a symbol to be drawn up which fixed the belief; this act does

not contain anything contrary to the Catholic belief. The reunion of the two Churches would be very easy. They differ only on one point, namely, the primacy of the Pope. See RUSSIAN CHURCH.

Schism of the West (division which afflicted the Church in the fourteenth century, and of which the residence of the Popes at Avignon was the main cause). — Seven Popes, of French origin, since the death of Benedict XI., had, without interruption, resided at Avignon. The Romans, divided into several factions, demanded the return of the Pope; Gregory XI. complied with their request. At his death (1378), the cardinals assembled in Rome to elect a new Pope. The people, by seditious cries, declared that they wanted an Italian Pope. The cardinals, intimidated, hastily elected the Archbishop of Bary, Urban VI. Pope. Five months afterwards having retired to Fondi (kingdom of Naples), they declared the election null and void, through defect of liberty, and proclaimed Robert, Cardinal of Geneva, under the name of Clement VII., Pope. The new Pope went to establish himself at Avignon. The consequence was that there were now two so-called obediences. This deplorable situation of the Church lasted almost half a century. The death of Urban VI. did not end the schism; the cardinals of his obedience chose after him an immediate successor, and they did the same thing in the opposite party. The Council of Pisa (1409) rendered the question still more perplexing by naming a third Pope, Alexander V. Finally, the Council of Constance put an end to this great schism by forcing the three Popes to renounce the office of sovereign Pontiff and by electing Martin V., Pope of the universal Church. This unfortunate schism was only the consequence and effect of human passions and did not hinder the great design of God for His Church; there were saints and eminent personages in both obediences.

Scholastica (ST.). — Sister of St. Benedict, born at Nursia, Umbria; lived near him in the monastery of Plombariole, which she caused to be built about five miles from that of Monte Cassino. F. Feb. 10th. See ST. BENEDICT.

Schools (*Brothers of the Christian*). See BROTHERS.

Schools and Universities. — Among the many sources of education created by the Church was the parochial school system. In its first essays this system surely did not embrace the full range of primary studies, nor the gradation of them, such as it is, in many countries, in our time. There were, in those days, no primers of literature, or of history, or of science; nothing was then printed, since printing was invented many hundreds of years later. A few scrolls of parchment, perhaps, were all the text-books of the school; and, as paper was not manufactured until the beginning of the eleventh century, materials for writing were very scarce. To establish a system of primary schools, in spite of such difficulties, was an enterprise which, we venture to say, no modern state would enter upon. Nor do we hesitate to assert that many of those who now rail against the "Dark Ages," and declaim against the supposed ignorance of the clergy of those times, would not, had they lived then, have faced, much less overcome, the difficulties of teaching. But, be that as it may, the Church, as soon as she was free, began to organize primary education on the basis of Christian doctrine and morals. Under her care grew up the parochial school system of Italy, which the Council of Vaison in France, in 529, took for its model in legislating on the teaching of youth; and by her order, teachers and catechists, according to Thomassin, instructed the youth in the towns and villages of some of the Christian provinces of the East. That this plan of instruction, owing to the disorder resulting from the invasion of northern Barbarians, was not steadily carried out, we are ready to admit; but for all that, the plan was there and manifested the solicitude of the Church for the education of youth.

During the disturbances which followed the fall of the Roman empire in the West, and the establishment of Barbarian nations on its ruins, learning rapidly declined in Europe and Southern Europe, generally. The conquests of the northern nations and the ceaseless incursions of the Saracens and Hungarians, again plunged the greatest part of Europe into the barbarity and ignorance from which it had slowly emerged during the lapse of several centuries. In this ruthless career of destruction, nothing was spared by the Barbarian hordes. Churches and monasteries, those sanctuaries of piety and learning, were destroyed; once flourishing schools were closed and abandoned, and their libraries consigned to the flames —

an irreparable loss in those days, when we consider that obtaining and multiplying books was attended with so much labor and difficulty. It would, however, be unfair to assert that literature in those days was utterly neglected, and that all desire for learning had died out. There were always some learned men, who exercised a beneficial influence over their age; zealous and holy bishops, who strove ardently to promote learning and science; and wise rulers, such as Charlemagne, and Otho the Great in Germany, and Alfred in England, who counted it among the first of their duties to provide for the instruction of their people. That the light of science in these ages was not wholly extinguished, was owing especially to the solicitude of the Church, and the industry of the monks, who continued to cultivate knowledge with an ardor such as religion alone can inspire. "The preservation of ancient learning," says Hallam, "must be ascribed to the establishment of Christianity. Religion alone made a bridge, as it were, across the chaos and has linked the two periods of ancient and modern civilization. . . . The sole hope for literature depended on the Latin language, which three circumstances in the prevailing religious system conspired to maintain: The papal supremacy, the monastic institutions, and the use of a Latin liturgy." A continual intercourse was kept up in consequence of the first, between Rome and the several nations of Europe, and made a common language necessary in the Church. The monasteries held out the best opportunities for study and were the secure repositories for books. All ancient manuscripts were preserved and multiplied in this manner, and could hardly have descended to us through any other channel. The Latin liturgy, and the reading and study of the Latin Vulgate, caused the Latin to be looked upon as a sacred language, and contributed not a little toward preservation of learning. But the Church not only saved science and literature from universal destruction; she also caused the Barbarian tribes, whose destructive invasions had been so detrimental to the cause of letters, gradually to imbibe and adopt the principles of true civilization.

Notwithstanding the general decline of learning, the Popes continued to be distinguished for their general attainments, as well as for their zeal in diffusing knowledge and science. The praise of having originally established schools, belongs to them and the Church in general. They came in place of the imperial schools, overthrown by the Barbarians. Monasteries and episcopal sees became especial nurseries of knowledge. Wherever a cathedral, church or a monastery was erected, there also a school, with a library attached, was opened for the education of the clergy and the literary improvement of the people in general. In some places, at least, for the instruction of the young, primary schools were established. Pope Eugenius II. and Leo IV. labored zealously to dissipate the ignorance which then prevailed. The former, in a Roman synod, in 826, enacted that schools should be opened in cathedral and parish churches, and wherever they might be deemed necessary. Flourishing high schools existed in Italy, at Rome, Florence, Pavia, Turin, Ivrea, Cremona, Verona, Vicenza, Fermo, and Friuli, not to mention the monastic schools of Monte Cassino, Bobbio, and elsewhere. Italy was still considered the center of literature, and students flocked thither from all parts of Europe to receive an education. The monks especially distinguished themselves by collecting and compiling books and founding schools and libraries. In every monastery a considerable portion of time was daily allotted to the copying of books, and thus by their untiring industry, the monks preserved and transmitted to us the precious treasures of the ancient classics and Christian literature. Libraries and schools for the education of youth were attached to most of the monasteries, many of which were famed far and near as seminaries of learning and repositories of science. Most renowned were many monasteries in France and Germany. Among others, Tours, Corvey, Rheims, Aniane, St. Gall, Fulda, Reichenau, and Hirsan, vied with one another in learned pursuits. Especially famous, as a center of ecclesiastical training and general culture, was the Abbey of Cluny, in France. Soon after her conversion to the faith, Ireland became, and for three centuries continued to be, the great nursery of religion and science.

The foundation of the universities was due to the zeal of the Popes, and to the activity and liberality of Churchmen. Almost in every instance the founder was either a Pope or one of the various Church dignitaries. The sovereign Pontiffs, both by

word and example encouraged the founding of institutions of learning; granted to the universities special charters and privileges, and even provided them with chancellors and professors. Of the universities, that of Paris is perhaps the oldest; it was celebrated for philosophy and theology, and was regarded as the model and rule in learning, for other universities. The other French universities were those of Montpellier, Toulouse, Lyons, Avignon, Bordeaux, Valence, Nantes, and Bourges. In Italy, Salerno was famous for medicine, while the University of Bologna became the great law school of Christendom. Besides the Italian youths, at times no fewer than ten thousand foreign students frequented the University of Bologna. In 1262, there were at this university 20,000 students. The other Italian universities at Rome, Padua, Naples, Piacenza, Ferrara, Ferugia, Pisa, Pavia, Palermo, Turin, and Florence, were all in a flourishing condition. The college in Rome, called the Sapienza, founded by Innocent IV. in 1244, was richly endowed and elevated in rank by Boniface VIII., from whose time it was known as the Roman University. The oldest German university is that of Prague, which was founded by Emperor Charles IV. in 1348. Its fame attracted students even from Norway, Ireland, Spain, Naples, and Cyprus. Besides the Universities of Vienna, Heidelberg, Cologne, and Erfurt, which arose in the fourteenth century, nine more were founded in the course of the fifteenth century. In the Scandinavian kingdoms, we find the Universities of Copenhagen and Upsala, and in Poland the University of Cracow, which in 1496, counted as many as 15,000 students. The oldest and most celebrated Spanish university was Salamanca, founded about the middle of the thirteenth century. There were, besides in Spain and Portugal, the Universities of Valladolid, Coimbra, Valencia, Saragossa, Avila, Alcala, and Seville. In England, the Universities of Oxford and Cambridge were modeled after the University of Paris. Oxford began to be largely frequented in the reign of Stephen, in 1231; it is said to have numbered as many as 30,000 students. The first Scottish university was founded at St. Andrew's, in 1411, by Cardinal Henry Wardlaw. This was followed by the foundation of the University of Glasgow by Bishop Turnbull, in 1450, and by that of Aberdeen by Bishop Elphiston, in 1494. The establishment of the University of Dublin was begun by Archbishop Leach, who, in 1311, obtained of Clement V. a brief for the undertaking.

During this remarkable epoch the arts and sciences were cultivated and improved with signal success throughout the Christian world. No branch of literature seemed to be neglected. Theology, dogmatic, and moral; philosophy, history, and all the sciences which belong to the respective provinces of reason, psychology, experience, and observation were carried to a high degree of perfection. Many famous works on almost all the sciences, profane as well as sacred, are due to Catholic authors of this epoch. In philosophy, astronomy, physiology, geology, mechanics, and mathematics, Catholic scholars hold a pre-eminent place. Copernicus, a priest and canon, Galileo, a devout son of the Church, and in our days, Secchi, a Jesuit, are recognized as the great leaders in astronomy and other sciences. For Catholic schools in the United States, see article, CHURCH (*Statistics of the*).

Science and Revelation. — *The attitude of Science toward Revelation.* — It would be a very superficial consideration of the momentous struggle of the intellect in our time, if we failed to add: Is there any necessary antagonism between science and revelation? In the views of some thinkers, manifestly both theologians and scientific men, theology and science are irreconcilable enemies. Nay, in the opinion of a few prominent scientists, the battle is already ended; for revelation, they say, "has been relegated forever to the limbo of witchcraft and astrology and phrenology." The comfort is that some scientific men can always draw the line between their hypothesis and proven theory. This, and other scientific points, manifestly erroneous, are explained in various articles of this work and especially in the present and the next succeeding article.

True science cannot be in conflict with revelation, because the same God of truth is manifest in nature as He is in revelation. There is unity, there is harmony, there is order in all God's works, and no part of His divine plan can conflict with the other. For let man calmly consider what revelation is, and what science is, and he will speedily come to see that any conflict between them is the result of misunderstanding. There are many good and pious

souls who behold with dread the constant progress of scientific research, and fear it is indeed a demon that would rob them of that which they most value. We do not share this fear. No! all the science of the world cannot destroy religion, for as long as man remains as he is to-day, the heart will yearn for religion's sweet solace and the soul cry aloud for a God, within whose loving arms man may be at rest as the child in its mother's bosom.

"*Is there any conflict — any necessary conflict between theology and science?*" asks a learned Hebrew theologian. "I fail to see how there can be; for, ridiculous as it may appear to some to say so, the theologian is a man of science. Every science has four characteristics. One characteristic is that it deals with facts. Another characteristic of a science is, that it strives to reach laws, principles, generalizations, doctrines, whichever name be preferred. Science cannot rest satisfied with an unrelated series of facts; its endeavor must always be to unify facts; from isolated facts it must ever strive to rise to general knowledge. Yet a third characteristic of science is, that for scientific purposes it limits its view to one class of facts. Mathematics concerns itself with number and space, not with life; psychology concerns itself with mind, not with the physical forces. Science deals with all facts. A science deals with one class of facts. A fourth characteristic is that science systematizes. It adopts a certain appropriate order in the investigation and exposition of its subject matter.

"Let these four characteristics be present in any branch of knowledge and you have a science; let any one characteristic be absent, and the name of science must be withheld. Every science must treat of facts, must treat of a distinct, a related kind, must seek to obtain generalizations from those facts, and must arrange its facts and doctrines in a due order. Inquiry which does not deal with facts is speculation, not science; a series of facts without laws is a catalogue, not a science; an examination of facts and laws in general is universal knowledge, and not a science; an investigation into facts and laws, which is not digested into system, is an encyclopædia, and not a science.

"But if these four are the characteristics of a science, one may venture with all modesty, but with extreme firmness, to ask: 1. Does not theology deal with facts? 2. Does not theology consist of a genus of facts sufficiently well defined? 3. Does not theology diligently strive to pass from facts to laws? 4. Are not arrangement and system peculiarly manifest in theological results? Really, that theology is not a science, is one of the most unscientific prejudices of some scientific men. Professor Huxley, writing on this subject, says: 'If any man is able to make good the assertion that his theology rests upon valid evidence and sound reasoning, then it appears to me that such theology must take its place as a part of science.'

"Can it be shown, then, that theology rests on valid evidence and sound reasoning? Is it not incontestable, that theology has to do with facts — facts as manifest and relative as the facts of number or the facts of life? For theology, which is the science of religion, is manifestly concerned with religion, and religion is itself a fact. I mean by religion, that intuition of the divine, which, universal as man, is at the basis of all the religious development of man. The universality of the religious sense is now commonly conceded. Another series of facts with which theology is concerned is the facts of revelation. By revelation I mean knowledge about God and man divinely imparted. Now, the religious intuition itself is, and must be, revelation. The theory of evolution cannot explain it. All sense of the infinite must come from the infinite. In a word, the intuition of the divine religion is really a divine revelation — 'that light which lighteth every man that cometh into the world.' The existence of the eye argues the pre-existence of the eternal world; self-consciousness argues the prior existence of self; the fact of the religious sense argues the prior existence of the divine."

Does Revelation extend to scientific questions?— For every true Catholic it is an established fact, that the divine inspiration of the Bible extends itself to all which interests religion and all which touches faith and morals, that is, all the supernatural teachings contained therein. But there is another question forced to the front in our days: Does this inspiration also extend to scientific questions — questions which it touches incidentally?

God did not reveal scientific truths to the sacred writers, though He could have revealed to Moses, the mysteries of nature in their relation to science when he penned the first chapter of Genesis. Every pas-

sage that has reference to science is inspired like other passages, in the sense that God sustained the sacred writer in recording truth and avoiding error, permitting him to speak the common language, and use the ideas and idioms of the times and of the people, to whom the sacred record was addressed, in order, that each word and sentence should be fully and clearly understood by the learned and unlearned.

Again, it is universally affirmed, that the Spirit of Truth, the Holy Ghost, did not reveal scientific truths, directly, but religious truths, which teach us how to obtain heaven. As the Kingdom of God is not of this world, and as this is but a transitory abiding place, why then should we ask from the Sacred Text a digest of scientific laws and questions, when it only concerns the eternal salvation of man?

"The intention of Holy Scripture," says Cardinal Baronius, "is to teach us how one goes to heaven, and not how heaven goes." Evidently the sacred writers spoke the common language of the people without any attempt at scientific accuracy. An instance of this kind is found in the famous passage of Josue, concerning the rotary motion of the sun around the earth. Though many centuries have passed since that memorable day when the sun stood still in the heavens, yet, with all our scientific knowledge, we often read of the rising and setting sun, and of its circling through the heavens; lingering to bathe the hill-tops, or placid bosom of the sea, and such like exprcssions. "Many thlngs are said in Holy Scripture according to the opinion of that time to which the facts have reference," says St. Jerome, "and not to the real truth of the facts."

Again, we refer to the passage in Job xxvi. 7. "He stretcheth out the north over the empty space." On this St. Thomas observes: "Because nothing appears to us of the heavenly hemisphere except space full of air, what the common people look upon as an empty space; the sacred writer speaks according to the opinion of the common people, as it is custom in Holy Scripture." This language of Sacred Writ is spoken to-day by savants. We find in popular lectures on science, expressions like the following: "Science the modern wizard, broke the fetters that bound the enchanted world, and behold, a new earth and a new heaven appeared." "At the command of science, the veil that enshrouded the little earth plain of the ancients was drawn aside." Consistency is a jewel which sparkles only on the brow of truth.

Considering the times, peoples, and languages, there is very little cause for fault-finding, and no just reason at all for wrongly interpreting passages, and then ridiculing Sacred Writ for its scientific errors. Where there is an apparent contradiction between the Bible and certain hypothesis of savants, this is a matter of little importance, because a hypothesis is not a scientific truth. God is the author of nature, of science, and of revelation, and He cannot contradict Himself. The Church is far from forbidding the savants to make the most diligent research and the most exacting inquiry in their domain, according to their methods, because she is convinced that truth will prevail, and the certain results of science will always be in harmony with revelation.

It is needless to say there is a class of self-styled scientists ever in the search of flaws in Holy Writ who magnify every trivial difference, that, if viewed in the light of reason, or subjected to the sober judgment of men familiar with the language and mode of expressing opinions of the people of the Orient in ancient times, there would be little cause for these gratuitous attacks on revelation. We will cite an instance of this kind. In Leviticus (xi. 6), the hare is classed with ruminating animals. Now, this of itself is of little consequence, but shows the straining of a point in natural history to cast discredit on the sacred character of the Bible. Surely, it is unreasonable to demand from Moses or other sacred writers, a scientific classification of animated nature. To all appearance, the hare would naturally be classed among the ruminants. However, the question involves a fine point. Granting that the Hebrew word *arnebeth*, signifies *hare*, though it is far from being absolutely certain, we must not understand the expression ruminating in its physiological acceptation — an animal with four stomachs — but rather in the broad sense of an animal, which masticates without eating and ruminates with its snout, though really not ruminating. Moses did not wish to give us a scientific classification; he classed the hare simply by its habits and appearance.

Intention of Holy Scripture. — Theologians warn us to look for no scientific

ideas or theories in the Bible. After St. Augustine and St. Thomas, Pascal says: "When the Scripture presents to us some passage of which the first literal meaning finds itself contrary to what the senses or reason acknowledge with certitude, we must not undertake to disown them in order to submit them to the authority of this apparent meaning of Scripture; but we must interpret the Scripture and seek therein another meaning which agrees with the sensible truth, because the Word of God being infallible in the facts themselves, and the report of the senses and of reason acting in their intent being also certain, these two truths must agree; and since Scripture can be interpreted in different manners, instead that the report of the senses is unique, we must in these matters take for the interpretation of the Scripture that which agrees with the faithful report of the senses.

"We must observe two things, after St. Augustine," says St. Thomas, "the one that the Scripture has always a true meaning; the other, that, as it can have several meanings, when we find one of which reason convinces us as certainly false, we must not maintain the telling that this is the real meaning, but seek for another which agrees with reason." He explains this by exemplifying the passage of Genesis where it is written "that God created two great lights, the sun, the moon, and also the stars," by which the Scriptures seems to tell that the moon is greater than all the stars, though it is evident through unquestionable demonstrations that this is false. "We must not," he continues, "obstinately defend this literal meaning, but must seek another one conformable to the truth of the fact, saying: "That the word of great light marks only the greatness of the light in our regard and not the greatness of its body in itself."

In theological matters *versus* science, we submit some propositions on the part of theology:

1. Religious truths are imparted to us in the Bible; they are stated decidedly, and we must believe them with the same degree of determination and firmness. In the interpretation of Scripture on these points, and in matters of faith and morals, we can consent to be guided only by the authority of the Church; in matters of natural science, the Church leaves us at perfect liberty to pursue our inquiries.

2. It is not the object of the Bible to give us information on natural or other profane science; it is not the purpose of inspiration to reveal to us directly scientific truths.

3. The Bible speaks of events, phenomena, and laws of nature in the same way as would an ordinary man whose language and opinions were formed by what he saw and heard; therefore, the Bible does not claim to speak scientifically and correctly of these things, but only to express itself intelligently and to the purpose.

Science and the Formation of the Universe. — The learned of all ages have manifested much interest in the creation of the world, but inquiry regarding the composition of the chaotic elements and their primitive condition, was reserved for the savants of modern times. There is to-day both a rational and irrational science, as there is a rational and irrational theology. Infidels have discovered that their principles are untenable in the light of revelation, and now seek to defend them behind the ramparts of "liberal science." Unquestionably, "liberal science" is elastic and accommodating; overrides all logical deductions; coins new phrases; improvises fanciful and wild theories; jumps at conclusions, and deifies matter as eternal, in its efforts to make a Creator superfluous.

Science can affirm nothing as to the origin of things without violating the fundamental laws of logic which constitute the same. It can, however, by means of powerful analogies and inductions, perfectly legitimate and rational, ascend to the highest limit in the history of their formation. Thus, in order to explain the first evolutions of matter, the cosmic elements, it was forced to conceive magnificent theories, or rather hypotheses, in the way of confirmation or continual rectification, which witness the power of human genius, permit it to penetrate the created immensity, and assist at the genesis of the globe — at the development of the entire universe.

Geologists conclude from the following facts that the earth was originally in a fluid condition: 1. The form of the earth, apart from the unevenness of the surface, is that of a figure resembling a ball — a spheroid flattened at the poles. 2. The poles' diameter is two and four-fifths of a geographical mile shorter than the equa-

torial diameter. 3. It is believed that a fluid mass revolving around its own axis, invariably assumes such a spheroidal shape; and most all geologists are of the opinion that the earth existed originally in a state of ignus fusion. Many do not stop at this, however, but think it very likely that another nebulous or gaseous condition preceded the fiery state, and not a few support the hypothesis, that our whole solar system could be traced back to such a nebulous or gaseous vapor; indeed, "the human mind itself, emotion, intellect, will, were once latent in a fiery cloud. All our philosophy, all our poetry, all our science, all our art, Plato, Shakespeare, Newton, and Raphael, are potential in the fires of the sun," if we believe Prof. Tyndall. Kant first suggested this theory; Herschel, Laplace, and others have tried to support it scientifically.

Theory of Laplace. — According to this theory, the matter of the solar system was originally one enormous ball of gas, "at such a temperature, as to be in the condition of vapor of great tenuity." In this, through the concentration of substances, a center was formed, which later became a solid nucleus. To this, some external force imparted a motion around its own axis, and by degrees the whole of the gaseous matter surrounding it took part in this motion, so that the whole ball of gas rotated around itself. This motion, at first slow, gradually grew quicker and quicker in consequence of the increasing density of the mass and the accompanying diminution of its volume; the form of this gaseous ball became more and more spheroidal and centriform, because the centrifugal force increased with the quicker motion. In consequence of the increasing density of the whole, and greater tendency in the outside of the gaseous body to fly off from the center, it was inevitable that at some period, the centrifugal force should prevail over the centripetal, and a ring-shaped part should be separated from the whole. Later on, this girdle or ring was broken by disturbances which took place on it; it was torn in one or more places, and each segment thus separated, rolled itself into an individual ball and retained its separate existence. The result of this was, either to form one new large spheroid with a double motion — a revolution around its own axis and a revolution around the original gaseous ball, or a number of small spheroids, which rolled on with the same double movement at about an equal distance from the center. In the way first described were formed the larger planets, and in the second, the asteroids. This process by which rings were thrown off and formed into separate balls, was repeated many times, till the central body had become so small that it could throw off no more rings. At last the relation between the central *sun* and the surrounding *planets* was established forever, and the solar system was, in this sense, complete. But meanwhile, the planets had gone through new stages of development; they also showed a tendency to throw off rings, consequently, separate rings were formed which shaped themselves into balls and became the moons revolving around the planets. The smaller planets did not form rings, while the larger ones threw off many, some of which, perhaps, have not yet rolled themselves into balls, as the double ring of Saturn seems to show.

Formation of the Earth into a Separate Body. — Now as to the history of the earth in particular, let us cast a glance at its bygone ages, before arriving at its present condition. When it had become a separate body, the numerous elementary substances of which it still consists, were mingled with each other in the form of vapor, in the same proportions as those in which they are actually the constituent elements of the earth. The heaviest metals first separated from the gaseous compound and formed a solid or fluid nucleus, which grew larger by degrees through the gradual attraction of similar parts. In the further stages, the earth was a ball of igneous fluid surrounded by an atmosphere, which, however, contained many more substances than ours; water, chlorides, sulphur, and other substances being then only present in a vaporous or gaseous condition. The temperature in space is very low, and therefore had a cooling effect on the hot ball of the earth. The steam of the upper regions of the atmosphere cooled, and was precipitated onto the hot earth. The water which had thus become fluid was again heated with the other substances which it contained. At first, probably before it reached the earth, it changed into steam and again ascended. This process must have been often repeated, but at last, the surface of the ball cooled in consequence of the continued diminution of heat, and the first solid crust was formed out of the molten masses of the earth's alkalies and metals.

The nucleus of the earth cooled continually, and contracted more and more. Vacant spaces were formed in the solid crust, which had become too large for its contents, and the rocks that lay above these spaces sank in places and became crumbled on the surface, forming splits and cracks. The sunken masses pressed on the fiery core; molten rocks forced their way to the surface through the cracks and fissures, they having partially raised the masses of the solid crust, and cemented those schistous masses together in more or less inclined positions. In places where no disruptions occurred, the schistous rocks became thicker and thicker. The masses which had forced themselves between the portions of the crust, and which had cooled there, formed with these the first mountains and mountain ranges, which probably were of no great height. But after many of these disruptions and cementings, the crust of the earth, which from the continual cooling of the interior had become much thicker, at last obtained a certain amount of firmness, the disruptions occurred less often, and the surface became more solid. The precipitation from the atmosphere which continued without intermission, remained longer and longer upon the earth. By degrees a large ocean was formed which possibly covered all, or nearly all, the surface of the earth, so that at most, only a few islands of granite appeared above it. It was boiling hot, and contained many substances besides water, that had chemically a dissolving, and mechanically a destroying effect on the crust. These particles, which were contained in the water, after having been either dissolved or mechanically broken up, were deposited in quiet places in the shape of slate and graywacke, and were the first Neptunian formation. While these deposits were being formed, the crust of the earth cooled so considerably that it became fit for the habitation of organic beings. The eruptions, and Neptunian deposits which were always elevated by them, increased the quantity of dry land, or rather the number of islands. At this period the earth received the first garment of vegetation and the first animals. Such is, in summary, the theory of Laplace on the evolution of the visible universe. See ATOMISM and COSMOGONY.

Scotland (*Evangelization of*). See NINIAN (*St.*).

Scotland (*Protestantism in*).—Protestantism was introduced into Scotland by John Knox, who, in 1542, began his career as a reformer by decrying Church and crown. Being expelled from Scotland, he spent some years at Geneva, where he became a thoroughgoing Calvinist. In the year 1559, he was recalled and immediately began to vilify Mary of Guise, regent of Scotland. He also preached against the idolatry of the sacrifice of the Mass and the veneration of images. The inauguration of the reformed religion in Scotland, as in every other country, was preceded by the sacking of churches and the entire demolition of whatever pertained to the sacrifice of the Mass or the veneration of the saints. The Scottish reformers formed a congregation whose leaders were called, "Lords of the Congregation." This portion of the population, assisted by Elizabeth of England, engaged in a civil war with the adherents of the queen regent; the latter was assisted by the king of France. This war was marked by unusual severity. The queen regent having died, both parties agreed upon a truce, by the terms of which the settlement of their difficulties was left to parliament. The Protestant lords were not content with the free exercise of their religion. They demanded the suppression of "Idolatrous worship." The parliament which assembled in 1560, declared the Catholic religion abolished and adopted the "Reformed," as the established religion of Scotland. The Catholic faith was replaced by rigid Calvinism.

Scotland (*The Church in*).—It is difficult to realize the oppression under which the Catholics of Scotland labored during the seventeenth and eighteenth centuries. During the last fifty years the Catholics of Scotland have largely increased, chiefly from the influx of Irish population. They number about 363,000. There are about 350 priests, secular and regular, having care of souls in Scotland. In 1878, Pope Leo XIII. restored the ancient hierarchy of Scotland, creating or rather restoring the two archbishoprics of St. Andrews and of Glasgow, and four suffragan sees,—Aberdeen, Argyll, Dunkeld, and Galloway.

Scotus (JOHN). See JOHN SCOTUS.

Scribe.—Doctor, who taught the law of Moses, and explained it to the people.

Sebastian (ST.) (surnamed the "Defender of the Church").—Born at Narbonne, France; captain of the Pretorian

guards under Diocletian, encouraged the martyrs and was himself put to death for the faith, at Rome, in 288. He was shot by arrows, and was supposed to be slain, but recovered, and was finally beaten to death with clubs, and buried near the Catacombs of St. Calixtus, which later on took the name of the Cemetery of St. Sebastian. F. Jan. 20th.

Sebueans or **Sebuseans.** — Sect of Samaritans who changed the time prescribed by law for the celebration of the great festivals of the year. They celebrated Easter at the beginning of autumn, Pentecost about the end of the same season, and the feast of the Tabernacles in the month of March. They were called "Sebuseans" because they held the Pasch in the seventh month, called *seba*, or from the word *sebua* (*the week*), because they celebrated the second day of each week from Easter to Pentecost; or from the name of their chief, *Sebaia*.

Secret Discipline. See DISCIPLINE.

Secret of Confession. — The secret of confession, or the obligation imposed upon the priest to keep the most profound silence concerning all he knows only through the confessional, is also called "seal," to mark that all he knows through the confessional is put under seal. The obligation of keeping the secret or seal of confession is founded: 1. On the natural right, which requires that the confessor should not violate the secret that has been intrusted to him, and that he should fulfill the tacit promise to keep the secret which he made to the penitent by hearing his confession. 2. On the divine right. It has always been understood that Jesus Christ, in obliging sinners to open to the priests the secrets of their conscience, has at the same time prescribed to the latter the most profound secrecy. This secret is, besides, a necessary consequence of the institution of confession, which, without this, would become impossible. 3. On the ecclesiastical right. The Church commands her ministers, under pain of anathema, degradation, and perpetual confinement, to keep absolute silence about all they have heard in the sacred tribunal. This law is general and admits of no exception. For whatever reason, in whatever case, and under whatever pretext, a confessor is not permitted to speak of confession. If there should be question of saving his honor, his reputation, or of avoiding the most frightful torments; if there should be question of saving his life, never would he be permitted to reveal in any manner, either directly or indirectly, even the slightest fault that is known to him only through confession. The priest in the confessional holds the place of Jesus Christ; hence we do not confess to man, but to God, in the person of His delegate. Thus the confessor ought not to remember, as man, what has been intrusted to him in the tribunal of penance; he must keep the most absolute silence about all the revelations which he has heard, the same as though he did not hear them. The confessor knows nothing as man, hence theologians teach that he can answer, even under oath, to the judge who asks him, that he knows nothing about the crime of a man accused when he knows it only through confession. "A man," says St. Thomas, "can be called to witness only as man; hence he can declare, without wounding his conscience, that he does not know anything, when he knows it only as God's minister." The learned Cestius, treating on this matter, remarks that if some judge were rash enough to ask a priest whether the accused did not confess to him such or such a crime, he must simply say that he is not permitted to answer that sacrilegious and impious question. But if there is question of general interest to society, of a conspiracy against the chief of the State, etc., could and should a confessor not speak? No, he should keep silence. The seal of confession being of divine right, and having for foundation the very institution of penance and the obligation imposed upon the Faithful to confess their sins, no power can dispense from keeping this seal intact, not even if there is question of saving the State. It is without example that the secret of confession was ever violated. "It is really wonderful," says the author of the *Souvenirs de la Marquise de Créquy*, "that among all the crimes of the French Revolution, it was never heard that any apostate priest revealed anything of what he heard through the confessional." Similar facts, whose authenticity cannot be questioned, prove that there is a Providence that watches over the seal of confession and does not permit it to be broken. There have been priests, confessors, who had to choose between revealing the secret of confession or death; they chose death. One word

would have been sufficient to save them, but this word they did not pronounce, and their blood flowed. The first of these martyrs was St. John of Nepomuck.

Secret Societies. See SOCIETIES.

Secular Clergy. — Name given to the priests in the world, as distinguished from the religious clergy, who lead a monastic or regular life.

Secularization. — The act by virtue of which, a religious is rendered a secular again, a priest remanded to civil life, goods of the Church secularized to the circulation of property and to the common right regulated by civil laws. Among the best known secularizations of Church goods was that which took place in 1803, when nearly all the ecclesiastical estates, the bishoprics, abbeys, and monasteries within the empire were apportioned among the German princes, as indemnity for the losses they had sustained, in uniting the right bank of the Rhine to France.

Sedecias. See ZEDECIAS.

Sedulius (CŒLIUS). — Priest and poet, of whose birth and life little is certainly known. He devoted himself for some time to the study of profane sciences, especially philosophy. Failing to find satisfaction either in these, or in the sinful pleasures of the world, he yielded to the voice of divine grace, and encouraged by Macedonius, a virtuous priest, turned his heart toward the study of "divine science." In the course of time he became a priest, and, according to some accounts, an *antistes*, or bishop, and was rendered justly famous for his beautiful religious poems. He flourished in the middle of the fifth century. Among his poems are: *Opus paschale*, describing the miracles wrought by God under the Old Law and by Christ in the New; *Elegia sive Collectio Veteris et Novi Testamenti*, showing how the types of the Old Testament have been fulfilled in the New; *Hymnus Abecedarius*, describing the birth, life, and death of Christ. Sedulius devoted his great poetical talent exclusively to religious subjects, and is not without reason called "*Poeta Christianissimus.*" His style is a clever and successful imitation of that of Virgil. The two hymns adopted in the Roman Breviary *A Solis Ortus Cardine* and *Hostis Herodes impie*, are taken from the *Abecedarius*.

Seleucia. — A fortified city of Syria on the Mediterranean, 16 miles west of Antioch, whose seaport it was. Here St. Paul and St. Barnabas embarked on their first missionary journey (Acts xii. 4). Under the Seleucidæ it was a beautiful city with a fine harbor. The Arabs called it Selukiyeh. It is now in ruins and near its site is situated a small village called El-Kalusi.

Sem. — Patriarch, son of Noe, was blessed by his father for having covered him in his tent; his sons Elam, Assur, Arphaxad, Lud, and Aram, peopled the most beautiful provinces of Asia. From Sem are derived the names of languages and of the Semitic peoples.

Semi-Arians. — Name given to those Arians who denied that the Son of God was consubstantial with the Father, although they otherwise adhered to the opinions of the Arians. See ARIANISM.

Seminary (ecclesiastical institute wherein instruction is given to clerics destined for the Church). — The history of episcopal seminaries is divided chiefly into two periods: one prior, the other subsequent, to the Council of Trent. Seminaries, *i. e.*, houses set apart for the education of youths desiring to embrace the ecclesiastical state, are traced back, by some canonists, to the very beginning of the Church; by others to the Council of Nice (325); and by several to St. Augustine, who, according to Phillips, had set apart a place in his episcopal residence, where youths were brought up for the priesthood. That seminaries already existed in the sixth century is indisputable. Thus the Second Council of Toledo (531), in Spain, ordained that sons dedicated by their parents to the service of the Church should be brought up under the tuition of a director, in a house belonging to the cathedral and under the eyes or supervision of the bishop. Nay, it is certain that, in the sixth century, youths destined for the sacred ministry were educated for the priesthood not only in episcopal colleges or seminaries, but in every parish priest's house. This was the custom throughout almost the entire Latin Church. Episcopal seminaries, which had, since the eighth century, been superseded by the universities, were re-established and placed on a more solid footing by the Council of Trent. By seminaries we, at present, mean schools or colleges where youths destined for the

priesthood are supported, religiously educated, and trained in ecclesiastical discipline. According to the enactments of the Council of Trent in regard to seminaries, a bishop may have several seminaries; but he is bound to have at least one, unless the poverty of the diocese renders it impossible. A common seminary should be established by the provincial council for those dioceses which, on account of poverty, cannot have their own. Those students only should be received into seminaries, whose character and inclination afford the hope that they will always serve in the ecclesiastical ministry. Hence, colleges where ecclesiastical students are educated promiscuously with secular students, are not seminaries in the Tridentine sense of the term. Not only students of theology, but also of classics, should be admitted. Finally, youths to be received should be at least twelve years of age and wear the clerical dress.

Semi-Pelagians. — Heretics of the early centuries of the Church, who held a middle course between the orthodox doctrine and that of Pelagius. They denied: 1. The necessity of "prevening grace" (*gratia præveniens*) for the beginning of faith, which they maintained to be free from man himself. 2. The "gift of perseverance" (*donum perseverantiæ*). 3. The gratuitous predestination, maintaining that God foreordains some unto election, because of the foreknowledge He has of their merits (*prævisis meritis*). The principal advocate of Semi-Palagianism was the pious abbot, John Cassianus of Marseilles (died, 435). From this city, where the Semi-Pelagians were most numerous, they were also called "Massalians." See PELAGIANISM.

Sennaar. — In Biblical geography the name of Mesopotamia; the plain on both shores of the Euphrates; the later Babylonia or Chaldea (Gen. xiv. 1).

Sennacherib (died in 806 B. C.). — King of Assyria. Mounted the throne about 704 B. C., succeeding his father Sargon; waged war against the Chaldeans, Medes, Egyptians, Syrians, Phœnicians, and the Jews. Ezechias, king of Juda, was obliged to pay tribute to him, but freed himself in another war, when he allied himself with the Egyptians. Sennacherib was forced to abandon the siege of Jerusalem, about 200,000 of his men having perished under the strokes of the angel of the Lord. This king beautified Ninive and built, among other monuments, the palace of Koyoundjeck, whose ruins were discovered in 1851, by Layard.

Sensualism (doctrine which places the origin of our ideas in our sensations and sets up sensation as the criterion of certitude). — In so far as this system admits as reality only the material bodies or matter, it is called materialism. The most famous sensualists are found among the ancients: Democritus, Leucippus, Aristippus, Epicurus, and Lucretius; among the moderns we have Hobbes, Gassendi, Condillac, Helvetius, Cabanis, Broussais, Hartley, and Priestley. They often class, but unjustly, Bacon and Locke among sensualists. The latter grant, it is true, the principal *rôle* to experience, but at the same time they acknowledge the insufficiency of sensation to explain all our ideas. Sensualism, having been founded by Epicurus, it seems that we might call it Epicurism; but the latter term generally applies itself to sensualism only in so far as it is considered from the moral point of view. However, sensualism was reduced to a special system, under this name, only in modern times, by the philosophers of the eighteenth century. The English Deists had commenced by questioning the object of knowledge. The sensualists examined the faculties which serve to arrive at knowledge, rejecting all that they claimed to be useless for knowledge, especially political and religious knowledge. After this comes Condillac and formulates the theory of sensualism. He taught: "Sensation is the principle of all human science; it is a movement of the cerebral fibers." The encyclopædists drew the consequences from these principles. Man, they said, is nothing but an animal; the soul, a secretion of the brain. It is easy to understand what grave consequences a similar system entailed. If the senses fix our intellectual horizon, we are without God and without religion; if man is nothing but a physical being endowed only with sensuousness, he is evidently only a perfected animal; if the sensation as well as the thought which proceeds from it is only a secretion of the brain, the soul itself is nothing but a similar secretion; then disappears all distinction between the body and the spirit, and, therefore, there is neither good nor evil, neither vice nor virtue. For the spring of

our actions there remains only personal interest or egoism. This system attempted nothing less than to undermine the basis of society, as we shall see very soon. This doctrine was a sign of wrath, an instrument of war against religion, and not of progress. Besides, physiology, as well as philosophy, rises up against the absurdity of placing sensation solely in the senses. In the face of Descartes, who absorbed the whole man in the spirit and left to matter no life of its own, sensualism was right; but, falling into the contrary excess, it was wrong to completely absorb the spirit into the material being. When these questions have been more deeply studied, experience will prove, in the long run, the weakness of this double point of departure. Sensualism, perfectly true as concerns matter, had, like the criticism of Kant, disowned the spirit and the life that is proper to it, and, by this act, had become insufficient to solve the grave problems which Kant himself had often raised, about the genesis of thought, on the one hand, and about the life of matter or nature, on the other. Finding itself face to face with Christianity — immense fact of history! — sensualism, not being capable of understanding it, contented itself by denying it. But humanity does not allow itself to be served with negations, and sensualism could not maintain itself; hence it had to return and prove the existence of what it had denied shortly before. It was the same with criticism. Kant, after having expelled the idea of God from the purely intellectual domain of reason, returned to it as to a moral exigency. They began to study the starting point of their errors, that is, the true principles which serve as basis to false notions. Anthony Günther had already cleared up the question by acknowledging to matter what belongs to matter, and to spirit what belongs to spirit. Then he proved that the knowledge of the being that sustains the phenomena is the true intellectual proceeding, the real mode of the thought; he proved that nature is independent from the spirit in the face of purely sensible life, as well as the reality, the independence both of the life of the senses and of nature. Thus the false and exclusive sensualism disappeared. In summary, sensualism, by the total negation of ideas, falls into all kinds of errors; those which it favors the most are atheism, materialism, complete idealism or nihilism, empiricism and skepticism.

Separatists. See NONCONFORMISTS.

Sepharvaim.—A place in Assyria whence colonists were transferred to Samaria to settle the country of captive Israel, about 721 B. C. (IV. Ki. xvii. 24), identified with Sippara, a town on both shores of the Euphrates (whence its dual name in Hebrew), about 20 miles north of Babylon. Sennacherib mentions Sepharvaim (IV. Ki. xix. 11, 13) as a city subdued by the Assyrians before his time. It was a chief seat of the worship of the sun. It had a library which has been deciphered by George Smith and others.

Sephora.—Wife of Moses, daughter of Jethro, of the country of Madian, whither Moses had retired after he had killed an Egyptian who ill-treated a Hebrew, and where he married and sojourned during fourteen years.

Septuagesima Sunday (Lat. *septuagesima*, i. e. *dies*, the *seventieth*). — The third Sunday before Lent, so called, like *Sexagesima* and *Quinquagesima*, from its distance (reckoned in round numbers) before Easter.

Septuagint (Lat. *septuaginta; seventy*). — Name under which we generally understand the seventy or seventy-two interpreters who, according to the common opinion, translated the books of the Old Testament, or at least the Pentateuch, from Hebrew into Greek, by order of Ptolemy Philadelphus, king of Egypt. Their translation is called *Version of Alexandria*, because they made it on the island of Pharos, near Alexandria. The Church never did express herself on the divine inspiration of the Septuagint. Though the authors of this version may not have been divinely inspired, it is nevertheless a precious monument. See BIBLE.

Sequence. — In liturgy a hymn in rhythmical prose or in accentual meter sung after the Gradual (whence the name) and before the Gospel. In very early times the Alleluia, after the Gradual in Mass, was followed by a long series of jubilant notes sung to its last vowel without any words. This series of notes was called the Sequence, but owing to the difficulty of remembering these vocalizations, experienced by even the most skillful cantors, a custom arose in the North of Gaul of setting words to these notes. About the year 860 a monk of the

Abbey of Jumiĕges, which had been laid waste by the Normans, sought refuge at the monastery of St. Gall in the diocese at Constance. He brought with him the Antiphoner of his monastery, which contained several of these Sequences with words set to them. This volume was a source of inspiration to a young monk of St. Gall named Notker (died, 912), who at once set to work to imitate and improve on them. Notker's work found favor, and his compositions were introduced into the use of most Churches and orders, and were called *Prosæ ad Sequentia*, and later on *Prosæ*. Of the many proses in use during the Middle Ages, four only were retained in the Pian Missal. The first of these is the *Victimæ Paschali*, sung at Easter, the author of which was Wipo, chaplain of the Emperor Conrad II. and Henry III., of Germany (died, 1050); the second is the *Veni Sancte Spiritus*, for Pentecost, which, according to Duranti, is the production of Robert, king of the Franks (died, 1031); the third is the *Lauda Sion*, for the feast of Corpus Christi, composed by St. Thomas Aquinas (died, 1274); the fourth is the *Dies Iræ*, ascribed by some to Cardinal Latino Malabranca, a Dominican friar who died in 1294, but with better reason to Thomas de Celano, a Franciscan who lived in the middle of the thirteenth century. The *Stabat Mater Dolorosa*, attributed by some to Pope Innocent III. (died, 1216), is derived more probably by the Franciscan, Jacopone da Todi (died, 1306). It was restored to the Roman Missal by Benedict XIII. in 1727.

Seraphim (plural of *seraph*). — Celestial beings in attendance upon Jehovah, mentioned by Isaias. They are similar to the cherubim, and are represented as having the human form, face, voice, two hands and two feet, but six wings, with four of which they cover their face and feet, as a sign of reverence, while with two they fly. Their office is singing the praises of Jehovah's greatness, and being the swift messengers between heaven and earth.

Sergius (name of four Popes). — *Sergius I.* — Pope from 687 to 701. He refused to sanction the Trullan Synod, which assembled in 692 at the summons of the Emperor Justinian II. Irritated by this refusal, the haughty emperor sent orders for the apprehension and transportation of the Pope to Constantinople. But the Romans, and even the imperial soldiery, rushed to the defense of the Pope, and only for the Pope's intervention, they would have torn Zacharias, the imperial officer, to pieces. *Sergius II.* — Pope from 844 to 847. Successor of Gregory IV. During his Pontificate the Saracens ravaged southern Italy, and even threatened Rome. It was Sergius that built the Scala Sancta (*Sacred Stairway*) near the Lateran Basilica. *Sergius III.* — Pope from 904 to 911. The moral character of this Pope is grievously assailed by Luitprand, a contemporary writer, whose testimony, however, is weakened by his known hostility to the counts of Tusculum, to whom Sergius was related, and by his partial devotion to the imperial interests. Flodoard and Deacon John, other contemporary writers, represent Sergius as a favorite with the Roman people and a kind and active Pontiff, who labored strenuously for the restoration of ecclesiastical discipline. With the exception that he was an opponent of Pope Formosus, he is guiltless of the charges brought against him by the slanderous Luitprand. *Sergius IV.* — Pope from 1009 to 1012. Successor of John XVIII.

Sergius Paulus. — Proconsul of the island of Cyprus, converted by St. Paul, in spite of the efforts of the magician Elymas.

Sermon (discourse). — The sermon assumes, according to the form given to it, the names of homily, prose, or sermon properly speaking. The sermon properly so called is a religious discourse which expounds and develops a point of moral or dogma under a synthetic form. The sermon has become to-day the usual form under which the word of God is announced, that is, the religious truths, while in the primitive Church, the homiletic form predominated, to which was joined the reading and explanation of the Biblical text, without stopping to make it the basis of one sole subject. The sermon starts with one proposition as its theme, and constitutes a whole whose parts are the ramifications; the good this method has is, that it presents the subject under its different aspects, that it follows a logical order, and that thereby the truth is easier understood. Unfortunately, often the oratorical art takes the place of evangelical preaching. Preaching, strictly speaking, is not an essential part of divine worship, but a preparation for it, and the

Church recommends it and makes it a strict duty on her ministers to preach. Protestants have made of the sermon the essential part of worship; with them preaching has a purely subjective character, dependent on the manner in which each orator understands the doctrine, while Catholic preaching always carries the seal of the objective doctrine of the Church, and it is the authority of the teaching of the Church that governs the orator. All Christian preaching is in Christ, and the true ministry of the Word is that which, from Christ, has been transmitted to the Apostles and their successors; there is only one Christ and there can be only one Christian teaching. The style of preaching must be distinguished both by simplicity and elevation. Preaching is an art difficult to learn, for it is as much an effusion of lively faith as it is a product of acquired skill. The style, however, in a sermon as in all other discourses, is of great importance. The sermon being a peculiar branch of the oratorical art, it must have a style that is proper to it, that is, the homiletic style of which we find elements in both the Gospels and the Fathers. Preaching ought not to permit itself to be dominated by the oratorical element. The ministry of preaching, says Fléchier, is reserved to the explanation of the mysteries, or to the persuasion of the precepts of religion, and not to pompous sermons where the imagination plays a greater *rôle* than reason, and where the orator strives less to edify than to please. The orator should draw the first elements of his instructions from Holy Scripture. Theology and Church history should not be less familiar to him, either to distinguish what is of faith, or to establish the truths of religion by facts. He should study rhetoric only to draw from it the rules of the discourse, and so, also, should he study the ancient orators, even profane ones, only with the view to find therein the means of persuasion; for the object of the Christian orator, like that of the profane orator, is to move and to persuade. See ELOQUENCE.

Serpent (*Brazen*).—We read in the Book of Numbers that, to punish the murmurings of the Israelites in the desert, God sent serpents among them which caused the death of many. Then, by the Lord's direction, Moses made a serpent of brass and put it on a pole, that it might be seen from all parts of the camp, and whosoever looked at it was healed (Num. xxi.).

Serra (JUNIPERO).—A Franciscan missionary; born in the island of Majorca, Nov. 24th, 1713. He entered the Franciscan Order in 1731; went to Mexico in 1749, where he labored among the Indians until 1767, when he was sent to California. The Jesuits had been expelled, and their missions were placed in charge of the Franciscans. Father Serra was made president of these, and the development of the California mission is due very largely to him. San Diego was the first mission founded by him. This was in 1769, and many others followed. He died at San Carlos mission, Aug. 28th, 1784.

Servetus (MICHAEL) (1509–1553).—Physician and learned Protestant of the Anti-Trinitarian sect, born at Villa Nueva, Aragon. Went to Germany to be more at liberty to publish his works against the dogma of the Trinity; returned to Lyons; went to Paris to study medicine, and obtained the degree of doctor of medicine. He then met Calvin for the first time, with whom he entered into a theological dispute. After practicing medicine for short periods at Avignon and Charlieu, he settled, in 1541, as medical practitioner at Vienne. In 1553 he published *Christianismi Restitutio*, which caused him to be arrested by order of the inquisitor general at Lyons. He made his escape, but was apprehended at the instance of Calvin at Geneva, on his way to Naples, and at Calvin's instigation, was burned alive at Geneva, in 1553.

Servites (religious).—The Order of the Servants of the Blessed Virgin, commonly called Servites, owes its origin to the zeal and piety of seven Florentine merchants. After distributing their goods among the poor, they retired to Monte Senario, near Florence, where they dwelt in cells as hermits. This was in 1233, which is regarded as the date of the foundation of the order. They subsequently became a monastic community under the special patronage of the Blessed Virgin. They adopted the Augustinian Rule, and for their habit wore a black tunic with a scapular and cape of the same color. Under St. Philip Beniti, the fifth general, the order spread rapidly, chiefly in Italy and Germany. St. Juliana Falconieri is regarded as the foundress of the Servite Third Order. The Servites were approved by Alexander IV., in 1255.

Innocent VIII. declared the Servites a mendicant order, bestowing on them the privileges enjoyed by the other mendicants.

Servus Servorum Dei (Latin words, *the servant of the servants of God*) is the official formula with which the Pope signs his name. It was first adopted by Gregory the Great.

Severians. — Followers of Tatian and Severius, heretics who rejected the Acts of the Apostles and the Epistles of St. Paul. They also maintained the corruptibility of the body of Christ.

Severinus (ST.). See BAVARIA.

Severinus (ST.). — Pope, born at Rome, successor of Honorius I. Governed the Church only two months (649) and had for successor John IV.

Sexagesima Sunday (Lat. *sexagesima*, i. e. *dies, the sixtieth day*). — The second Sunday before Lent, and roughly reckoned the sixtieth day before Easter.

Shakers. — A Protestant sect, so called from their practice of shaking and dancing, in which their worship principally consists. Their original name was "Believers in Christ's Second Appearing." They came originally from England and settled in the state of New York, in 1774. Their leader was Anna Lee, who, they ridiculously claimed, was the "elect lady" mentioned in Revelation (xii. 1), the "Bride of the Lamb," and the "Mother of all the Elect and Saints." In her it is claimed that the second coming of Christ was realized. They live in communities and do not marry, their society being recruited mostly by young men and girls. There are eighteen Shaker settlements in this country, with a membership of about seven thousand.

Shalmaneser III. — King of Assyria, reigned from 878 to 869 B. C. Waged war almost continually against his revolting subjects, made several expeditions into Armenia, into Syria against the kings of Hamath and Damascus; imposed a tribute upon Jehu, king of Juda, upon the princes of Chaldea and Phœnicia, and about the end of his life had to suppress the revolts of his son, Sardanapal. *Shalmaneser V.* — King of Assyria, successor of Teglath-Phalasar, reigned from 725 to 712 B. C. Attacked Ossee, the king of Israel, imprisoned him, and led a great number of Israelites into captivity on the shores of the Tigris.

Sheol (Hebr. *the place of departed spirits*). — The original is in the authorized version, and means *grave, hell*, or *pit;* in the revised version of the Old Testament the word *Sheol* is substituted. It corresponds to the word *Hades* in the Greek classic literature. See IMMORTALITY.

Shepherd (*Sisters of the Good*). See SISTERS.

Shrine. — A casket or receptacle for something held sacred. Sometimes small and portable, at others fixed in a suitable place. Tombs of holy people were called shrines, and the term came to be applied to that with which they were connected.

Shrovetide (Ang.-Sax. *scrifan, to shrive, to confess*, literally means "confession-time"). — The name given to the days immediately preceding Ash Wednesday, which, indeed, the whole period after Septuagesima Sunday appears to have been. They were days of preparation for the penitential time of Lent, the chief part of which preparation consisted in receiving the sacrament of penance, that is, in "being shriven," or confessing.

Sichem (the modern *Naplouse*). — Ancient city of Palestine, situated in the midst of a valley formed by mount Hebal and mount Garizim, south of Samaria. It was a Levitical city, of the tribe of Ephraim. Its inhabitants, having insulted Dina, daughter of Jacob, were massacred by her brethren. Achimelech, son of Gedeon, to punish them for revolting, destroyed the city, which was later on rebuilt by Jeroboam. At Sichem the assembly of the ten tribes of Israel took place and here they resolved to form a separate kingdom. Under the Persian kings, it was the center of the worship of the Samaritans. Near it was Jacob's well, where our Saviour talked with the woman of Samaria.

Sidon (now called *Saide*). — Celebrated city of Phœnicia, on the Mediterranean sea, north of Tyre and Sarepta. It is one of the most ancient cities in the world, and is believed to have been founded by Sidon, the eldest son of Chanaan. In the time of Homer, the Sidonians were eminent for their trade and commerce, their wealth and prosperity. Upon the division of Chanaan among the tribes by Josue,

Sidon fell to the lot of Aser; but that tribe never succeeded in obtaining possession of it. The Sidonians continued long under their own government and kings, though sometimes tributary to the kings of Tyre. They were subdued successively by the Babylonians, Egyptians, Seleucidæ and Romans, the latter of whom deprived them of their freedom. Many of the inhabitants became followers of our Saviour, and there was a Christian Church at Sichem, when St. Paul visited it on his voyage to Rome (Acts xxvii. 3). Its present population is estimated at 15,000.

Sidonius Apollinaris (ST.) (430–488).—Latin poet, born at Lyons. Elected bishop of Clermont (472), distinguished himself by his virtues and courageously suffered persecution from part of the Visigoth kings. His poems, panegyrics, 147 letters, etc., are full of interest for the history of his period. F. Aug. 23d.

Sign of the Cross. See CROSS.

Sila or **Silo.**—Town of Palestine, in the tribe of Ephraim, south of Sichem and north of Bethel. Capital of the Hebrews from the time of their entrance into the Promised Land until the reign of David. In this city Josue divided the land among the twelve tribes. Here they deposited the Ark of the Covenant and the Tabernacle. The ruins of the city are to-day known under the name of Kharbet Siloun.

Silas or **Silvanus** (the former name being a contraction of the latter).—One of the chief men among the first disciples of our Saviour, which disciples have been supposed by some to have numbered seventy. On the occasion of a dispute at Antioch, on the observance of the legal ceremonies, St. Paul and St. Barnabas were chosen to go to Jerusalem, to advise with the Apostles; they returned with Judas and Silas. Silas joined himself to St. Paul; and after Paul and Barnabas had separated, he accompanied St. Paul to visit the Churches of Syria and Cilicia, and the towns and provinces of Lycaonia, Phrygia, Galatia, and Macedonia.

Siloe.—A fountain under the walls of Jerusalem, on the east, between the city and the brook Cedron. It formed two ponds or *piscinæ* rendered famous by a miracle of Jesus who gave eyesight to a man born blind. The tomb of the Prophet Isaias was near by.

Silverius (ST.).—Pope from 536 to 538; born at Frosinone. Successor of St. Agapetus, refused to restore the Patriarch Anthymus to the see of Constantinople; deposed as a Eutychian heretic, was persecuted by the Empress Theodora, carried off by Belisarius, and banished to Patara (Lycia), then on the island Palmaria, where he died of hunger. F. June 20th.

Simeon.—Second son of Jacob and of Lia, was retained as hostage by Joseph, when his brethren went to buy grain in Egypt; took part with Levi in the massacre of the inhabitants of Sichem. He gave his name to one of the twelve tribes; but his descendants had only a small territory cut off from the tribe of Juda.

Simeon (ST.).—Aged Jew, to whom it had been revealed that he would not die before having seen the Saviour of the world. He was in the Temple when the Blessed Virgin carried thither the Child Jesus; received the divine Child in his arms and said: "Now, O Lord, let Thy servant depart in peace."

Simeon (ST.).—Nephew of the Blessed Virgin, became a disciple of Jesus Christ; second bishop of Jerusalem (67). After the death of St. James he was martyred by order of Atticus, governor of Palestine under Trajan, in 107.

Simeon, (ST.) (390–460) (surnamed *Stylites*).—Anchorite, born at Cisan, Cilicia. Celebrated for his fasts and austerities. He spent thirty years on the top of a pillar near Antioch, where he led a most austere life, preaching with truly apostolic power and wonderful success, to the populous nomadic tribes that flocked to him from the vast Syrian desert, Arabia, and even Persia. F. Jan. 5th.

Simon (ST.).—One of the twelve Apostles of Jesus Christ, surnamed the "Chanaanite" or "Zealot," born in Galilee, perhaps at Cana, preached the faith in Egypt and in several other countries of Africa, especially in Mauritanea, then returned into the East and carried the Gospel into Persia, where he suffered martyrdom with St. Jude. F. Oct. 28th.

Simon Magus (surnamed "the father of all heresies").—Was a native of Gitton, in Samaria. By his skill in magic he attained great influence among his countrymen and gained many followers. He received bap-

tism from the deacon Philip. When St. Peter and St. John came to Samaria, Simon, seeing the miraculous gifts bestowed by these Apostles, offered money to them to obtain the power of conferring the Holy Spirit, for which he was severely rebuked. He became the founder of a sect named after him "Simonians." He pretended to be the Messias who appeared in Samaria as the Father, in Judea as the Son, and among the Gentiles as the Holy Ghost. A certain Helen, a public prostitute from Tyre, became a follower of Simon, who called her "Ennoia," that is, "the first thought that proceeded from him." This magician is said to have met a tragic end in attempting to imitate the Ascension of our Lord. Another account has it that he perished through wishing to rival Christ in His resurrection, and he had himself buried alive. The Simonians, also called Helenians, were accused of the vilest debauchery, and worshiped their founder as Jupiter, and Helen as Minerva. They soon split into several parties, of which the Dositheans and Menandrians were the most notorious.

Simon Stock. See SCAPULAR.

Simony (from *Simon the Magician*) (illicit agreement by which one gives or receives a temporal reward, a pecuniary retribution for something sacred and spiritual). — Simony has various forms; it always constitutes a contempt of sacred things, for which it finds an equivalent in a perishable good. Often also, it would cause disturbance in the Church, by calling unworthy men to the functions of the hierarchy. A great number of councils and many sovereign Pontiffs have condemned simony. All theologians consider it a grievous sin. Simony is one of the evils that has caused considerable struggle in the Church, as, for instance, the so-called quarrel of investiture. Kings and feudal lords claimed to have the right to sell ecclesiastical dignities, or at least to confer them at will, which, in practice, led to the same result. It was Pope Gregory VII., who showed himself the most powerful adversary of simony. See INVESTITURE.

Simplicius (ST.). — Pope from 468 to 483, born at Tivoli, successor of St. Hilary, caused the acceptation, in the East, of the authority of the Council of Chalcedon, and combated with firmness the Eutychians. Under his Pontificate, took place the destruction of the empire of the West, through the deposition of Romulus Augustulus. F. March 2d.

Sin. — Sin is a voluntary transgression of the divine or religious law. There are several kinds of sin: Original sin in which we are born; actual sin which we commit ourselves by an act of our own free will; sins of thought, desire, word, action, and omission; sins of weakness and of malice; capital and noncapital sins. Sin is imputable as an offense against God, or a real disobedience, only in so far as it unites all the conditions required for a human act. Consequently, all that destroys the willful or free action, exonerates from all sin, as also all that weakens these powers diminishes, proportionately, the malice of our faults. Thus, what we do through error, if the error is morally invincible, cannot be imputed to us. It is no sin, or as it has sometimes been defined, only a material sin. It is the same with the indeliberate movements, which scholasticism calls *motus primo primi*. As to the actions performed with half knowledge, such as, for instance, the acts of a man half asleep, either they are not imputable at all or are imputable only under the title of venial sins. But the deliberate acts, of which the understanding fully perceives the malice, even though confusedly, and to which the will freely consents, are certainly sins, and mortal sins in grievous matters. To render ourselves guilty, it is not sufficient to know that the action we do is forbidden, or that it is morally bad; besides this knowledge, there must be advertence on the part of him who acts, that is, as the word indicates, at least the virtual attention by which he remarks the moral quality of his action, its goodness or malice. We can commit sin by thought, desire, word, action, and omission. It is a sin if the will stops at an evil thought, *immoratur*, with pleasure and deliberate purpose, and with consent. If the will goes as far as the desire, this is another sin. We commit a sin of desire, if we wish to commit the act which is the object of a bad thought. We must not wish evil to our neighbor, nor rejoice in the evil that befalls him, on account of temporal advantages we may derive from it. We are permitted to rejoice in the inheritance we receive, provided that we do not rejoice in another's death. We are permitted to desire a temporal

evil to our neighbor, either for his greater good, or in favor of the innocent, or for the general good of the Church and State. We sin by word in holding discourses against faith, religion, charity, and justice; by permitting, for instance, blasphemy, calumny, lying, or perjury. The sins in words are mortal, in grievous matters, if they are committed with full advertence. We sin by action, if we perpetrate that which is forbidden; and sin by omission, if we do not do what is commanded. We can sin by omission only, if the omission is an act of the will. Therefore, the omission must be voluntary but it can be this directly or indirectly, in itself or in its cause. If it is voluntary in its cause, it is imputable from the moment the cause has been posed. If we transgress a law on account of error, ignorance which does not entirely excuse from sin, or by yielding to a strong temptation, the sin is called a sin of weakness. If, on the contrary, we incline toward evil knowingly, of ourselves, by pure choice of the will, then the sin is a sin of malice. The sin of weakness is not always venial; it may be mortal. Man has duties to fulfil toward God, toward his neighbor, and toward himself. Hence, the distinction of sins toward God, toward our neighbor, and toward ourselves. However, there can be no sin that is not against God, because there is no sin that is not either a transgression, more or less direct, of some divine, natural, or positive law. Sins are distinguished from one another either by the species that is proper to them, or by the number which multiplies them: hence, as the school expresses itself, the specific distinction and the numerical distinction of sins. Generally, the specific distinction of sins is drawn from the nature of the morally bad act. Heresy, for instance, despair, blasphemy, lying, calumny, are evidently sins of different species. First, we consider whether sins differ from one another as to the species, if they are opposed to different virtues: thus, heresy, despair, blasphemy, are sins distinct in their species, because they are opposed to different virtues; namely, heresy to faith, despair to hope, blasphemy to religion. Second, if they are opposed to different functions of the same virtue. Under this title, theft and homicide, although opposed to the same virtue, —to the virtue of justice,—are nevertheless sins of a different nature. Third, if they are opposed to the same virtue, but in a contrary sense. Thus despair and presumption, avarice and prodigality, form different species of sins. Fourth, sins are again distinct as to species, if they are opposed to the same virtue in a different manner, although not contrary; such are, in regard to the virtue of justice, simple theft (*furtum*), and rape (*rapina*). It happens quite often that one and the same act is opposed to different virtues and contains several species of sins. Circumstances change the species of sin, if they imprint upon it a new character of malice, which it has not by itself. It is certain that we must declare in confession all the circumstances that change the species of sin; the Council of Trent is clear on this point. The penitent is also obliged to answer correctly, and always conformably to the truth, the questions which the confessor deems necessary to put to him, in order to assure the integrity of confession. But is he obliged to make known the notably aggravating circumstances, that is, those which, without changing the species of sin, notably aggravate or increase its malice? This is a controverted question; we must as much as possible, declare in confession the number of mortal sins, both interior and exterior, of which we have rendered ourselves guilty. Now, the numerical distinction is drawn from two sources, namely: from the multiplicity of the acts of the will morally interpreted, and from the diversity of the objects. Mortal sin is thus designated, because it deprives us of sanctifying grace, which is the life of our soul, and renders us worthy of death or of eternal damnation. Venial sin is that which does not destroy sanctifying grace, but weakens it. For a mortal sin, three things are required, namely: 1. The matter must be grievous, either in itself, or on account of the circumstances, or on account of the end which the perpetrator has in view. 2. The actual or virtual, clear or confused advertence of the malice of the object, must be plain and perfect. 3. The direct or indirect consent of the will must also be plain and perfect. If one of these three conditions is wanting, the sin is only venial. Mortal sin in its kind, *ex genere suo*, may become venial in three ways: 1. If there is lightness of matter. 2. If there is want of a perfect consent. 3. If the advertence is imperfect. Several slight matters may form a grave and sufficient matter for a mortal

sin; such is the case if they are united by themselves or morally, as are the omissions of the divine office, the violations of fast, repeated several times within one day. Also, it is important to remark that there are sins which admit no lightness of matter; such are, among others, idolatry, apostasy, heresy, simony, perjury, dueling, homicide, fornication, and adultery. Venial sin, by its nature, may become mortal in five ways: 1. By the end we have in view: the one, for instance, who uses somewhat too free language, with the intention of leading his neighbor to commit a grievous fault, sins mortally. 2. If in committing a slight fault, we commit this fault with the actual disposition to commit a mortal sin, rather than to abstain from it. 3. By the formal contempt of the law or legislator considered as such. 4. On account of scandal in regard to children, domestics, or other persons. 5. On account of the proximate danger to fall into a grievous fault. In this case we must declare in confession the species of the sin to which we exposed ourselves, either committed or not committed.

Sin (*Original*).—We read in Genesis, that Adam, our first father, was placed in an earthly paradise, a place of delights where he lived happy and free from the miseries of this life as long as he preserved innocence; that the devil assumed the form of a serpent, and seduced Eve, the first woman, who ate of the forbidden fruit and enticed her husband to eat thereof; and that, by this disobedience, Adam drew upon himself and upon his whole posterity the disfavor of heaven. "God," says Bossuet, "regards all men as a single man in the one from whom He wishes all to go forth." Now, the memory of the innocence and happiness of man, in the earthly paradise, has preserved itself in the golden age of the poets; as also the ages of silver, copper, and iron were less happy than the first, reminding us of the degradation of mankind and of the progressive depravity of men, such, as is reported in the Sacred Books. The fall of mankind, the original sin, is a dogma of religion, of primitive revelation. It is the belief of Christians; it was the belief of the Jews and Patriarchs, as can be seen in the Book of Job. We also find this belief, although greatly altered, among all the nations of the earth. It is of faith that, the Blessed Virgin Mary excepted, all men are born with the sin of Adam. The Council of Trent has formally decided, under pain of anathema: 1. That Adam, the first man, having transgressed the commandment of God in the earthly paradise, immediately lost the holiness and justice in which he had been created; that he incurred, through the offense of this prevarication, God's wrath and indignation, and, in consequence thereof, death, with which he had been threatened, and, with death, the captivity under the power of the devil, who, since that time, held the empire of death; adding that Adam fell entirely, both as to body and soul, from the state in which he had been created. 2. That the evil has been hurtful even to his posterity; that he lost for himself and for us the justice and holiness which he had received from God; that having soiled himself through the sin of disobedience, he transmitted to all mankind, not only death and the pains of the body, but also the sin which is the death of the soul.

In regard to the history of the temptation and the fall of our first parents, as related in Genesis iii., we must not be astonished when we find therein wonderful particulars. Man, according to the original design of the Creator, was not to have that unfortunate interior inclination towards evil which is our sad inheritance. And, nevertheless, God, having created him free, wished to try his fidelity. How could He try him, since neither Adam nor Eve felt the sting of concupiscence? He could do this only by permitting a foreign agent, the devil, to tempt them. But how could the devil, a pure spirit, tempt them, except by adopting a sensible form or by making use of an animate being? And, finally, how could God try the fidelity of His reasonable and free creature in a more natural, and, so to say, more logical manner, than by requiring from him an exterior act of obedience, easy in itself, consisting in not eating of a forbidden fruit, which the obedience due to the Creator forbade him to taste, but for which every human passion aroused by the tempter, pride, sensuality, curiosity, the spirit of independence, prompted both the man and the woman to desire.

Hence Catholic tradition has not been unreasonable in taking the account of Genesis in the literal sense. With right has it believed that, since what precedes and follows this account is historical and not mythological, there was good reason to believe that the account itself is no myth, but the pure and simple expression

of truth. Ancient traditions of mankind justify the general interpretation of the Church in regard to the subject in question. One objects, it is true, that all the primitive remembrances, among whatever people they may be, are allegorical and mythological, and that the Hebrew people cannot form an exception to the general rule. But we may ask: Why not? Because all religions boast of being true, does it follow that they are all false without exception? We expressly maintain that the Bible is not a book like the others, just as the Christian religion is not a religion like the others. We believe that Genesis alone gives us the explanation of the real origin of evil upon earth, while all other explanations conceived with great pains by the philosophers or invented spontaneously by popular imagination explain nothing.

Another reproach is made to Genesis: that of wounding the moral feeling in making us responsible for a fault which we have not committed. Certainly we have to admit that at first sight there is something mysterious, and even terrible, in this solidarity which renders us partially responsible, after so many elapsed generations, for a fault which we have not committed. But the enemies of the Bible do not observe, when they attack this wonderful third chapter of Genesis, which teaches us more about man and human nature than all the philosophers together —they do not observe that Moses proclaims an incontestable truth, the law of solidarity, one of the greatest laws that govern the world.

The heavenly bodies attract one another and move themselves reciprocally according to the laws of universal gravitation. Men are no more independent or isolated; they naturally exercise upon one another an efficacious influence, either for good or for evil. The entire universe is like a great organism in which everything is connected and bound together; and just as every individual feels the pain when one of his parts is attacked, so also a local disorder may beget a general trouble, extending itself far beyond the sphere where it took rise.

Hence it is not only in the particular case of original sin, but in a multitude of occasions and circumstances, that we are *solidaries* of one another and that the Creator makes us carry the weight of the sins of our fathers. We rejoice in their virtues, we suffer for their faults and vices. The parents transmit to their children their own health or diseases, and now and then something of their own good or evil dispositions. The past has in the history of nations and individuals a long re-echoing. Glory and honor are an inheritance in the family like goods and riches, and the infamy of the name imprints itself like a scar of shame on the forehead of the children. In society, the prosperity of all depends upon the government of a few; good or bad laws, made by a few men or even by a single one, save or destroy the people; the faults of the chiefs fall as calamities on the heads of those whom they lead, and entire nations groan during centuries under the weight of ancient crimes. A victory or a defeat may fix the lot of a whole country for generations. Those brilliant populations of Asia Minor, who shone so gloriously at the beginning of our era, have seen their civilization disappear, because they were wanting in strength to resist the conquest of the Crescent, and their degraded descendants are hardly to-day a shadow of what their ancestors were in ancient times. If Charles Martel had not crushed on the fields of Poitiers the Arabs of Spain, what would have become of the European peoples? Would not the Moslem invasion have dried up in its source that great river of civilization which has flown since so abundantly through all Europe? Therefore, the European peoples have triumphed with the Franks of Charles, just as the present victims of the heavy yoke of Mohammed have been conquered and enslaved in the person of their ancestors.

Such is the law of human solidarity, a general and universal law which is limited neither by time, nor by space; which applies to the individual, to the family, and to society; which renders in a certain measure the children responsible for the faults of their fathers, the subjects responsible for the faults of their kings or chiefs, both heirs of the merits and vices of their ancestors and of those whom they have governed. It partly explains both the decay and the ennobling of races, the prosperity and power of nations as well as their weaknesses and misfortunes.

"These are facts which it is impossible to dispute. The law that governs them is justified without difficulty, because this solidarity is in itself a good and wise institution. Thanks to this, mankind is not

merely an incoherent agglomeration of individuals, strangers one to another, but a family intimately united, wherein the goods of each one turn to the advantage of all. With this view God has instituted it; it is the perversion of the human will that abuses it and draws pernicious effects from it. In this regard, it is with solidarity as with liberty, which is also an excellent thing, in spite of the lamentable abuse that is made thereof. Also, with one common accord, men accept these facts without protesting; they even freely conform their conduct accordingly. The guilty man is struck by society in his goods, in his honor, and in his life, and his children are condemned to suffer from the consequences of his ruin and infamy; the whole population of a city is punished for a rebellion in which many had taken no part; a people are afflicted with the calamities of war in revenge for an injury of which its representatives alone are personally guilty; and nobody decries this as an injustice. The reason is because all are deeply impressed with the sentiment of unity in the family, in the city, and in the nation.

"Original sin explains itself with the help of these principles. It is the consequence of the solidarity which God, the Creator and Sovereign Master, was pleased to establish between the first man and the posterity that should arise from him. This conduct of God might offer some difficulty, if the victims of original solidarity found themselves hurt in their strict and individual right as creatures. But, no; the goods of which mankind remains deprived through the fault of its chief were not due to it. The Creator was free to refuse them purely and simply; with much more reason could He fix at will the possession thereof under such or such a condition. If therefore God had not again raised the posterity of Adam after the fall, He would have left it deprived of these excellent and gratuitous gifts, but, according to the opinion of a numerous and authorized theological school, He would not have deprived it of anything that the divine attributes require of the creature exempt from sin.

"It is true that the state to which mankind finds itself reduced is presented by Catholic teaching as a real state of sin. But this point does not involve any difficulty when we consider the very peculiar kind of sin in question. There is in our fallen state material for sin, because the first good of which men, coming into the world, are deprived, is a superior holiness, implying the idea of moral rectitude; but this privation is effectively imputed to sin only so far as it is voluntary. Now, it is not voluntary by the personal will of each one, but by the will of the whole race, morally personified in its chief. Hence, properly speaking, it is a family sin, a sin of race, and not directly and properly a personal sin; it is the sin of mankind, or, as St. Thomas says, whose doctrine we here follow, it is the sin of the *nature* and not of the *person*. When theology admits that every man is born guilty, it is only in the measure and manner which this explanation permits. In fact, it contains nothing at which sound reason can feel offended." (M. Boisbourdin.)

Sins (*Capital*). — We count seven capital or deadly sins or vices. They are so called because they are, as it were, seven sources from which all other sins or vices flow. And in fact seven such fountain heads of sinful actions may be easily discriminated. First, we may distinguish a fourfold immoderate appetite: of spiritual goods, namely, of praise and honor (*pride*); of external goods (*avarice*); of two distinct kinds of sensual pleasures (*intemperance* and *lust*). Moreover, we may distinguish a twofold repugnance: against the difficulties connected with the performance of good works (*sloth*); against the good or welfare of our neighbor (*envy*); and this latter repugnance, if greatly intensified, develops into a special vice (*anger*).

Sinai (to-day *Djebel-Tor* and *Djebel-Mousa*). — Mountain northwest of Arabia, northeast of Mount Horeb and between the gulfs of Suez and Akabah. Here God dictated to Moses the tables of the law. Upon one of its two summits, the Emperor Justinian built a convent (height 5,400 feet), which still exists. It resembles a small fortress and is the seat of an archbishopric whose titulary resides at Cairo. To-day this mountain is called "Djebel-Katherin," on account of a chapel where it is believed the remains of St. Catharine reposed during sixty years, and from which place they were transported into a church which is at the foot of the mountain. Near this chapel flows a fountain which is claimed to be miraculous. About five or six hundred feet from the chapel is pointed out a stone, from four to five feet

high, and about three feet thick, which is claimed to be the rock from which Moses caused water to come forth.

Sion. — One of the mountains of Jerusalem, and by extension this city itself.

Sion (*Missionary Priests of Notre Dame of*). —This community was canonically erected in Paris, June 20th, 1855, and received a first laudatory letter from the Holy See, Dec. 14th, 1852. The mission which distinguishes it, is that which our Lord has especially recommended to His Apostles: "Go rather to the lost sheep of the house of Israel" (Matt. x. 6).

Sion (*Notre Dame of*). — The Institute of Notre Dame of Sion was founded in 1842. Its rule and constitutions received the approbation of the Holy See, Sept. 8th, 1863. This congregation took rise in consequence of the apparition of the Blessed Virgin in the Church of St. Andrew delle Fratte, at Rome. The Israelite, converted by a miracle, Alphonse Ratisbonne, and his eldest brother, the Abbé Theodore Ratisbonne, laid the foundation of the work, destined to second the conversion of the Jews and to procure Christian education for the young neophytes. Such was the first and principal object of this institute, which soon achieved considerable growth. For the members, becoming every day more numerous, the congregation founded, besides the establishments for Catechumens, several academies for young Christian girls, as well as homes for orphans and industrial establishments for the poor. The mother house of the Daughters of Sion is at Paris. The congregation possesses houses in the Holy Land, in Turkey, in Moldavia, and in England. But the most remarkable of these colonies is that of Jerusalem, where it occupies the Monastery of *Ecce Homo*, built on the site of the palace of Pontius Pilate. Not far from the holy city, the religious direct a large orphan asylum, known under the name of Saint-Jean-in-Montana.

Siricius (St.). — Pope from 384 to 398, born at Rome; successor of St. Damasus. Combated the different sects which desolated the Church during his Pontificate, the Manicheans, Priscillianists, Novatians, etc. He was the first Bishop of Rome who assumed the title of Pope. F. Nov. 26th.

Sirmium (*Councils of*). — Sirmium, in ancient geography, was an important city of Lower Pannonia, situated on the Save. Here four ecclesiastical councils were held, from 349 to 359. The second, composed of Arian bishops, published a formula of faith which was accepted by many Catholics; but the third drew up a distinctly heretical formula.

Sisara. — General of Jaban, king of Asor. He was conquered by Barac, near Mount Thabor, and, troubled in his mind on account of the defeat of his troops, jumped from his chariot to flee on foot. He took refuge in the tent of Haber the Cinite, and, while asleep, Jahel, the wife of Haber, drove a nail into his head and killed him.

Sisinnius. — Pope, born in Syria, successor of John VII., in 708; reigned only a few days.

Sisterhood. — Sisters collectively, or as a society of sisters, in religious usage an association of women who are bound by monastic vows or are otherwise devoted to religious work as a vocation. The members of a sisterhood may be bound by irrevocable vows of poverty, chastity, and obedience, and are then called "nuns," or may be merely under a rule and bound by revocable vows. Among the more important of these religious communities, besides those described throughout this work, are:

Sisters of Charity (of Cincinnati, Ohio). — They are a branch of the community founded by Mother Seton at Emmittsburg, Maryland. In 1850, when the Emmittsburg Sisters affiliated with France, the community in Cincinnati, not wishing to adopt the French dress and customs, became independent. Mother house at Mt. St. Joseph, Ohio.

Sisters of Notre Dame de Bon Secours, established in 1882 by sisters from Troyes, France, where the mother house was begun by Rev. Sebastian Millet, who was the founder of this religious order in 1840. The sisters of this order devote themselves to the care of the sick in their own homes. They undertake any kind of nursing for physical or mental diseases, without distinction of creed. The community has no fixed terms of remuneration for the sisters' services; however, the families receiving such services are expected to do what they can toward supporting the institution, the poor being attended free of charge; consequently, the community

has no other support than that which the sisters receive from private nursing. General mother house at Troyes, France; convent at 1195 Lexington Avenue, New York city.

Sisters of Charity of the United States.—This sisterhood was founded by the saintly Mother Eliza A. Seton. This devoted lady was the daughter of Protestant parents, in whose faith she was educated. She received the gift of faith in 1805 at Rome, Italy, and on June 2d, 1809, she established at Emmittsburg, Maryland, a community which she called "St. Joseph's Sisterhood." Her first companions were Misses Cecilia O'Conway and Mary Murphy, both of Philadelphia. Mother Seton and her ecclesiastical superiors having determined to found the community on the plan of the Daughters of St. Vincent de Paul, she applied to France for sisters to aid the undertaking. The mother general consented, and four sisters were deputed to come to America and take charge of the work; but their journey was prevented by the government of Bonaparte, which refused to permit the sisters to leave France. A copy of the French rule was, however, obtained, and the sisters began to observe it with certain modifications suited to the circumstances of the country. The saintly Mother Seton passed to her reward Jan. 4th, 1821. In 1850 a union was effected between St. Joseph's Sisterhood at Emmittsburg, and the Daughters of Charity in Paris, and Dec. 3d, 1850, the Community of Emmittsburg assumed the habit worn by the sisters in France. Mother house at St. Joseph's Academy, Emmittsburg, Maryland.

Sisters of the Blessed Sacrament for Indians and colored people. This congregation was founded in 1889. The object of the institute is the elevation and Christianizing of the Indians and colored races. The work of the institute embraces the nursing and visitation of the sick, the charge of schools, and orphanages, and the instruction of adults in the principles of Christian doctrine. Mother house and novitiate at Cornwells, Maud P. O., Pennsylvania

School Sisters of Notre Dame.—These sisters came from Europe in 1847, and established their first convent at Baltimore, Maryland. In 1850 they went to Milwaukee and founded the mother house in that city; in 1876 two provinces were formed and the first convent at Baltimore became the mother house of the Eastern province; in 1897, the Golden Jubilee Year of the Sisters in America, a third province was formed of the southern missions. Sancta Maria in Ripa, the mother house of the new province, is situated on the Mississippi near the southern suburbs of St. Louis, Missouri.

Sisters of Providence.—The Order of Sisters of Providence from Ruille, France, opened the first institute of their order in America, Oct. 22d, 1840, at St. Mary's, near Terre Haute, Indiana. Their object is the higher education of young ladies. Mother house at Brightside, Holyoke, Massachusetts.

Ladies of the Sacred Heart.—The Society of the Sacred Heart was founded at Amiens in the year 1800, under the direction of Father Joseph Varin, S. J., by Mademoiselle Madeleine Sophie Barat. It was approved by Pope Pius VII. in 1826. The community is semi-cloistered, and follows the Rule of the Society of Jesus. The members of this society devote their lives to the Christian education of youth by conducting boarding schools and parochial schools, as well as taking charge of the orphan asylums for girls. The society was introduced in the United States in the year 1818. General mother house at Paris, France.

Visitation Nuns.—The Order of the Visitation was founded at Annecy, Savoy, in 1610, by St. Francis de Sales, Bishop of Geneva, and St. Jane Frances Fremiot de Chantal, for the purpose of opening a retreat to persons desirous of the religious life, but too infirm to enter an austere order, and in which they might sanctify themselves by prayer and good works, and help in the salvation of souls. The Visitation was introduced in America in 1799 when the first monastery was established at Georgetown, District of Columbia. In this country the members make the education of young girls the principal object of their order.

Sisters of Charity of Nazareth.—A sisterhood whose object is similar to that of the Sisters of Charity of St. Vincent of Paul. Its mother house and novitiate is near Bardstown, Kentucky, where the sisterhood was founded in 1812, by Father John B. David, afterwards Bishop of Bardstown.

Sisters of Christian Charity.—A community established in 1849 at Paderborn, Germany, by Paulina Mallinkrot. Their

first house in the United States was opened in 1873 in New Orleans, by Mother Paulina herself, who the same year, established the mother house of the North-American province at Wilkesbarre, Pennsylvania. At present they have many houses in the United States, and are engaged in the care of hospitals and orphanages, or in the work of parish and boarding schools.

Sisters of the Holy Cross, whose American mother house is at Notre Dame, Indiana. This community arose in France in 1834, and was introduced into the United States in 1843. They are engaged in teaching in parish and boarding schools.

Sisters of the Institute of the B. V. M. or *Loretto Nuns.* — This community originated with some pious English ladies, exiles from their country on account of their religion, who formed themselves into a community at Munich, Bavaria, about the year 1631. The "English Virgins," as they were popularly called, were not approved by the Holy See until 1703. In 1669, a colony of these sisters returned to England and opened a convent in London, but on account of persecutions removed to York. The community has convents in most of the British colonies and are principally devoted to the care of boarding schools.

Sisters of Loretto. — A sisterhood founded in Kentucky by Father Charles Nerinks. The object of the community, which now numbers more than five hundred members, is the instruction of girls in parish and boarding schools.

Sisters of the Most Precious Blood. — This congregation was founded in Italy, in 1814, by Father Gaspar del Bufalo, and was approved by the Holy See in 1820. In 1844, a colony arrived in the United States and the mother house of the American province is at Maria Stein, Mercer county, Ohio.

Sisters of the Sacred Heart of Mary. — A congregation founded in 1848, at Beziers, France, and was soon after introduced into the United States. Its first establishment, now its mother house, was in Fordham, New York city. This community mostly has charge of orphans and parish schools.

Sisters of Our Lady of Charity of Refuge, called *Good Shepherd.* — This community has for its chief object the reformation of fallen women. It was founded in France, in 1646, by Father Eudes and Marguerite L' Amy. The habit consists of a robe, scapular, and mantle, all of a white color, with a black veil and silver heart on the breast. Pope Alexander VII. erected the Congregation as a religious Order by a Bull of January 2, 1666. Their first house was at Caen, France. It has more than a hundred houses scattered throughout the Catholic world.

Sisters of Our Lady of the Good Shepherd. — Mother Mary of St. Euphrasia Pelletier, the first Superior-General of this Congregation, entered the community of the Sisters of Our Lady of Charity of Refuge at Tours, France, in 1815. She was so well adapted for the work among the penitents, that before she had completed her twenty-first year, she was put in charge of them. A few years later she was elected prioress of the Monastery, the Pope granting the required dispensation, as she had not attained the canonical age. In 1827 she was invited by the clergy of Angers to take charge of a Refuge, which they were founding on the bequest of a pious widow, and having obtained due authorization from the ecclesiastical authorities, she accepted the call. The House being successfully established, she undertook the reorganization of the Order to further its missionary development. Originally each house was an independent institution. There was no center for consultation, no source whence weak and struggling foundations might claim aid and sympathy, no way of distributing and interchanging the religious so as to place each sister in the position where the Institute would obtain from her the best service. Mother Mary of St. Euphrasia's plan was the centralization of the Order, Angers should be made the Motherhouse, and the general government of all houses which should be founded from Angers, should be intrusted to the Superior of said house. She won for her plan the approval and approbation of the Bishop of Angers and other churchmen, also the substantial aid of several noblemen, as the means which she proposed to realize her plan were eminently practical and her disinterestedness and rectitude of intention evident. In 1835 the Pope approved of the change in the government of the Order, and also the new title, Our Lady of Charity of the Good Shepherd of Angers, and declared that the religious were to continue to enjoy all the rights and privileges granted to the ancient Order of the Refuge. The growth of the Order of Our Lady of Charity of the Good

Shepherd of Angers was so rapid and extensive that in 1857 Pope Pius IX. issued a decree dividing the Order into Provinces. The Provincial Superiors, as well as the Local Superiors, to be appointed by the Superioress-General, residing at Angers. In the United States there are eight Provinces, *viz.:* Louisville, St. Louis, New York, Philadelphia, Cincinnati, Baltimore, New Orleans, and St. Paul.

Little Sisters of the Poor.—This most charitable institute was founded in 1840 by the Abbé of St. Servan, (M. le Pailleur) aided by four ladies of humble birth, for the support, relief, and nursing of aged or infirm persons. He soon organized them into a community. In 1883 the sisterhood counted 3,500 members and maintained 25,000 old people, in 223 houses, or "Homes." Their first house in the United States was opened in 1868 in Brooklyn, and now the community has a house in almost every large city of the country.

Sisters of the Humility of Mary.—This community was founded in the diocese of Nancy, France, in the year 1855, by Rev. John Joseph Begel, parish priest of Laitre. In 1864 the founder, with the whole community, immigrated to the United States, and by order of Rt. Rev. A. Rappe, Bishop of Cleveland, settled near the village of New Bedford, Lawrence county, Pennsylvania. The convent grounds and vicinity are now known by the name of "Villa Maria." Miss Antoinette Poitiers, in religion Mother Mary Magdalene, was the foundress and first superioress, after whose death, March 7th, 1864, Mother M. Anna became superioress. The principal good works in which the sisters are engaged are teaching, the care of the sick, and the maintenance and education of orphans. For SISTERS OF ST. JOSEPH, see JOSEPH.

Sisters of the Free Spirit. See BRETHREN.

Sixtus (name of five Popes). — *Sixtus I.*— Pope from 117 to 127? Born at Rome, where he suffered martyrdom under Hadrian. *Sixtus II.* — Pope from 257 to 258. Born at Athens, suffered martyrdom at Rome under Valerian. *Sixtus III.* — Pope from 432 to 440. Born and died at Rome. Labored together with St. Cyril at the reunion of the Churches of the Orient. *Sixtus IV.* — Pope from 1471 to 1484. Was a patron of literature and largely increased the Vatican library. Built, besides several other churches, the celebrated Sixtine chapel, and adorned Rome with many magnificent edifices. He placed the "Seraphic Doctor," Bonaventure, on the calendar of saints, sought to put an end to the controversies between the Thomists and Scotists and condemned the errors of Peter of Osma, a professor of Salamanca. His principal efforts were directed toward uniting the Christian princes in a league against the Turks. But he met with hardly any success; the greater powers refused to obey his call. *Sixtus V.* — Pope from 1585 to 1590. Was a man gifted with an extraordinary capacity for government; the states of the Church were governed with admirable skill and tact. He established fifteen congregations for the administration of public affairs, enlarged the Vatican library, and established new printing offices for the purpose of securing improved editions of the "Church Fathers." He had obelisks brought from Egypt; he completed the cupola of St. Peter's cathedral, constructed a superb aqueduct on the Quirinal Hill, and left an ample revenue to his successor.

Slavery and the Church. — The Church could not have abolished slavery all at once, both in principle and practice without shaking society to its foundations, and inflicting untold misery on the slaves themselves. She was bound to carry out the doctrine laid down by St. Paul. But she cleared the way for its gradual abolition, by opening her gates to those wretched beings, and by striving to make them spiritually and morally free. Heedless to the scoffs and gibes of the heathen, Christians confess "that their aim is to train all men in the Word, although Celsus is opposed to their so doing. Accordingly we teach slaves how to awaken within themselves nobler sentiments, and thus to be made free through the Word" (*Origen C. Cels.*, iii. 44). Thus Christianity succeeded in the work which heathenism had declared to be impossible. Many slaves were converted into virtuous Christians, and armed with patience and fortitude, proved themselves worthy followers of Christ, amid all the dangers and difficulties that encompassed them. Not a few became saints and martyrs. How many, too, of whom the world has not heard, suffered martyrdom in the houses of their masters and mistresses!

The Church exhorted Christian masters to treat their slaves as brothers and Christians, and recommended their manumission as a work most pleasing to God. For as slavery sprung from sin (Ham), redemption from sin necessarily entailed the abolition of slavery. The sinner is the only slave; those who are morally born again are free and noble. Hence masters, when converted, gladly gave liberty to their slaves, in order to celebrate the feasts of the Lord with pomp and splendor. Hermes, prefect of Rome, in the reign of Trajan, was converted with his wife and children and 1,250 slaves. On Easter day, when they were baptized, he gave them their civic freedom, and also the means to enable them to make use of their privilege. It is related by Salvian, that slaves were daily receiving the rights of Roman citizens, and that they were free to take with them what they had earned as slaves in the houses of their masters. The Church also encouraged these manumissions by allowing them to take place within the sacred precincts; by practically obliterating the distinction of class or rank, and by opening her offices to all alike, although due regard for the existing order imposed upon her the duty of a certain amount of discretion. In the Eastern empire the Greek monasteries worked particularly hard for the abolition of slavery. To keep slaves, they declared, was unworthy of man. St. Chrysostom delivered discourses to this effect. He wished Christians to be their own servants, even as Christ suffered not others to minister to Him, or at any rate to keep only such servants as were necessary; but in no case to keep a number of slaves for show. Later on, slaves were to be found in the monasteries and with priests; but they were gently treated and were set free on very easy terms. In the time of St. Louis most of the episcopal sees in the Frankish empire were filled by manumitted slaves. Ebbo, Archbishop of Rheims, the first prelate in the kingdom, was a bondman by birth. To the Middle Ages belongs the honor of abolishing slavery proper. By the twelfth century slaves had disappeared from the Christian states of Europe.

Islam gave slavery a new lease of life. Many Christians, taken prisoners in war, were carried into slavery by the Mohammedans; others were sold by Jewish or Christian slave dealers to heathens or Mohammedans. The Church fought against this evil. She strove to stir up the secular powers to undertake expeditions to liberate the Christian slaves, and sought to effect their ransom through the instrumentality of her own orders. Unfortunately, with the advent of modern times, the detestable system has once more obtained a footing among Christian peoples. After the discovery of America, negro slavery spread with frightful rapidity. Las Casas's well-meant advice to spare the weak and sickly Indians, and to employ for hard labor those more powerfully built, has had a fatal result. For three hundred years the slave traffic has depopulated the coast of Western Africa. As Eugenius IV., Pius II., Sixtus IV., Innocent VIII., and Leo X., had endeavored to suppress slavery, so Paul III. (1537) took the human rights of the Indians and other heathen under his protection. Urban VIII. (1630) worked for the same end. In the Encyclical, *In Plurimis*, dated May 5th, 1883, Leo XIII., described the abolition of slavery in Brazil as the most welcome present he had received on the jubilee of his priesthood. Missionaries, like the Jesuit Peter Claver, have devoted their lives to watching, with fatherly solicitude, over these unhappy beings. Provincial councils urged upon masters the duty of treating them gently, and in particular secured for those who were married the right of living together. Thus the lot of slaves in the Catholic countries of the South was far better than that of the negroes in Africa. In the English colonies of the North the lot of the slaves was incomparably harsher. Nevertheless, England has rendered yeoman's service in the slave question.

Leo XIII. took the opportunity of urging upon the European powers to work for the abolition of slavery in such countries as Asia and Egypt. And, indeed, the accounts of the slave traffic in the Soudan are heartrending and bloodcurdling. Yet Islam has never dreamt to this day of raising a finger against the plague spot of human civilization.

Slippers and Stockings. — The foot covering of the ancients, especially the Romans, consisted of a sole held fast by leather strings, which crossed on the upper part of the foot and passed around the leg. Under the emperors, this covering was replaced, for people of rank, especially princes and senators, by another of a richer description called *campagia*, adorned

with gold and purple, and hiding the foot much better. To show by every means possible her veneration for holy things, the Church hastened to give her Pontiffs the senatorial foot covering, the most distinguished then known; it was her aim to have the august mysteries celebrated with such outward splendor as would command respect and excite sentiments of piety. When not engaged in their functions, the bishops wore the ordinary foot covering. This is the reason why, even to this day, the bishop having reached the church and ascended his throne, assumes the ancient foot covering, and lays it aside again after the holy sacrifice.

Smet (PETER JOHN DE). — A Belgian Jesuit and missionary; born in Dendermonde, Dec. 31st, 1801. In 1821, together with five other theological students, he sailed from Amsterdam in company of Bishop Nerinckx. In 1828 he went to St. Louis and assisted in establishing the University of St. Louis, and in 1838 was sent to establish a mission among the Flatheads, west of the Rocky Mountains, who had repeatedly asked for a missionary, and in the course of a few years established flourishing missions among them and other tribes. On different occasions he efficiently interceded to prevent strife between the United States government and the Indians; he was also instrumental in ending the Sioux war. He wrote *The Oregon Missions and Travels over the Rocky Mountains; Indian Letters and Sketches; Western Missions and Missionaries*, and *New Indian Sketches*. He died in St. Louis, Missouri, May 23d, 1872.

Socialism, is the Utopian doctrine or system, according to which a community or State possesses all land and capital, and distributes to each individual his portion of the land and his occupation. This is indeed a Utopian idea. For how could the State portion out work and goods, according to the abilities and merits of each individual, without thoroughly knowing all, which is a thing impossible? Would not the most serious complaints of unjust distribution be raised, if one received fertile, another barren, land; if one received an honorable, another a lowly, occupation? The consequence would be, that whenever one person achieved greater results than another, in order to maintain the equality a new distribution would have to be made yearly, or even daily, and thus grounds for fresh complaints would be given. Moreover, how could the State arbitrarily dispose of the private property already existing, since the individual and family are prior to the State, have acquired their possessions independently of it, and would, therefore, be violently deprived of their lawful right? See PROPERTY.

Societies (*Secret*). — We designate under this name the associations whose ends and means their adherents dissimilate, either entirely or partially, to both religious and civil authority. These associations actually have for their type and center Freemasonry, whose danger Pope Clement XII. first pointed out in 1738. The most of his successors have imitated him, and Leo XIII., in his Encyclical, *Humanum Genus*, has fully treated on this subject.

According to this learned Pope, the Masonic sects are, first, in opposition with natural justice and honesty, by the very fact of their secret organization, their rigorous discipline, which goes so far as to impose crimes on the sectarians. How can any one pretend that there is no great danger to fear from these societies on the part of the State? Secondly, they are imbued with principles of naturalism, and try to apply them universally; they unchristianize the civil authority and diminish the influence of the Church; they, especially, attack the Holy See, and shake the religious and spiritual belief; they brag about lay and independent morality, loosen the reins to the passions, favor civil marriage and divorce, secularize education, introduce revolutionary principles into the public mind, and knowingly or unknowingly prepare the way for communism and socialism.

Also Leo XIII. has energetically confirmed the measures taken against them by his predecessors, and which especially carry the decree of excommunication against "those who associate themselves to the sect of Freemasonry or *Carbinari*, or other sects of the same kind, who machinate, openly or secretly, against the Church or against legitimate authority." Excommunication strikes also "those who favor, in any manner, the above mentioned sects, and those who do not denounce the coryphees or occult heads, until denunciation is made" (*Constit. Apostolicæ Sedis*, ch. ii., § 4).

Socinianism. See UNITARIANS.

Socrates. — A scholastic or lawyer of Constantinople, under Theodosius II. He wrote a *Church History*, a continuation of that of Eusebius in seven books, extending from A. D. 305 to 450. He died about the year 400.

Sodom. — Very ancient city of Palestine, capital of Pentapolis. Its crimes became so great that the Lord caused it to be destroyed by fire and brimstone, together with the four neighboring cities of Gomorrha, Seboim, Adama, and Segor, accomplices in its iniquities.

Solomon (Hebr. *the peaceful*) (1033–975 B. C.). — King of Israel, son of David and Bethsabee, succeeded to his father in 1016. From the beginning of his reign he was compelled to struggle against the pretensions of his brother Adonias, whom he put to death, together with his principal followers, the generals Joab and Semei, and suppressed an insurrection of the Idumeans with the help of the king of Egypt, whose daughter he married. From 1012 to 1004, he erected the magnificent temple of Jerusalem, surrounded his capital with a strong wall, adorned it with palaces, also fortified the principal cities of his kingdom, subdued the neighboring nations of Judea, and imposed a tribute on them. His kingdom extended from Egypt to the Euphrates. He was in alliance, political and commercial, with Hiram of Tyre and with other powers, and extended Israelitish commerce to all parts of the known world. In his old age, Solomon fell into idolatry and debauchery. Punishment closely followed his crimes: Syria withdrew itself from his obedience; Jeroboam, one of his generals, excited the tribes, and after Solomon's death his kingdom was divided. Solomon is the author of several Sacred Books: *The Canticle of Canticles; Ecclesiastes*, and the *Book of Proverbs*. Some writers also attribute to him the *Book of Wisdom*.

Somaschians. — Clerics Regular of the Congregation of St. Mayeul, under the Rule of St. Augustine, whose principal house is at Somasca, Italy. Founded about the year 1528, by Father Emiliani, approved by Paul III., in 1540 and by Pius VI., in 1563, they were erected into a religious order by Pius V., in 1568. Their principal aim is the education of orphans. They have also the direction of the Clementine College at Rome.

Sophonias. — The ninth of the minor Prophets, son of Chusi and nephew of Godolias. He commenced to prophesy under Josias, king of Juda, about the year 624 B. C. His prophecies, written in Hebrew, contain three chapters. Great conformity of style may be remarked between Sophonias and Jeremias, and they foretell nearly the same things.

Sophronius (St.). — Was born at Damascus, about the year 560. He was a sophist, or rhetorician, and the friend of John Moschus, a distinguished hermit of Palestine, who dedicated to him his work entitled, *Pratum Spirituale* (*Spiritual Meadow*). After the death of his friend, Sophronius became a monk of St. Sabas, about 620. In him, Providence had provided the Church with a faithful champion against the rising heresy of the Monothelites. Sophronius strenuously but vainly opposed the adoption of the Monothelite formula, composed by Cyrus and Sergius, the Patriarchs of Alexandria and Constantinople, respectively. Being soon afterwards chosen patriarch of Jerusalem (633), he held a synod and issued a synodal letter, in which he ably defends the Catholic faith against the new heresy. He also sent Bishop Stephen of Dora, to Rome, to warn the Pope and the Western bishops of the rising heresy. Besides the synodal letter, we have by this Father seven sermons, a liturgical commentary on the ceremonies of the Mass, and a collection of prayers and hymns. He died about the year 637.

Sorbonne. — A celebrated school of theology, founded in Paris, about the year 1257, by Robert de Sorbon, chaplain and confessor of Louis XI. The College of the Sorbonne became one of the four constituent parts, and also the predominant one of the theological faculty in the University. It exercised a great influence in ecclesiastical affairs, and on the public mind, especially in the sixteenth and seventeenth centuries. During the Revolution it was suppressed and deprived of its endowments. At the reconstruction of the University, under Napoleon I., the building erected for it by Cardinal Richelieu, and still called the Sorbonne, was given to the theological faculty in connection with the faculties of science and belles-lettres.

Sorin (Edouard) (surnamed "Father Sorin"). — Catholic clergyman and educator; born in Ahuille, near Laval, France,

Feb. 6th, 1814; came to the United States in 1841 to organize a branch of the religious Congregation of the Holy Cross. He labored long among the Indians of western Indiana. The Bishop of Vincennes gave him some land in 1842, upon which to erect the first buildings of what was to become the Notre Dame University. He was its first president, and remained connected with it till his death. Died in Notre Dame, Indiana, Oct. 31st, 1893. See HOLY CROSS CONGREGATION.

Soter (ST.).—Pope from 162 to 170; born at Fondi. Successor of St. Anicetus. He combated the heresy of the Montanists, and was martyred at Rome, under Marcus Aurelius. F. Feb. 10th.

Soul (spiritual and immortal substance, united with the human body during life, and which separates from it at the moment of death).—I am conscious in my being of two orders of distinct phenomena: the one, like those of digestion, of locomotion, are material and fall under the senses. These are *physiological* facts. The others, such as thought and its different forms,—memory, reasoning, pleasure, pain, passion, deliberations, resolutions, etc., are immaterial; they do not fall under the senses; they are revealed to me only through consciousness; they are *psychological* facts. The subject which produces these immaterial phenomena, which feels itself producing them, which has the faculty to produce them, is the immaterial *I* (*Ego*), it is the *Soul*. In connection with the subjects, *Intelligence*, *Sensibility*, *Will*, we treat of the faculties with which the soul is endowed, of the laws that rule them, and of the phenomena that refer to them. When our will exercises itself in a normal and regular manner, we have the power to determine and to make a choice by ourselves, without anything constraining us, and we are conscious of this liberty. We feel that we are responsible for our free acts, and this constitutes our *personality*,—that which distinguishes man from the animals. Organic matter, like brute matter, is deprived of spontaneousness; it is not conscious of the phenomena which it presents, and it cannot present immaterial ones. That which in us, thinks, judges, wills, is conscious of its acts, of its responsibility, and therefore *distinct from the body:* it is a spirit. The *spirituality* of the soul is incontestable; this is proved by each of the operations, of the manner of being, and of the faculties of the *Ego*. Thus I feel my personal identity; I feel that I remain the same in all the moments of my existence; without this I could not reason, could not remember and be responsible to-day for that which I did twenty years ago, for the body renews itself continually. Therefore, only a simple, non-composed being, can have personal identity. Also the consciousness of the *Ego* can reside only in one single, simple being, and not in the reunion of several beings composing a machine; for I feel that it is the same *Ego* that thinks, suffers, is the subject of numerous psychological phenomena,—phenomena among which reigns a harmony, a wonderful connection. Distinct from one another, the soul and body are *united*. There reigns between them the most intimate relation; they form, so to speak, only one. In the psychological facts, the soul does not act alone; it needs, during our actual organization, the concurrence of the physical organs; and we have a proof of this fact, when the organic machine is out of order, all the psychological phenomena are greatly modified. So, also, the soul does not appear to be a stranger to any of our physical functions; it presides over both the operations of our physical organs and those of the mind. It is at once *vegetative*, *sensitive*, and *intellective*. (See ANIMISM.) The soul *survives* the body, "the dust returns to the earth out of which it was taken, and the spirit returns to God Who hath given it." For proofs of this, see IMMORTALITY.

South Africa (*Catholicity in*).—When the Dutch Calvinists arrived in South Africa, they drove out the Catholic Portuguese, who had been in possession of the land since Vasco da Gama's discovery. Under the Dutch rule, Catholicity was proscribed, and remained so even under English rule up to 1810. The few French, German, Belgian, and Irish Catholics there, were visited off and on by missionaries from Mauritius, to which apostolic vicariate South Africa belonged. Since 1837, the Cape Colony forms a distinct mission. In 1850 we find there three vicariates: East and West Cape, and Natal. Natal was from the beginning given over to the Oblate Fathers, who had charge of what is now known as Natal, Caferaria, Zululand, Basutoland, Transvaal, and the Orange Free State.

In 1886, the Orange Free State was erected into a vicariate and the Transvaal into a prefecture apostolic.

1. *The Vicariate of Natal.*—In 1851 Mgr. Allard, with a few Oblate Fathers, left Marseilles for Natal, where they found but few European Catholics, and these few soon left for Transvaal, upon the discovery of the goldfields. Twenty-five years ago there were not 800 Catholics in all Natal, to-day there are 12,000, among a million infidels. The present vicar apostolic, Mgr. Jolivet (bishop since 1874), is assisted in the pastorate of that vast district by 20 Oblate Fathers, four lay brothers, and five secular priests. Besides the Trappists and their Third Order of Sisters, there are six religious congregations doing service in the missions. The Sisters of the Holy Family (Bordeaux) have charge of houses at Pietermaritzburg and Durban. The Dominican Sisters teach in the schools at Oakford, Newcastle, and in the Zululand. The Sisterhood of the Holy Cross (Switzerland) have founded four houses in Caferaria. The Hospital Sisters of St. Augustine have houses at Durban, Pietermaritzburg, Estcourt, and Ladysmith. Of late there have arrived also seven sisters from the diocese of Vannes, called Daughters of Jesus.

The Oblate Fathers, besides tending to eight Zulu missions, are in charge of the European and Indian population of Natal. Their principal missions are at Durban, Estcourt, Ladysmith, Newcastle, Oakford, Kokstat, and Umstata.

The main effort of the Oblate Fathers is directed to the conversion of the blacks. But their zeal is too often frustrated by the fidgety character of the Zulus, their polygamy, and prejudices sown among them by Protestant missioners. An Anglican bishop, to reconcile the blacks with the Christian religion, publicly allowed polygamy. "Why should that be contrary to the Christian religion, since the Patriarchs of old, Abraham, Isaac, and Jacob, practiced it?"

A splendid success is the Trappist mission in Natal. They have 24 priests, 250 brothers, and an almost equal number of Sisters of the Third Order. They have taught the natives useful trades and therefore have workmen whom they can employ in the construction of substantial buildings at small cost. Through all this, Catholic influence is on the increase in Natal.

2. *The Apostolic Prefecture of Basutoland.*—The apostolic prefect, Father Cenez, is assisted by 14 Oblate Fathers and 104 brothers. Some thirty Sisters of the Holy Family are teaching in the schools. There are about 6,000 Catholics in all. The main missions are at Roma, St. Michael, Thaba-Bosiho, Korokoro, St. Monica, etc. A great drawback at present (1899) is the suffering caused by the cattle pest. Of all the missions only Roma has any horned cattle left.

3. *The Vicariate of the Orange Free State.*—This comprises also West Griqualand and Bechuanaland. Mgr. Graughan, with two secular priests and 15 Oblate Fathers, takes care of the 4,500 Catholics that are scattered among the 14,000 (?) heretics and 1,000,000 heathen. There are eight churches and 13 schools, taught by religious and eight lay teachers. About 1,000 children frequent the Catholic schools. Kimberly, the residence of the vicar apostolic, has a population of about 40,000, of all nations, tongues, colors, and religions. The Catholics number about 2,000. At the school of the sisters are 300 pupils, and at that of the brothers, but lately opened, more than 100.

At Bloemfontein, the capital of Orange, the Sisters of the Holy Family have an academy with more than a hundred boarders—the largest in all South Africa. Mafeking and Taunys are prosperous missions. Other important missionary centers are Jagersfontein, Harrismith, and Beaconsfield.

4. *The Prefecture of Transvaal*, also in charge of the Oblate Fathers, comprises the whole state of that name, and contains about 6,000 Catholics. With the Oblates are working Trappists, Marist Brothers, Loretto, Holy Family, Nazareth, Dominican, and Ursuline Sisters. Missions exist at Johannesburg, Pretoria, Barbeton, Potchefstroom, Lydenburg, and Vleeschfontein. Johannesburg is the most important mission of the prefecture. The town has 100,000 inhabitants, of whom 3,000 are Catholics. They have a church, a school for boys, and another for girls, frequented in all by 800 children. Johannesburg is the only place in Transvaal where Catholic sisters are in charge of the government hospital. They have an average daily number of 250 patients.

The vast influx of strangers, the example of Catholic missionaries and sisters, have gradually done away with the former hatred and bigotry of the Boers, who are learning to appreciate the Catholic schools

and eagerly send their children to them. Thereby will be gradually extirpated a number of prejudices still existing among them. — "The Review," *St. Louis, Missouri.*

Sozomenus (HERMIAS). — Church historian, born about the end of the fourth century, at Gaza, Palestine, died about 443. Lawyer at Constantinople. He has left: *Church History* from 323 to 439, dedicated to Emperor Theodosius II.; *Abridgment of Church History* from the ascension of our Lord to the death of Lucinius. It has been lost.

Spain (*Worship in*). — Catholicity is the religion of Spain. The decrees of 1835 and 1836 have suppressed the convents, corporations, military orders, etc. The number of the members of the actual clergy is about 70,000. Spain is divided into 59 dioceses, of which there are 8 archbishoprics and 51 bishoprics. The population consists (according to the census of 1890) of 16,603,959 Catholics; 6,654 Protestants; 402 Israelites; 9,645 Rationalists; 271 Mohammedans, etc.

Spalding (MARTIN JOHN) (1810–1872). — An American Catholic prelate, born in Marion county, Kentucky, died at Baltimore. He was bishop of Louisville and became archbishop of Baltimore, in 1864. As apostolic Delegate he, in 1866, convened the Second Plenary Council of Baltimore, which was attended by seven archbishops and thirty-eight bishops. He wrote *Evidences of Christianity* (1847), *History of the Protestant Reformation in Germany, Switzerland, etc.* (1860), etc.

Spener (PHILIP JAMES). See PIETISM.

Spiritualists. — Sectarians who profess to hold intercourse with the spirits of the unseen world, and who are striving, in union with the spirits of darkness, to substitute a "devil-begotten" superstition for the revealed truths of Christianity. "Modern spiritualism is substantially, but a revival of ancient pagan practices, known many years before Christ, and condemned as abominable by Moses. Clairvoyants take the place of ancient sooth-sayers; the alleged spirits of the departed now take the place of the ancient Pythonic spirits, and spiritualists now believe to learn facts or truths, secret to men, from the dead, as pagans did thousands of years ago" (Rev. J. Gmeiner, *Spirits of Darkness*, p. 226).

Sponsors. See BAPTISM.

Stabat Mater. — A celebrated Latin hymn on the Crucifixion, forming part of the service of the Catholic Church during Passion Week. Its authorship has been assigned to Jacobone, a Franciscan, who flourished in the thirteenth century. It has been set to music by many composers of eminence.

Staff or **Crosier** (pastoral staff of a bishop or of an abbot).—The crosier has existed from the earliest times of the Church. At first it was a simple staff, generally of cypress wood, ending by a head in the form of a crutch or T, the so-called St. Anthony's cross. This kind of staff existed until the seventh century in the Latin Church, but then the wood of the stem was covered with plates of gold, of silver, or gilt copper, often ornamented with colored stones, and the head was made of ivory or sculptured metal. At the same time there existed also the spiral staff, reminding one of the *lituus* of the augurs and which soon replaced the St. Anthony's cross. The spiral forms, at first little prominent, continually increased in dimensions. The first represented serpents encircling the "Lamb of God"; then others, the stems of which ornamented with flowers, presented an expanded flower on top. About the end of the twelfth century, they encased personages, religious scenes, and the stem became longer. In the thirteenth century, the crosiers presented architectural decorations: at the rise of the spiral form, the stem is surrounded with an *aediculum* (*little temple*) with miniature turrets and pinacles. The fifteenth and sixteenth centuries mark the apogee of the richness and luxury of ornamentation of the crosiers. The Renaissance produces the leaves of the acanthus and the pagan decorations (heads of satyrs, etc.). In the seventeenth century, the crutch assumes the bended-back form as we see it to-day. The Eastern Church never adopted the spiral form; it adheres to the primitive staff, surmounted by a globe or St. Anthony's cross, or terminates by serpents entwined face to face.

Station. — In the early times of Christianity it was usual for the people to assemble in a particular church on fast days, but especially during seasons of public calamity, in order, afterwards, to proceed in

regular procession to another church, previously determined upon, for the celebration of what was called, in the language of the period, a "Station." The ceremony was denominated Station because it was at the second church that the procession stopped to hear Mass and to listen to the sermon. It was on occasion of these Stations that Pope St. Gregory the Great preached the greater number of his "Homilies" to the Roman people.

Stations or Way of the Cross.—The "Stations" or "Way of the Cross," in Latin *Via Crucis*, is a devotional exercise instituted by the Church, to which are attached abundant indulgences. The fourteen pictures or images ranged around churches, and called "Stations of the Cross," represent fourteen scenes of our Lord's Passion, from the palace of Pilate to the summit of Mount Calvary, and to the tomb. Before each of these, the Faithful kneel in prayer and pious meditation; a practice of devotion in memory of the path trodden by our Saviour when going to His Crucifixion. The origin of this custom, as tradition tells us, is that the Blessed Virgin, after the death of Christ, frequently followed the road sanctified by His Passion and cruel death. Her example was followed by the Faithful of Palestine, and afterwards by numberless devout pilgrims from all parts of the world. To encourage this act of piety, the Church has accorded indulgences to such as prayed devoutly at the scenes of Christ's sufferings and death; but as the favor did not extend to those unable to visit the Holy Land, the devotion known as the "Way of the Cross" was permitted, having the like indulgences annexed to this pious exercise as those accorded to the visiting of the actual scenes of our Lord's Passion. Persons who are sick, infirm, or otherwise incapacitated from praying at the different Stations of the Cross in churches, may gain the indulgences of the *Via Crucis* by using a crucifix, to which the blessing of these indulgences is attached, for their personal use, only, by some one specially authorized.

The customary manner of following the Way of the Cross is to kneel at each of the fourteen Stations, and meditate upon the subject represented, saying one Our Father, Hail Mary and Glory be to the Father, etc., and after each meditation. To gain the indulgences, some inclination, at least, should be made towards the different Stations in turn, none of them being omitted, nor any interruption of long duration allowed. At the end, five Our Fathers, Hail Marys, and Glory be to the Father, etc., may be said for the intention of his Holiness the Pope; or six, if the person be a member of the Third Order of St. Francis of Assisi. These prayers are not essential, except when the Way of the Cross is said with the aid of the crucifix only. For those who are incapable of concentrating their attention sufficiently to meditate at length, a thought in an affectionate and grateful remembrance of the circumstance they are contemplating, is sufficient.

Stephen (name of ten Popes). — *Stephen I.* — Pope and martyr, born at Rome, died in 257. *Stephen II.* — Born at Rome, died in 752, two days after his election, which took place on March 27th. He had never been consecrated. By some he is not counted among the Popes. *Stephen III.*— Pope from 752 to 757. Neglected no means to induce Aistulph, king of the Lombards, to desist from his project of making himself master of Rome; but Aistulph remained inexorable. Abandoned by the Greek emperor, and unable to cope with the Lombards, Stephen formed the resolution of visiting in person the court of Pepin to implore the assistance and protection of that gallant prince. Pepin, in two expeditions (754 and 756), compelled the Lombard to surrender the Exarchate and all the cities which he had taken from the Roman Church. (See PEPIN THE SHORT.) *Stephen IV.* — Pope from 768 to 772. His Pontificate was much disturbed by the rivalries between the Frankish and Lombard factions, who, contending for the mastery in Rome, committed many acts of violence, which the Pope was not always able to prevent. A Council held, in St. John Lateran, under his Pontificate, decided that, in future, no one should be elected Pope, without being priest or deacon. *Stephen V.* — Pope from 816 to 817. Successor of Leo III. Anointed Louis the Kind. *Stephen VI.* — Pope from 886 to 891. Roman, raised to the Pontificate in spite of him. He crowned Guido, Duke of Spoleto, in the quality of emperor, and received from him the confirmation of the gifts made by Pepin and Charlemagne to the Holy See. *Stephen VII.* — Pope from 896 to 897. He was the first Pope who grievously disgraced his

high office. Yielding to party spirit, he had the body of Formosus unearthed, and in a council assembled for that purpose, declared his election to the papacy irregular; after cutting off three fingers of the right hand, the body was cast into the Tiber. The ordinations which Formosus had conferred were declared invalid. The barbarity of this act, which, it is consoling to know, was committed by an intruder, aroused the indignation of the people, by whom the perpetrator of the outrage was seized and strangled in prison. *Stephen VIII.* — Roman, elected in 929, died in 931. *Stephen IX.* — Roman, elected in 939, died in 942. *Stephen X.* — Pope from 1057 to 1058. A man of the loftiest and most determined spirit. Continued the measures of reform adopted by his predecessors against ecclesiastical abuses; only men of merit were raised to ecclesiastical dignities, among whom Peter Damian was created by him bishop and cardinal of Ostia.

Stephen (St.). — First deacon and first martyr. Stoned about the year 35. A young man, called Saul, who watched the garments of his executioners, was touched by grace and became the apostle St. Paul. The body of St. Stephen was found in 415, and the Church celebrates the Invention of his remains on Aug. 3d. F. Dec. 26th.

Stephen (St.) (979–1038). — First king of Hungary. His first act, on ascending the throne (997–1038), was to unite himself to Latin Christendom. By his marriage with Gisela, the sister of Emperor Henry II., he became closely connected with Catholic Germany whose civilization he sought, by every means, to introduce among his subjects. Assisted by German and Bohemian priests, Stephen succeeded in extending the Christian religion over the whole kingdom; throughout the land churches and monasteries rose. He sent an embassy to Pope Sylvester II., and received from him the present of a royal crown and a papal edict empowering him to regulate the ecclesiastical affairs of his realm. His religious zeal gained him the title of "Apostolic King" from Pope Sylvester II., with the right of having the cross borne before him. F. Sept. 2d.

Stephen Harding (St.). See CISTERCIANS.

Stigmata (brands or marks upon the body). — After the vision of St. Francis of Assisi, the hands and feet of the saint were found to be marked as with nails, and there was a wound in his side. The wounds were seen by many persons, among whom was Pope Alexander IV., during the lifetime of the saint.

Stole. — The word stole comes from the Greek *stole* and was employed anciently to signify clothing in general, and especially the outer or best robe. This outer robe was usually a short-sleeved white tunic which fell in folds and reached nearly to the feet. It was adorned with two vertical stripes or bands, and was worn originally by both men and women, but among the Romans it was thought effeminate for men to wear it, and it became the characteristic dress of the matron. It was, however, worn by the early Christians of both sexes. Over the stole and around the neck was worn an oblong piece of linen called the *Orarium*, which served the purpose of a handkerchief, and was by females spread, in time of prayer, over the head and shoulders, falling around the body like a veil. The *Orarium* worn by ecclesiastics was bordered with stripes of purple, and when, in course of time, its dimensions were contracted, those ornaments were retained as marks of honor, while the plain linen portions were cut away in such a manner, that it was reduced to a band which surrounded the neck and fell down below the knees on both sides of the body. It afterwards exchanged the denomination of *Orarium* for that of stole, by which name it is now known. Before the use of the tunic called *Colobium* and the later privilege of wearing the Dalmatic were granted to the deacons in general, the stole was the insignia of their order. When the stole became peculiar to the ministers of the altar, it ceased to be made of linen, and was composed of the same materials as the chasuble or upper garment. As in the Latin, so in the Greek and Oriental Churches, the stole is a very conspicuous ornament among the vestments peculiar to the higher ministers of the altar. It is mentioned in all their liturgies. The mystic signification which the Church attaches to this vestment is beautifully expressed in the words of the prayer which the priest is directed by her to recite when he puts it on: "Restore to me, O Lord, the robe of immortality, which was forfeited by the prevarication of our first parents; and though unworthy

to celebrate so august a mystery, grant that I may attain to everlasting glory."

Stylites. — Surname given to a class of solitary ascetics who had built their cells on ruined porticos or colonnades. The institute of the Stylites was honored in the Eastern Church, and one was admitted only with religious ceremonies. St. Simeon was the first of the Stylites, and he had successors who continued this kind of life in Syria until the twelfth century; we still find some traces thereof in Mesopotamia, in the fifteenth century.

Suarez (FRANCIS) (1548–1617). — Jesuit and theologian, born at Grenada. Taught at Segovia, Valladolid, Rome, Alcala, Salamanca, and Coimbra. Two of his works refer, more especially, to philosophy: the *Metaphysical Disputes* and his *Treatise on Laws*. But his most famous work was his *Defense of the Catholic Faith against the Errors of Anglicanism*. He wrote the work at the request of Pope Paul V.

Subdeacon (minister of the Church who ranks next to the deacon). — "No one," says the Council of Trent, "shall for the future be promoted to the order of subdeaconship before the twenty-second year of his age. . . . Such as have good testimonial, and have been already tried in minor orders, and are instructed in letters and in those things which belong to the exercise of their orders, shall be ordained subdeacons and deacons. They shall have a hope, with God's help, to be able to live continently" (Sess. xxiii. c. 13). The functions of the subdeacons may be reduced to six: 1. To take care of the sacred vessels. 2. To pour wine and water into the chalice. 3. To sing the Epistle at high Mass. 4. To hold the book of the Gospel to the deacon and to carry it to the celebrant to kiss. 5. To carry the cross in processions. 6. Assist the deacon in all his functions and receive the offerings of the people. In the primitive Church they served as secretaries to the bishops, instructed the Catechumens, and guarded the entrance of the sanctuary. At their ordination, the subdeacons contract the obligation to observe continence, to say the Breviary and to wear the ecclesiastical garment.

Subunists. — Communicants under one kind. See HUSSITES.

Suffragan. — The name given to a bishop in an ecclesiastical province, relatively, to the metropolitan, primate, or patriarch, in whose province he is; also to a titular bishop, or bishop *in partibus*, who is exercising the Pontifical functions and ordinations for the ordinary bishop whom he has been invited to assist; also to a titular bishop, who is under a titular patriarch or archbishop. Such are Suffragans, nominally.

Suicide (action of one killing himself). — The suicide commits: 1. An attack against God whose holy laws he violates and whose power he audaciously usurps. God has said: "Thou shall not kill." The one who renders himself guilty of suicide tramples, therefore, on the laws of God. Holy Scripture tells us that "the life of man upon earth is a warfare"; the one who leaves his post without the orders of His chief, before He has relieved him, is no soldier of Jesus Christ, but a coward who flies before having combated. God having given life to us, it does not belong to us, but, properly speaking, belongs to God, like our whole being; it is a deposit which He has placed in our hands; consequently, we are no more permitted to dispose thereof, than a trustee is permitted to dispose of a trust that was committed to him, than any man is permitted to dispose of a good of which he is not the proprietor. Suicide is: 2. A crime against society. After God, it is to society that we owe almost all our advantages. In return of what it has done for us, has society not a right that we should be useful to it, and not become injurious to it? But the one who puts an end to his days, deprives society of all the services it has a right to expect. Suicide, so prejudicial to civil society, has, for domestic society, still more immediate and unavoidable consequences. Suicide is: 3. A cruelty towards oneself, because to render oneself guilty of this crime, is compromising his happiness in this world and, in the other, his eternal salvation. Considering the crime of suicide under such odious feature peculiar to it, can we be astonished that it was always held in abhorrence, and that both civil and religious legislation, branded it with the most infamous punishment? At Athens and Thebes they pressed the seal of ignominy on the corpse of the suicide and in pagan Rome they deprived it of religious burial. The Church denies Christian burial to the one who has died by his own hand, unless in-

sanity had rendered him irresponsible. The refusal of the burial rites is not intended as a condemnation of the individual, but to express horror of the crime, and to act as a deterrent to others. The prevalence of suicide is principally and generally to be ascribed to the lack of religion, of a firm belief in a future life, of confidence of God's willingness to aid the unfortunate, and to pardon the repentant sinner. Experience teaches that as religion in a land decreases, the number of suicides increases. Also the godless press of the day contributes largely towards suicide by praising the self-murderer, saying: He expiated his crime with his life. Instead of expiating a crime, he adds another to it.

Sulpicians, or "Priests of the Congregation of St. Sulpice." A community founded by the sainted Jacques Olier, in 1642. Their chief object is the direction of ecclesiastical seminaries and the training of candidates for the priesthood. They came to the United States in 1790; have charge of St. Mary's Seminary, Baltimore, Maryland.; Brighton Seminary, Boston, and St. Joseph's Seminary of Dunwoodie, New York.

Sulpicius Severus.— Ecclesiastical historian, born in Gaul, about the year 363. Was a famous lawyer, but, on the death of his wife, he embraced an ascetic life. He died in 406. His writings comprise: *The Life of St. Martin; Three Dialogues* on the virtues and miracles of St. Martin, and on the virtuous example of the Oriental monks; *A Sacred History*, in two books, from the beginning of the world to the year 400, in which he furnishes much information respecting the ancient Church of Gaul; and a collection of letters to St. Paulinus and others. His pure, classical style has merited for him the name of the "Christian Sallust."

Sunday (the first day of the week, consecrated to the practice of the Christian religion).— The Jewish Christians in the early Church, after the example of our Lord, continued to keep holy the ancient or legal Sabbath, but afterwards, in its stead, the first day of the week, or Sunday was observed, as appears from the Scripture (Acts xx. 7; I. Cor. xvi. 2), by the Apostles themselves, who called it the Lord's Day (Apoc. i. 10), and was especially consecrated to divine worship in honor of the Resurrection of our Lord.

Supererogation (*Works of*) (Lat. *supererogata*, over and above things required). — A class of works, which, in the Catholic system, are described as not absolutely required of each individual as conditions to his eternal salvation. A consequence of this doctrine is, that God may accept the superabundant works of one in atonement for the defective service of another; and hence, in the Catholic indulgences, along with what they regard as the infinite and inexhaustible treasure of the merits of our Lord, they also regard, although in a degree infinitely inferior, the superabundant merits of the saints as forming part of that "treasure of the Church" which is applied in the form of indulgences.

Superstition (false ideas which one has of certain practices of religion, to which one attaches a too great fear or a too great confidence).— We understand sometimes by superstition the divine worship rendered to creatures, although it belongs to God alone. In this sense the pagan peoples were given up to all kinds of superstition. On the other hand, the theologians apply the same denomination to the worship rendered to the real God, but in a manner which He does not approve of and which constitutes a vain ceremony. It is principally in matters of worship that there is question of superstition. A false worship, such as the veneration granted to false relics, is a superstition. To add to the rites of the Church ceremonies or words of which she does not make use, would be also a superstition. Or again, it is a superstitious practice, if one attaches in his mind, to an object, words or rites, some power which is not attached to it either by the institution of God or by the Church. Superstition being an excessive credulity, arises principally from ignorance and disappears with religious instruction.

Supralapsarians. — Calvin's rigid theory on predestination encountered much opposition even in the bosom of his own sect. A very violent contest arose on that question among his followers in Holland. There the parties of "Supralapsarians" and "Infralapsarians" stood opposed to each other in battle array. The former asserted that, prior to the fall of Adam, the predestination to eternal felicity and damnation was already decreed; the latter, that it was subsequent to the event.

Surplice. — The surplice is a white linen garment which is worn not only by all

clerics, but also by those who, in the absence of clerics, are allowed to assist in the choir or sanctuary during the celebration of divine service. The use of white garments by the members of the sanctuary is continually referred to by the holy Fathers. Honorius of Autun (died, 1130) describes the surplice as a white loose vestment, that reached down to the feet; and from several passages in the works of ecclesiastical writers, and in the canons of various provincial synods, it would appear that the surplice was a variation of the alb, from which it differed, during a long period of years, merely by being somewhat shorter and having wider sleeves. Duranti, who composed his work on the *Divine Offices* about the year 1286, traces up the etymology of the Latin *superpellicium*, whence, it is obvious, our English appellation, surplice, is derived, to a custom of wearing tunics which anciently prevailed in the Church, made from the skins of such animals as the country furnished, over which was cast a white linen alb or vestment, denominated, from that circumstance of its being worn over fur, *superpellicium*. While indicating the derivation of its name, Duranti has also pointed out the spiritual meaning of the surplice, which, as he remarks, has been regarded as symbolical of that robe of innocence, purity, and righteousness that our divine Redeemer purchased for the human race by the price of His glorious atonement, and with which He arrays the soul of the regenerated or repentant sinner, and effaces man's iniquities, figured by the skins of animals, since it was with garments formed from such materials that fallen Adam, after being chased from Paradise, was covered.

Susanna. — Jewish woman of the tribe of Juda, famous on account of her chastity; wife of Joachim, whom she had followed to Babylon during the captivity; was accused of adultery by two aged men, whose impure proposals she had rejected, and was condemned to death. The young Daniel proved her innocence, and the two old men, convicted of imposture, suffered capital punishment.

Suspension is a censure inflicted on a cleric, designed for remedial purposes, and takes away for a fixed time, or until he repents and makes satisfaction, the right to exercise his sacred functions in his office or benefice. The term suspension is not earlier than the fourteenth century, but the discipline is far more ancient. Traces of suspension are found in the Councils of the sixth century; in some cases, *v. g.*, an ordination before a canonical age, suspension was a penalty inflicted on account of the fault of another. It was thus that Pope Honorius III. suspended a deacon until he had attained the canonical age. There are three kinds of suspension: 1. *Ab ordine*, when a cleric cannot exercise his ministry. 2. *Ab officio*, when he is forbidden to exercise it in his official charge or congregation. 3. *A beneficio*, when he is deprived of the revenues of his benefice. In all these cases the incumbent retains his orders, rank, and benefice in contradiction to the penalty of solemn deposal and degradation, by which he forfeits all rights of his orders and benefice. See DEPOSAL; DEGRADATION.

Sweden (*The Church in*). See DENMARK.

Swedenborg (EMANUEL SVEDBERG OF) (1688–1772). — Famous theosophist, born at Stockholm, died in London. Son of a Lutheran bishop, he at first occupied himself with poetry and learned inquiries, cultivated all the natural sciences, especially mineralogy, was named assessor of mines (1716), received letters of nobility (1719), and became a member of the Academy of Sciences of Upsal (1729). His visions commenced in 1743. He pretended to have communications with the souls of the dead, with angels, with God Himself, and to be charged with the regeneration of Christianity. He became the founder of a new sect, "The New Church of Jerusalem," which still counts adherents in Sweden, Russia, England, in the United States, etc. A Swedenborgian society was established in London (1783). The system of this dreamer is a kind of pantheism. It was condemned as heretical, even by the Protestants.

Swithin (ST.). — Anglo-Russian prelate, died in 823. Chaplain of King Egbert, chancellor under Ethelwulf, whose preceptor he had been, became bishop of Winchester in 852. F. July 2d.

Switzerland (*Christianity in*). See COLUMBAN AND GALL.

Switzerland (*Worship in*). — According to the census of 1890 there are in Switzerland, 1,667,109 Protestants of the so-called

Helvetic communion; 1,160,782 Catholics; 6,373 Israelites, and 10,838 of different religions.

Syllabus (Latin word which signifies *record*, *list*, *rôle*).—It is employed in the Catholic language to designate a collection or catalogue, under ten heads, of eighty current errors, or erroneous propositions, condemned by Pope Pius IX. at various times — theories, which under the specious names of Liberalism, of Progress, and of modern Civilization, have been more or less extensively adopted of late in the various countries of Europe. While on the one hand the publication of the Syllabus was hailed with joy and admiration, its appearance excited the anger and hatred of the enemies of the Church.

Sylvester (name of three Popes.)—*Sylvester I.*— Pope from 314 to 335. Governed the Church in the first years of her temporal prosperity and triumph over her persecuting enemies. His long and glorious Pontificate is marked by the First Ecumenical Council, that of Nice, and by the suppression of the Arian heresy. In his reign also occurred the happy discovery of the true cross and holy tomb of our Lord, by the Empress St. Helena, in 326. To the Pontificate of Sylvester is assigned the pretended donation of Constantine. *Sylvester II.*— Pope from 999 to 1003. No Pope so truly great had occupied the Papal Chair since the time of Nicholas I. He displayed great zeal, talent, and severity in his administration, especially in reforming and elevating the clergy. His uncommon knowledge of the fine arts and sciences, and his rapid elevation to the highest dignities in the Church, caused him, in a barbarous age to pass for a magician. To King Stephen of Hungary and his successors he gave the title of "Apostolic Majesty," and the right to have the cross borne before him. Sylvester was the first Pope that conceived the idea of arming Christendom for delivering the Holy Land from the hands of the Mussulmans. But this plan perished with the death of Otho III., in 1002, whom the Pope followed to the grave in the succeeding year. *Sylvester III.*—Bishop of Sabina. Antipope, born at Rome. The Romans elected him in 1044, after having driven away Benedict IX., but three months afterwards, the latter returned to Rome, and expelled his competitor.

Symachus. — Pope from 498 to 514, born in Sardinia. Successor of Athanasius II., he had for rival the archdeacon Lawrence, who was upheld by King Theodoric; approved several Councils, zealously combated the heresies of Nestorius and Eutyches. They attribute to him the introduction into Mass of the "*Gloria in Excelsis.*"

Symachus. — Greek writer, born at Samaria. He lived under Emperor Severus and belonged to the sect of the Ebionites. His Greek version of the Old Testament was, according to St. Jerome, excellent. Only few fragments thereof are left to us.

Symbol. See CREED.

Synagogue. — An organization of the Jews for the purpose of religious instruction and worship. Also the building where such instruction and worship are maintained. The synagogue came into prominence in the religious life of the Jewish people during the exile, and, since the destruction of the temple and the dispersion of the Jews, constitutes their customary place of worship. The organization of a synagogue consists of a board of elders presided over by a ruler of the synagogue (Luke iii. 41, 49, xiii. 14). The worship is conducted according to the prescribed ritual, in which the reading of the Scripture constitutes a prominent part. Formerly the officers of the synagogue exercised judicial functions, and the synagogue itself was the place of trial (Luke xii. 11, xxi. 12), but this is no longer the case.

Synaxis. — Name given to the reunions of the primitive Christians, and to holy communion.

Syncellus (GEORGE). — Byzantine chronicler of the ninth century. He wrote a chronicle from Adam to Diocletian.

Synesius. — Bishop of Ptolemais in Egypt. Was born at Cyrene, in Africa, died in 414. Of his many writings there remain one hundred and fifty-five letters, besides several homilies and minor treatises.

Synod (*Diocesan*). — Diocesan synods, we call those meetings where the bishop assembles the clergy of his diocese in order to treat of matters that relate to the pastoral charge or the care of souls. The enactments of diocesan synods are called statutes, decrees, constitutions. Diocesan synods are to be held in the United States

once every year, wherever this is feasible. Bishops or administrators of dioceses, alone, have the right to convene diocesan synods. To attend diocesan synods are obliged: first, all the priests who have the care of souls, whether they are seculars or regulars; secondly, all superiors of monasteries situated in the diocese and not governed by a general chapter. In these assemblies the bishop is the sole law-giver, and therefore he alone has a decisive vote, the other members having but a consultive vote. See COUNCIL.

Syrian Christians, or Catholics, who are converts from the Jacobite, or Monophysite Church in Syria, in 1840, were catalogued at 30,000, which number has since been considerably increased by many conversions. They have four archbishops and eight bishops under the "Syrian Patriarch of Antioch." The number of Catholics in Syria, including all rites, exceeds 800,000, while the Catholic population of the Latin Patriarchate of Jerusalem is given at 22,000. For more particulars, see ORIENTAL RITES.

T

Tabernacle (Hebr. *tent of meeting*). — In Jewish history a tent, constructed to serve as the portable sanctuary of the nation before the final settlement in Palestine. This "Tabernacle of the Congregation" is fully described in Ex. xxv.–xxvii. and xxxvi.–xxxviii. It comprised besides the tent, an inclosure or yard, in which were the altar of burnt offerings and the laver. The tabernacle proper was a tent divided into two chambers by a veil — the inner chamber, or Holy of Holies, containing the Ark of the Covenant and the Seat of Mercy; the outer department contained the altar of incense, the table of the showbreads, the golden candlestick. The tabernacle was of a rectangular figure 45 feet by 15, and 15 feet in height. The court or yard was 150 feet in length by 75 feet, and surrounded by screens 7½ feet high. The people pitched their tents around the tabernacle by tribes in a fixed order during the wanderings, and the pillar or cloud of fire, denoting Jehovah's presence, rested upon it, or was lifted from it according as they were to remain stationary or were to go forward. After the arrival into the Promised Land it was set up in various places, especially at Siloe, but gradually lost its exclusive character as the center of national worship by the building of Solomon's Temple, in which its contents were eventually placed.

Tabernacle (*Eucharistic*) is the name given to a species of small tower erected on the central part of the high altar, to preserve therein the Blessed Eucharist, not only for the use of the sick, but also, to be occasionally exposed to the adoration of the people and to be perpetually present to excite their devotion and to draw the Faithful to the house of God.

Tabor. — A mountain of northern Palestine, rising solitarily in the northeastern part of the plain of Esdraelon, to about the height of one thousand feet, and commanding the most extending view in the Holy Land.

Taborites. See HUSSITES.

Taché (ALEXANDRE ANTONINE). — Canadian prelate; a son of the Canadian statesman, Sir Etienne Paschal Taché; born in Rivière-du-Loup, Canada, July 23d, 1823. After graduating at the college of St. Hyacinth, and studying theology in the Seminary of Montreal, he became professor of mathematics at his old college. Remaining at St. Hyacinth but a few months, he went to Montreal, and there became monk of the Oblate Order. He at once began laboring as a missionary among the Indians of the Red river. Suffering privations of every kind, cold, hunger, and fatigue, he reached St. Boniface on Aug. 25th, 1845. Here he was raised to the priesthood, and was the first priest ordained on the banks of the Red river. He spent but a few months at this mission, and then went seeking other fields of labor. His piety and zeal attracted attention, and later he was summoned to France by the superior of the Oblate Fathers, and consecrated bishop of Arath in the cathedral of Viviers, on Nov. 23d, 1851. He made a visit to Rome, and then returned to Canada to his missionary work. He founded new missions, and through him many chapels and schools were built. About this time the Metis had some grievances, which Bishop Taché laid before the Cana-

dian government, but to them no attention was paid. He was obliged to go to Italy to take part in the Council of the Vatican at Rome, and during his absence the troubles came to a crisis. He at once returned and quieted the Insurrection. On Sept. 22d, 1871, St. Boniface was erected into a see and Bishop Taché was appointed archbishop. He died at Winnipeg, June 22d, 1894.

Tadmor. — Ancient name of Palmyra, a city situated on the oasis, in the desert east of Syria, said to have been built by Solomon.

Tanchelin. — A heretic of Antwerp, an illiterate and fanatical demagogue, became the founder of a sect in the Netherlands. He proclaimed himself the Son of God and the spouse of the Blessed Virgin. He rejected the priesthood of the Church, and the Sacraments, especially the Holy Eucharist, as unnecessary for salvation; and was guilty of all sorts of blasphemy and the greatest licentiousness, seducing many women, who, in their frenzy, delivered to him their daughters. He surrounded himself with a bodyguard of three thousand armed men, and feasted sumptuously on the spoils of plundered churches and monasteries. Tanchelin was slain in 1124, but his sect survived him. St. Norbert preached against these sectaries, and succeeded in bringing back the deluded citizens of Antwerp to the Church.

Tantum Ergo. — In Catholic liturgy, the last two stanzas of the hymn, beginning "*Pange Lingua*" which are sung whenever the Blessed Eucharist is carried in procession and in the office of the Church at the Benediction with the Blessed Sacrament. The "*Pange Lingua*" was composed by St. Thomas Aquinas.

Tarasius (St.). — Patriarch of Constantinople, born in this city, where he died in 806. Of a patrician family, secretary of State and consul, became the successor of Paul III. on the patriarchal see of Constantinople, in 784. Caused the condemnation of the Iconoclasts in the Second Council of Nice (787) and opposed the divorce of Emperor Constantine V. We owe to him Letters inserted in the *Collection of Councils* by Labbé. F. Feb. 23d.

Taschereau (Elzéar Alexandre). — Cardinal and archbishop of Quebec, was born at Sainte Marie de la Beauce, Quebec, Feb. 17th, 1820. He was educated at the Seminary of Quebec and in Rome, receiving the tonsure at the age of eighteen. In 1842 he was ordained priest at Quebec, and from that year until 1854 occupied the chair of moral philosophy at the Quebec Seminary. He resumed his studies in Rome in 1854, and in 1856 the degree of doctor of canon law was conferred upon him in Rome. Returning to Quebec, he was director of the Petit Séminaire until 1859, when he became director of the Grand Séminaire and a member of the Council of Public Instruction for Lower Canada. He was made superior of the Grand Séminaire and rector of Laval University in 1860, and vicar general of the diocese of Quebec in 1862. He was consecrated archbishop of Quebec in 1871, and in 1886 was made cardinal, being the first Canadian to receive this dignity, and was congratulated alike by the Protestant and by the Catholic press, his advancement being regarded as the merited reward of a long life devoted to educational progress. Died at Quebec, April 12th, 1898.

Tatian. — Apologist; was born in Assyria, about the year 130, had received a heathen education and had been a teacher in pagan schools, when, by reading the Holy Scriptures, he was converted to Christianity. After the death of Justin, his master, he returned to the East, adopted Gnostic views and became the founder of a sect known as "Tatianists." Of his many writings only his *Discourse to the Greeks* has been preserved, in which he contrasts Christianity with Paganism, censures the Greeks for rejecting the Christian religion, and criticizes the morals, religion, and philosophy of the pagans. Tatian died in 170.

Taxa Innocentiana. — By authority of Pope Innocent XI., a decree, written in Italian, was issued in 1678, fixing the emoluments that can be asked or received for the various acts, instruments, or writings of the episcopal chancery. The object of this decree, usually named "Taxa Innocentiana," was to introduce as far as possible, a uniform rate of taxation into all episcopal chanceries. Its chief regulations are: Neither bishops nor their vicars general or other officials can ask or receive anything, even though it be voluntarily offered: (1) For the conferring of orders or for other acts pertaining to ordination, *v. g.*, for permission to receive orders from some other bishop. (2) For appointments to benefices or parishes. (3) For

dispensations from impediments of marriage or from the publication of the bans and the like.—Though bishops, in granting matrimonial dispensations, cannot accept any honorary, they are, as a rule, allowed to receive suitable alms, to be applied for charitable purposes.

However, the chancellor of the bishop may receive a moderate fee for his labor in drawing up the requisite papers in the above cases. As a rule, the chancellor's fee for each instrument should not exceed, at the highest calculation, one dollar. But he cannot receive any fee for letters giving permission to say Mass, administer the sacraments, preach, and the like.

Te Deum.—An ancient hymn in the form of a Psalm, sung at matins, or morning prayer, and also separately as a service of thanksgiving on special occasions. The Te Deum is first mentioned early in the sixth century. Its authorship is popularly attributed to St. Ambrose and St. Augustine. The Te Deum is sung at the close of matins on Sundays and feast days, but not in Advent nor from Septuagesima to Easter, except on feasts, and also during the octaves of Easter and Pentecost.

Teglath-Phalasar.—Second king of the second Assyrian empire; reigned at Ninive from 742 to 724 B. C.; entered into an alliance with Achaz, king of Juda, and conquered a part of Syria and Palestine. He had for successor, his son Salmanasar.

Telesphorus (ST.).—Pope from 127 to 138. Greek by birth, anchorite of Mount Carmel, became the successor of Sixtus I. and died a martyr in Rome under Hadrian. He instituted the practice of saying three Masses on Christmas Day. F. Jan. 5th.

Temperance is a virtue, which regulates and moderates our tastes for those things that appeal to our senses, thereby preventing any excessive indulgence. It teaches restraint in all things, abstinence in food, sobriety in drink. Also, chastity in maintaining the purity of that state of life to which we are called, whether virginity, celibacy, matrimony, or widowhood. Temperance embraces mortification in words and actions, "as becometh saints" (Eph. v. 3); for no "obscenity, or foolish talking, or scurrility . . . no fornicator, or unclean or covetous person, hath inheritance in the kingdom of Christ" (Eph. v. 5). See MATTHEW (Theobald).

Templars. See KNIGHTS.

Temple of Jerusalem.—The religious edifice of the Jews in Jerusalem. There were three buildings successively erected on the same spot, and entitled, from the names of the builders, the Temple of Solomon, the Temple of Zorobabel, and the Temple of Herod. The first was built by Solomon and destroyed by Nabuchodonosor about 586 B. C. The second was built by the Jews on their return from captivity (about 537 B. C.) and was pillaged or partly destroyed several times, especially by Antiochus Epiphanes, Pompey, and Herod. The third, the largest and most magnificent of the three, was begun by Herod the Great, and was completely destroyed at the capture of Jerusalem by the Romans (A. D. 70). Various attempts have been made towards the restoration of the first and third of these temples, but all to no purpose. The ornament and design were in any case of severe and simple character, though rich materials were used. The successive temples all consisted of a combination of buildings, comprising courts separated from and rising one above another, and provided also with chambers for the use of the priests, and for educational purposes. The inclosure of Herod's temple covered nineteen acres. It comprised an outer court of the Gentiles, a court of the women, a court of Israel, a court of the priests, and the temple building with the holy place, and, within all (entered only once a year by the high priest) the Holy of Holies. Within the court of the priests were the great altar and the laver; within the holy place, the golden candlestick, the altar of incense, and the table of the showbread; and within the Holy of Holies, the Ark of the Covenant and the Seat of Mercy.

Temporal Power of the Pope. See POWER.

Tenebræ is the name given to the matins and lauds, which are usually sung on the afternoon or evening of Wednesday, Thursday, and Friday of Holy Week. The "*Gloria Patri*" at the end of the Psalms and in the responsories, the hymns, antiphones of the Blessed Virgin, etc., are omitted in sign of sorrow. The lessons of the first nocturnes are taken from the Lamentations of Jeremias, the Hebrew letter which begins each verse in the acrostic poems being retained in Latin. At the

beginning of the office, fifteen lighted candles are placed on a triangular candelabrum, and at the end of each Psalm one is put out, till only a single candle is left lighted at the top of the triangle. During the singing of the Benedictus the candles on the high altar are extinguished, while at the antiphon after the Benedictus the single lighted candle is hidden at the Epistle corner of the altar, to be brought out again at the end of the office. The extinction of lights (whence probably the name *Tenebræ*, or darkness) is best explained by Amalarius Fortunatus, who says: "It figures the growing darkness of the time when Christ, 'the light of the world,' was taken." The last candle, according to Benedict XIV., is *hidden*, not extinguished, to signify that death could not really obtain dominion over Christ, though it appeared to do so. The clapping heard at the end of the office, is said to symbolize the confusion consequent of Christ's death.

Tertiary (Lat. *Tertiarius*, one of the third rank). — A name given by the Church writers to a class in the Catholic Church who, without entering into the seclusion of a monastery, aspire to practice in ordinary life all the substantial obligations of chastity and poverty. It was under St. Francis and the mendicant orders, that the Tertiary institute reached its full development.

Tertullian (160–240). — Doctor of the Church, was born at Carthage, and was brought up a pagan. Tertullian is the first writer of the Latin Church. He was an advocate by profession, a man of great learning and of remarkably strong intellect and character. His conversion took place in mature life, about the year 190, being ordained priest soon after. He was a zealous and valiant champion of Catholicity against all forms of infidelity and heresy until the year 203, when, captivated by the exaggerated austerity and severe morality of the Montanists, he was drawn into their heresy. That he afterwards became reconciled with the Church, is surmised by some, but cannot be ascertained. As a writer, Tertullian was profound and fruitful and showed great acuteness and dialectic dexterity; but the style, resembling the asperity of his mind, is inelegant and intricate. He first used the terms, "substantia," "trinitas," "satisfactio," "sacramentum," etc. His numerous writings relate to the most varied points of Christian doctrine and of Christian life; they were well known and highly appreciated in the early Church. St. Cyprian, who read them daily, in asking for them was accustomed to say: *Da magistrum* (*Give me my master*). His most important works are: *The Apology*, *On the Prescription of Heretics*, and *On Penance*, which were written before the author became a Montanist. Yet, even the works which Tertullian wrote after his apostasy, are highly valuable, because of the testimony they contain as to the faith and practices of the early Church. Among these are the works: *Against Valentinian; Against Marcion; On the Body of Christ; On the Resurrection of the Body*, and a number of other treatises.

Testament. See BIBLE.

Tetrarch (ruler of a fourth part). — A title at first given to one who governed a fourth part of a province, but afterwards to one who governed any portion of a given territory (Luke iii. 1). Herod Antipas was tetrarch of Galilee and Peraea (Matt. xiv. 1; Acts xiii. 1).

Tetzel (JOHN) (1470–1519). — A German Dominican monk and inquisitor; born at Leipsic. Pope Leo X. had entrusted him with the publication of the indulgence in Germany. Tetzel was a moral man, charges to the contrary are without foundation; the stories of his greed originated with his enemies. He preached in ardent and energetic language on indulgences, always insisted on a worthy confession and true sorrow, as may be seen from Protestant extracts of his sermons still extant, and his wholesome instructions to the confessors of the Church.

Teutonic Knights. See KNIGHTS.

Thabor. See TABOR.

Thaddeus. See JUDE.

Thanksgiving Day. — An annual festival of thanksgiving for the mercies of the closing year. Practically, it is a national harvest festival, fixed by proclamation of the President of the United States and ranks as a national holiday.

Theatines. — Members of a monastic order of clerks regular founded at Rome, by St. Cajetan and Archbishop Peter Caraffa of Theate, afterwards Pope Paul IV. Besides taking the usual monastic vows, the Theatines bound themselves to

abstain from the possession of property and from soliciting alms, and to trust wholly in Providence for support, expecting, however, that this support would be derived from the voluntary contributions of the charitable. There were also Theatine nuns. The order flourished to some extent in Spain, Bavaria, and Poland, but its influence is now confined chiefly to Italy.

Theban Legion. See LEGION.

Thecla (ST.). — Christian virgin, born at Iconium in the first century, converted to the faith by St. Paul. Exposed to ferocious beasts, she miraculously escaped martyrdom. F. Sept. 23d.

Theiner (AUGUSTIN) (1804–1874). — Catholic theologian, born at Breslau, died in Rome. Dragged along for a short time by the ideas of his brother Johann Anton (professor of exegesis and canon law) against Roman Catholicity, he separated himself from him and went to Rome, where, after staying with the Jesuits for some time, he became a member of the Oratory. Keeper of the secret archives of the Holy See until 1870. He published quite a number of historical works.

Theism — The word *theism* is taken in opposition to that of *atheism*, which is the system of those who deny the existence of God, as *deism* is opposed to the belief of a revealed religion. The two words are not synonymous; we may understand the word *theism* in an orthodox sense, because *deism* is an error condemned by the Church, and which designates the system of those who reject all revelation, believing only in the existence of God, joining to this belief, the natural religion. Deism, it is true, acknowledges a God like theism, or rather, it names God; but its God, purely abstract and ideal, is blind, deaf, and dumb. Theism and atheism are the two extreme terms, the one positive, the other negative. Deism would like to be the middle term, between two contraries that do not admit a middle term. Theism admits the dogma of the creation, of Providence, and of revelation. Some Deists admit a God creator, but deny divine Providence; if they admit the presence of the Deity, this presence is purely ideal; the god of the Deists is a sluggish god; he assists at the march of the universe without directing it; he is insensible, inactive, and powerless. Hence, the reason Bossuet said: "Deism is only a disguised atheism."

Theocatognosts. — Name given by John Damascene to heretics who condemned certain words attributed to God in the Scripture.

Theocracy. — A form of government in which God is recognized as the supreme civil ruler of the State, and His laws are taken as the statute-book of the kingdom. Usually applied to the Jewish commonwealth from the time of its organization under Moses until the inauguration of the monarchy under Saul. Josephus Flavius was the first who, in his book against Apion, the Grammarian, made use of the term Theocracy to characterize the religioso-political constitution of the Hebrew people, in opposition to the forms of monarchic, oligarchic, and democratic governments of other nations. Theocracy was the first and the most ancient of all the political constitutions among the chief nations of antiquity. It obtained its apogee in the revealed law of God, promulgated by Moses and realized by the people of Israel, and essentially distinguishes itself from all the pagan theocracies. It has for peculiarity, that it identifies both the religious sphere and the political sphere; every law, every religious obligation is at the same time a law, a political obligation, and *vice versa*, so that every violation or omission of any prescription, even a most superficial one, is a direct infraction of the divine will, and, consequently, a sin. All the laws emanate from God and His holy will; God is the supreme end of all ordinances. Theocracy, besides its immediate object concerning Israel, had a universal object, which determines the place and indicates the peculiar nature of the chosen people, in the history of Redemption. Israel chosen, receives the Law and its institutions. God is its king, its master, and legislator; theocracy is founded in order that, in its bosom and through it, the salvation of mankind may be prepared; the Law is to be the pedagogue of mankind in view of the Christ; it becomes this by pointing towards sin, the fall of man, the need of a redemption, and the desire of the Messias promised to sinful mankind.

Theodicy. — An exposition of the theory of divine Providence with the view to the vindication of the attributes, particularly, of the holiness and justice of God, in establishing the present order of things, in which civil, moral, as well as physical

order, largely exists. Theodicy has for object to justify God's providence by refuting the objections drawn from the existence of evil, both physical and moral. Leibnitz is the first that made use of the term Theodicy. But the idea which it represents is very ancient. It generally signifies justification or apology of God; there is question of reconciling the existence, especially God's unity, with the existence of evil. The most important texts, in regard to this subject, are found in the *Book of Job*, in St. Paul, and in the *City of God* of St. Augustine. Already the ancient philosophers had posed the question of the origin of evil. From the more general point of view of God's existence, the Eleatic School places God on top of the beings to govern them: *unus est Deus deorum hominumque summus*. On the top of the world, said the Pythagoreans, is the unity, the pure monade; and below it the beings are arranged according to gradation. Empedocles of Agrigentum admits above the sensible world, inferior genii and deities, and above these a superior God, a pure, holy, perfect, and unchangeable spirit, whose rapid thought overlooks all things. This philosopher teaches "that there is in nature, as in the animals, an intelligent cause of the arrangement and of the order of the universe." Socrates goes a step farther: "There exists an eternal and immense God, regulator and governor of the world"; and the proof for this, he draws from the efficient and final causes. Plato perfected the science of the Theodicy. He said: "He who knows God, is really wise; he who does not know Him is evidently ignorant and wicked." Again he says: "We must hold the existence of God above all demonstration." Plato had already a correct notion of Providence. Aristotle arrives at formulating the principles of Theodicy. The principal argument he brings forward in favor of God's existence is the proof drawn from the movement.

Both the middle and the scholastic ages embraced about this subject the ideas of Plato and of Aristotle. In the seventeenth and eighteenth centuries, the question was debated more lively than ever. The controversies of Jansenism, says V. Cousin, caused a debate on the highest philosophical questions, liberty, and grace, the reason for the good and evil, the nature of God, the end of creation, etc. Spinoza believed to solve the question by admitting one sole substance. Bayle, resuscitating Manicheism, maintained that, in the face of the evil, reason is in some sort forced to admit two principles, the one good the other evil; that a blind faith alone could adhere to the Christian idea of the Deity. The most remarkable work on this subject was the *Essay on the Theodicy*, by Leibnitz, a work which had for its object the solving of the great problem of the origin of evil, a book, says V. Cousin, which is the twelfth book of the *Metaphysics* of Aristotle and the seventh of the *Republic* of Plato. The fundamental thought we can draw from it, is that God has permitted sin, because it had been involved in the best plan of the universe. The object of this book was to justify God's justice and man's liberty, and to show that evil is compatible with both of these attributes. There is no antinomy between the human liberty and the divine attributes. The evil, according to Leibnitz, is derived from the very nature of the created beings, which cannot be perfect without confounding themselves with the Creator and without becoming indiscernible. Perfection cannot realize itself *ex abrupto*. Nothing is done at once; the end supposes the means, which, evil in themselves, may become good to arrive at a perfect end.

This explanation is insufficient; it ends by placing the origin of evil in the eternal laws of the intelligence to which God would be forced to subject Himself as to a kind of destiny. There are always two great problems that await an explanation and a definitive solution: How does the evil, even the provisory evil, reconcile itself with God's power and goodness? How does God's prescience reconcile itself with human liberty? These truths are mysteries, and, consequently, only an object of faith. Leibnitz does not, properly speaking, give the proof of the truth of God's existence; he supposes it *a priori*, on the ground of the existence of the contingent beings.

Theodore (name of two Popes). — *Theodore I.* — Pope from 642 to 649; born at Jerusalem, but Greek by nation. Successor of John IV.; vigorously combated Monothelism. *Theodore II.* — Pope in 898; Roman by birth; reigned only twenty days.

Theodore (Ascidas). — At first head of a monastery in Palestine, came to Constantinople (535) to propagate there the

heresy of the Origenists. Upheld by the Empress Theodora, who named him bishop of Cæsarea, he came in conflict with Pope Vigilius. In 563, the Council of Constantinople solemnly condemned him. Abandoned by Theodora, he lived from that time in retreat.

Theodore of Canterbury (ST.) (602–690). — Archbishop of Canterbury, and a Greek monk of Tarsus in Cilicia. Named by Pope Vitalian to the see of Canterbury, and primate of Great Britain (668). Created schools, propagated the arts and sciences, introduced the Gregorian chant into his diocese and presided over the Council of Hetfield (680). Has left a *Penitentiale*, a collection of canons regulating the time of public penances. F. Sept. 19th.

Theodore of Heraclea. — Greek prelate, born at Heraclea, died about 355. Named by Constantine bishop of his native city, he became one of the chiefs of the Arian party, was charged to oppose St. Athanasius (336), presented to Constantius the constitution of Antioch (342) and, although deposed by the Council of Sardica (347), kept his episcopal see and continued to spread Arianism.

Theodore of Mopsuestia (350–429). — Greek ecclesiastical writer, born at Antioch. Bishop of Mopsuestia in Cilicia. St. Chrysostom, his schoolfellow, induced him to embrace the monastic and clerical state. As interpreter of the Holy Scriptures, he gained great renown. Nestorius, the heresiarch, was among his pupils. In his writings *On the Incarnation* against the Apollinarian heresy, Theodore laid the seeds of Nestorianism. He is likewise accused of having favored Pelagianism. Of his numerous writings, which were condemned by the Fifth General Council (553), only fragments have been preserved. He died, it is said, in communion with the Church.

Theodore of Pharan. — Bishop of Pharan in Arabia, in 626. He is looked upon as the author of Monothelism, heresy which attributes to Jesus Christ two natures, but only one will and one sole operation. His writings were condemned in the Lateran Council (649), and this sentence was confirmed by the Sixth General Council in 680.

Theodore the Reader. — Historian of the sixth century. Was reader of the Church of Constantinople. Has left a *Church History* which extends from the twentieth year of Constantine to Julian the Apostate.

Theodoret of Cyrus (386–457). — Bishop of Cyrus in Syria, was born at Antioch. He was one of the most learned men of his age. His friendship for Nestorius embroiled him with St. Cyril of Alexandria. When the Ecumenical Council of Ephesus met in 431, he refused to enter it and took part in the schismatical conventicle which pretended to excommunicate the Fathers of the lawful Council. After a prolonged controversy with St. Cyril, he finally submitted and, at the Council of Chalcedon in 451, subscribed to the condemnation of Nestorius. Theodoret is esteemed as a profound exegetist and eminent historian. He wrote, besides various exegetical works, an *Ecclesiastical History* from A. D. 320 to 328, an *Epitome of Heretical Fables*, and a *Religious History* containing the lives of thirty-three hermits. In addition to these there are extant 179 letters. His writings against St. Cyril and the Council of Ephesus, together with those of his master, Theodore, were condemned at Constantinople, in 553.

Theodosius the Great (346–395). — Born at Cauca, in northern Spain, died at Milan. Roman Emperor, son of Flavius Theodosius, a general (chiefly noted for his campaigns in Britain) of Valentinian I. He commanded in Moesia in 374; was made joint emperor by Gratian and ruler over the East in 379. From him the expiring paganism received the heaviest blows. Apostates from Christianity were disqualified either to make or receive testamentary bequests, divination by the entrails of victims were forbidden, and numbers of heathen temples destroyed. At last, in 392, pagan worship was formally proscribed and declared high treason. He also took the churches from the Arians, restoring them to the Catholics, and prohibited the assemblies of heretics. Theodosius I. subjected himself to a humiliating penance imposed upon him by St. Ambrose, for the indiscriminate massacre of about 7,000 persons, which, in a moment of irritation, he had ordered at Thessalonica, in 390, for having killed the governor and several imperial officers.

Theodotus (name of two heretics of the third century). — Theodotus the Elder was

a tanner of Byzantium. Having denied Christ in time of persecution, in order to extenuate his guilt, maintained that he had denied only a man and not God. He claimed Jesus to have been mere man until at his baptism, Christ descended upon Him. He was excommunicated by Pope Victor. His disciples were Asclepiades and the younger Theodotus, surnamed the Banker, who was the author of the Melchisedechian heresy, teaching that Melchisedech was greater than Christ. Natalis, a confessor of the faith, was won over by these sectaries and made bishop of their party, but returned to the communion of the Church, under Pope Zephyrinus.

Theology (science which has for its object divine things, the dogmas, and religious precepts). — Science which, founded upon the principles furnished to us by faith, draws consequences on the supernatural truths and the divine things, that is, on all that has relation to God, as the effect to its cause: for instance the creatures; as the means to their end: the human acts; as the way to the end: Jesus Christ, through whom we go to God; as instrument of grace: the sacraments; these are so many branches that enter the plan and frame of theology. The material object of theology is God Himself, and all that has reference to God; the formal object is the divinity, the divine Being considered in His attributes and proprieties, that is, theology considers its object in so far as it is essentially or relatively divine. Its first foundation is revelation, which is, at the same time, its principal criterion of certitude. We say that theology is a science, for, to use the terms of the School, although it has not the evidence consequent, it has, however, the evidence of consequence, that is, it is evident that the conclusions which it draws from the principles of faith are necessary consequences thereof, although its truths are not evident in themselves. Theology has, therefore, all that is necessary to constitute a science whose principles are not of the natural order; but this does not hinder us from saying that it is, also, a science of the natural order, because the order in which it is a science, is not taken from the quality of the principles which it employs, but from the manner it proceeds. Now, theology proceeds by way of argumentation, a proceeding which belongs to a purely natural order.

Division. — Theology in regard to its principal object, God, is a speculative science; in regard to its second object, it is a practical science, for by the rules of morals which it prescribes, it directs the will of man towards God, as his final end. From the standpoint of doctrinal teaching, it is positive or scholastic; the first is a simple exposition of the truths which naturally flow from the principles of faith; this was the method of the Fathers; the second gives rules, draws consequences and, by a series of reasonings, proves the truths that flow from the premises; the latter, although it is not absolutely necessary like the other, is, however, of great usefulness to refute the sophisms of error. The model *par excellence* of this method is St. Thomas.

Historical. — The word *theology* has a much more extensive sense than its etymology indicates. The Greeks called theologians the ancient poets, who had identified the development of nature with that of the gods; cosmogony with theogony: such were Orpheus, Hesiod, Homer, to whom they opposed, later on, the philosophers and the physiological naturalists. Then they designated as theology that part of philosophy which occupies itself, especially, with the absolute. Aristotle calls philosophical theology, the metaphysics or science of the principles in opposition to the mathematical or physical philosophy. However, the name theology remained, especially, consecrated to ancient mythology. In the first centuries of the Christian era, they gave the name philosophy to the science of faith; but since it might be confounded with Greek philosophy, the term was abandoned, and in St. Irenæus, Tertullian, Clement, and Origen, the Christian science soon became the antithesis of philosophy; it did not yet take the name theology. At first they reserved this name to that branch of Christian science which treats exclusively of God; thus for St. Athanasius the doctrine on the Trinity belongs to theology. The doctrine on the creation and government of the world they called economy. About the end of the patristic period, the word theology commences to be employed in a more extensive sense; it is not only the doctrine on God, but in general, every doctrine having relation to God. As far back as St. Augustine, the word theology is taken as a synonym of Christian doctrine, and in the same sense as we understand it to-day. During the Middle Ages this denomination was

reserved to that part of doctrine which treats especially of God. About the end of the Middle Ages they applied that name to the whole *sacra doctrina*, preserving, for a long time, the latter expression. The idea itself being profoundly modified, a new classification of the sacred science made itself felt. Scholasticism embraced both dogmatic and moral theology, and yet these two parts were then not very distinct; they comprise several branches, such as cannon law, liturgy, pastoral theology, etc. They had not yet arrived at an understanding whether theology was a speculative or practical science. Later on, the heresies attacking several points of Catholic doctrine, determined the development of other branches of the sacred science. Thus arose apologetic, exegesis, biblical criticism, Church history, and later on, hermeneutic, the science of the rubrics, homiletic, etc. In the course of time it was found that all these sciences were constituitive parts of one and the same doctrinal body which they called Theology.

We distinguish natural theology, which is founded upon the lights of reason, from revealed theology, which supports itself upon the belief in revelation. Theology, concerning reason and faith, owes to each its share. It is evident, that if each one remains in its proper sphere, there can be no conflict between faith and reason. (See SCIENCE and FAITH.) This has always been the belief of the Church. Only in our days did reason proclaim its autonomy. Not only the Rationalists reject revelation, but also the Naturalists, Positivists, Freethinkers, Critics, Progressists, Deists, and Spiritualists; then there are others who, on the contrary, maintain the opposite thesis, namely, that reason cannot, by its own powers, acquire any certitude of the natural truths, but that it must receive this from tradition, that is, from divine revelation or from a social transmission: these are the Traditionalists or Fideists. The first sacrifice, faith to reason, the second, reason to faith. The Council of the Vatican has condemned the doctrine of those who pretend that reason is completely independent and that faith cannot be imposed upon it by God (*C. vat. de fide*, c. iii.). Since created reason is naturally and necessarily subject to uncreated reason, we are bound to give the assent of our intelligence to God who reveals. This assent is, besides, so reasonable that it appears surprising that Rationalists, who proclaim that our reason has a right *a priore* to reject the act of faith. Is it not reason itself which, adds Leo XIII. (Encyclc. *Æterni Patris*, Aug. 4th, 1884), declares to us that the evangelical doctrine was confirmed from the beginning by miracles, sure arguments of a sure truth? Moreover, the Church, on account of her wonderful propagation, eminent holiness, and inexhaustible fruitfulness for every good, on account of her Catholic unity and invincible stability, constitutes herself a great and perpetual argument of credibility. To believe in the word of another, there must be reasons; now these reasons are none other than the motives of credibility; whence it results that the exercise of reason must precede faith, as both the Church and theology teaches. Therefore, the act of faith is rational, and if it is rational, God can propose it to reason. If we consider the manifold condemnations fulminated by Leo. XIII. against modern errors, the same conclusion must impose itself. The Roman Pontiffs in condemning rationalism, have condemned, at the same time, the doctrines akin to it, like Lamennesianism, which pretended that reason, having for *criterion* of certitude the universal and traditional belief of mankind, is the only rule by which we can have knowledge of the truths necessary for salvation; Hermesianism or semi-rationalism of Germany which placed the methodic doubt as basis of theological science and posed as principle, that reason is the sovereign rule and only means to acquire the knowledge of the supernatural truths; the Progressists, who make of the Catholic religion a purely human work or a purely philosophical discovery, which one can perfect by human means.

Conclusion. — Catholic theology is a science which has for its end a knowledge of the Catholic religion and to show that it is founded upon reason. In the Catholic religion we can distinguish: 1. Faith which is the foundation thereof. 2. The manifestation of this faith in the Church. 3. The confirmation of this faith in life and in all the free and moral acts of man. These three parts constitute the theoretical, ecclesiastical and practical part of religion. Whence it results that Catholic theology has one sole object under a triple form, namely: the science of faith as such; the science of ecclesiastical life; and the science of Christian life.

Theophanes (ISAURUS) (758–818).— Byzantine historian, abbot of the monastery Ager, in Mysia, Asia Minor; defended the veneration of images in the Council of Nice (787), was imprisoned by order of the Iconoclast Emperor Leo V., banished on the island of Samothracia, where he died. He continued the *Chronology* of George Syncellus.

Theophilus (ST.). — Bishop of Antioch and one of the Fathers of the Church, born and raised in paganism, embraced the Christian faith by reading the Scriptures; became bishop of Antioch about 168, and combated the errors of the Gnostics; died in 181. Of his works which he wrote in defense of the Christian faith, we have entire, his *Three Books of Antolycus*, which contain an apology for the Christian religion and which appeared during the reign of Commodus. He composed also, a commentary on Holy Scripture.

Theophilus of Alexandria. — Patriarch of Alexandria in 385. His zeal against the Origenists animated him against St. John Chrysostom, whom he believed to be an adherent to them. He died in 412, after having reconciled himself with the Saint.

Theosophy.— Doctrine of certain mystics who pretend to enter into communication with God, and to receive from Him particular lights and special gifts. The theosophists, without following the method of philosophers and theologians, claim to arrive directly at the knowledge of God; to believe them, God manifests Himself to them immediately, that is, without any intermediary. Theosophy forms a part of mysticism, but only of non-Christian mysticism. For Christian mysticism does not cease to adhere to the belief of the Church, as the fundamental basis of all divine science, while the non-Christian mysticism, as soon as it occupies itself with God, becomes theosophic. It was Aristobulus, an Alexandrian Jew (in the first century), who founded theosophy. Philo, following in his footsteps, explained the Old Testament by allegories or in a mystical manner. It was his desire to reconcile philosophy with the dogmas of Scripture; there exists, according to him, two worlds: one only intelligible, and which is of the domain of pure intelligence; and the other sensible, formed after an ideal type, unchangeable, coeternal like God Himself. Philo personified these ideas under the name of *logos* or *word*, and considered this word as an emanation of God and son of God. He was the precursor of *Neoplatonism*. The best known chiefs of this school were Plotinus, Jamblicus, and Proclus. Later we see these ideas renewed in a number of visionaries gone forth from Protestantism, as the disciples and followers of Paracelsus, who, however, died a Catholic; Valentin, Weigel and his followers. We can count among the theosophists the Illuminati of all kinds. Spiritism has its direct filiation in theosophy. Theosophy rests upon principles, whose application annihilates human reason by submitting it entirely to the passion of a delirious imagination, profanes the Sacred Scriptures by delivering them to the cabala, which seeks secrets therein which they do not contain. Reason regulates the limits which separate religion from philosophy, but at the same time it calls upon faith as an indispensable auxiliary; it understands that we must receive through the Church the real sense of the Sacred Books, under pain of finding therein a source of ridiculous and sometimes criminal inspiration.

Theotokos (Gr. *God-bearing*). — The mother of God; a title of the Blessed Virgin Mary.

Therapeutæ. — Jewish monks, who delivered themselves to a contemplative and mortified life. The Therapeutæ were spread in diverse places; but most of them lived in Egypt, near Alexandria. They led a more solitary and contemplative life than the Essenes, occupying themselves only with prayer, reading and meditating upon the law. Ordinarily, they ate nothing else but bread, and this only in the evening. They assembled on the day of the Sabbath and on Pentecost, to pray and eat together.

Theresa (ST.) (1515–1582). — One of the most remarkable of the female saints of the modern Roman calendar, born at Avila, in Old Castile; was the daughter of Alphonso, of the noble house of Sanchez de Ceyeda. In her eighteenth year she entered a convent of the Carmelite Order in her native city, where she continued to reside for nearly thirty years. The most noble fruit of the enthusiastic spirituality of Theresa, is the reform of the Carmelite Order, of which she became the instrument. Theresa was canonized in 1621.

She left a number of works which have at all times maintained a high reputation. F. Oct. 15th.

Thessalonians (*Epistles to the*).—St. Paul, having been obliged to leave Thessalonica, a city of Macedonia, learned at Corinth, through Silas and Timothy, of the state of the Church in that city. They told him that several were not sufficiently detached from the world, nor instructed enough about the coming of the Lord and and the last judgment. They also notified him that there were some idle, curious and restless. These advices gave occasion to the Apostle to write to them two Epistles. We can regard as certain that the first was written from Corinth in the year 52 or 53. The Apostle in this letter wished to excite the Thessalonians to persevere with courage in the faith and not to permit themselves to be discouraged by obstacles and tribulations, to instruct of certain truths those who still doubted, to chide, but with mildness, those that erred in evil ways. The second Epistle was also written from Corinth, shortly after the first. The end and subject have great relation to those of the first.

Thomas (St.) (also called Didymus).—One of the twelve Apostles. He is rarely mentioned in the New Testament. According to Origen and Sophronius, he preached in Parthia, Media, Persia, Carmania, Hyrcania, and Bactria, extending his missionary labors as far as India. The Persian Magi, who adored Christ our Lord in Bethlehem, are also numbered among those who were baptized by this Apostle. The Roman martyrology represents him as suffering martyrdom by a lance at Calamina, near Madras, in India. The "Christians of St. Thomas" in East India claim the Apostle St. Thomas for their founder. Apocryphal *Acts* and a *Gospel* were published at Leipsic, in 1823. F. Dec. 21st.

Thomas Aquinas (St.) (1225–1274).—The angel of the school, *Doctor Angelicus*, born at Aquino, a town near Naples. His family was connected by marriage with the Hohenstaufen. His early education was entrusted to the care of the Benedictines of Monte Cassino. After completing his studies at the University of Naples, he entered the Dominican Order, and became the scholar of Albertus Magnus. He taught with universal admiration at Cologne, Paris, Bologna, Naples, and other places; he was equally famous as a preacher. He persistently refused any ecclesiastical dignity. Called by Gregory X. to assist at the Ecumenical Council of Lyons, in 1274, he fell sick on the journey and died in the Cistercian monastery of Fossanova, before he had completed his fiftieth year. He was solemnly canonized by John XXII., in 1323, and ranked among the great Doctors of the Church, by Pius V., in 1567. His most renowned work is the *Summa Theologiæ*. He composed many touching prayers, such as the Office of Corpus Christi, and hymns: *Pange Lingua*, *Sacris Solemnis*, *Verbum Supernum*, *Adoro Te Devote*, *Lauda Sion Salvatorem*. See THOMISM.

Thomas à Becket (St.) (1118–1170).—An English prelate, born at London, The son of a wealthy merchant, he was early introduced into the household of Archbishop Theobald, whose favorite he soon became. To improve himself in every knowledge, especially in civil and ecclesiastical law, Thomas, with the permission of his patron, frequented the University of Paris, and then went to Bologna, where he attended the lectures of the celebrated Gratian. On his return to England, he was employed in some important negotiations, and gradually rose to the archdeaconry of Canterbury. When Theobald died, in 1161, King Henry II. resolved to raise his esteemed chancellor to the vacant see. Only at the instance of the legate, Cardinal Henry of Pisa, Thomas at last yielded in accepting the dignity and was consecrated in 1162. From that time he became a strong advocate of the Church's rights, defending her against the king, who aimed at the complete subjection of the hierarchy to the Crown. He refused to consent to the constitutions of the Council of Clarendon, which restrained the jurisdiction of the bishops and attempted to bring the clergy under secular jurisdiction. After a fruitless resistance, Thomas was persuaded to sign the constitutions. Soon after, however, he repented of his condescension and withdrew his assent. Henry cited him before a Council at Northampton to answer for the charge of high treason. In this struggle for the liberties of the Church, Thomas stood alone; he was deserted even by his brother bishops. Seeing that the king was determined to crush

him, he appealed to the Pope, and then, secretly leaving the kingdom, fled to France for shelter. Henry confiscated the property, and banished all the kindred of the fugitive archbishop. From France, Thomas went to Rome, where Pope Alexander III. received the saint with every mark of respect and veneration. Anxious to end the quarrel, Pope Alexander made every possible effort to accomplish a reconciliation between the English King and the Primate. King Louis of France did the same. Finding all efforts fruitless, the Pope, at last, gave permission to employ the weapon of ecclesiastical censures against his persecutors. Accordingly, at Vezelay, in 1166, the Primate solemnly condemned the constitutions of Clarendon, and excommunicated all advisers and supporters thereof, and all invaders of Church property. Fearing that the Primate would lay the kingdom under an interdict, Henry began, at last, to show a sudden desire for peace. Thomas returned to England, where he was greeted by the people with transports of joy. He had received letters from the Pope, suspending and excommunicating three prelates. The conduct of these bishops obliged the Primate to carry out the Pope's intentions. When Henry heard of this, he broke out into one of his usual fits, saying: "Is there no one to rid me of that troublesome priest?" Four knights, acting on these words, immediately set out for England, and murdered the holy archbishop, Dec. 29th, 1170. Thomas was canonized in 1172, and in 1220 his remains were removed to Trinity Chapel, where they were for several centuries, the object of pilgrimages. Henry VIII. destroyed the Chapel, and burned and scattered his bones.

Thomas à Kempis. See À KEMPIS.

Thomas of Celano.—A native of Celano, southern Italy, and, about 1221, general of the Franciscan Order in Germany, is generally recognized as the author of the oldest biography of St. Francis of Assisi, and of the celebrated hymn or Sequence *Dies iræ, dies illa.*

Thomas of Villanova (ST.) (1488–1555). —Prelate, born at Fuenlana (Leon), Spain, died at Valencia. Professor in the Universities of Alcala and Salamanca: Augustinian religious, preacher at the court of Charles V., Archbishop of Valencia, in 1545, merited the glorious surname of "Father of the Poor."

Thomism. — Doctrine of St. Thomas Aquinas. Theological and philosophical, it comprises the method, the theodicy, metaphysic, psychology, and moral. I. *Ordinary Thomistic Method.*— 1. St. Thomas always starts by metaphysical questions and only finally arrives at the point of fact and detail. Proceeding he naturally draws the conclusion from the method he has followed; he employs the syllogistic and deductive method, a method whose model and type we find in his *Sum of Theology*. II. *Theodicy.*— Existence of God; divine attributes; relations to God and the world. 1. Existence of God. St. Thomas proves the existence of God by the movement, existence, gradation, and order of the contingent beings, by the traces of intelligence found even in the unreasonable beings. He does not separate the will from the other divine perfections; rejecting the error of those who attribute the creation to an arbitrary decree, he considers the world and the laws that govern it, as a manifestation of the wisdom and goodness of the First Cause. He puts the question what God is, or rather what He is not. 2. Divine attributes. As to the essential nature of God, St. Thomas, like Plato, subordinates the will to the intelligence; the philosophy of St. Thomas was the philosophy of intelligence and of reason, while Duns Scotus founded his upon the will. Man, it is true, cannot know the divine essence; however, he can, even by his sole natural powers, know the attributes essential to the Deity, understanding, will, science, activity, and liberty. God knowing Himself, knows at the same time within Himself the beings that are not Him. For us, we know in time; but God perceives all things all at once, from all eternity; for Him there is neither past nor future. The first object of the will in God is His own essence. This will, in so far as it exercises itself outside of Him, is essentially free. God was not under the necessity to will His creatures. He wills them only on account of their relations in so far as they contribute to the general good of the universe; this will is not arbitrary, but always exercises itself according to the order of His wisdom; the same holds good in regard to His power, which implies no contradiction. 3. Relations of God with the world. God is the creator and preserver

of the world. God is present in the world and distinct from the world. God has created the world willingly and *ex nihilo*. This nothingness is neither the matter, nor the cause of the creation, it is only the simple relation of time: the being succeeded nothingness, like day succeeds the dawn. God creating the world had to create it perfect, in its whole and in its parts. Thus, concludes St. Thomas, a natural justice presides at the creation and propagation of the beings. Here the question of the eternal creation presents itself. Creation is not a question of science, for human reason, which can destroy the arguments contrary to the dogma, cannot, however, establish its dogma directly. Creation is an object of faith. God, absolutely speaking, could have created from all eternity. In regard to the preservation of the world, St. Thomas arises against the system, according to which the creatures would be despoiled of all real activity. In regard to the question of the will and its relations with the action of the almighty power, St. Thomas wished, in his theory of the physical premotion or natural predetermination, to reconcile the liberty with a sort of determinism. This theory consists in maintaining that the sovereign and irresistible impulse of the Divine will, may obtain from the human will acts which nevertheless remain free, for "God moves all the beings conformable to their nature"; and since, if He moves the natural causes, He does not hinder the acts to be unnatural; so also if He acts on the voluntary causes, He does not hinder their actions to be voluntary: thus I am naturally moved beforehand, as the word premotion indicates, I am predetermined, but predetermined to act freely. Always the questions remain: How our acts can be at once necessary and free? What constitutes the proper and distinct existence of each being? Since St. Thomas, philosophy has made great progress in the study of the will; having only an imperfect knowledge of this faculty, St. Thomas could not have an adequate idea of the principle of individuality. Duns Scotus was the first who preoccupied himself with this principle. The solution of this problem was the consequence of the dispute between the Realists and Nominalists. To discover the nature of the universal ideas, they had to inquire at the same time about the nature of the individual existences. According to Duns Scotus, the individuality is the principle of the action, and, consequently, the will is the foundation of the being and not reason, chained to its unchangeable forms and subject to determination and necessity, as the Thomists maintain. According to St. Thomas, on the contrary, the form of the beings, considered independently from all matter, is universal. What, therefore, constitutes the distinction of the individuals? It is matter where the form manifests itself, that is to say, the limitation, the relations in space and time. In the solution which he gives of the problem of evil, St. Thomas shows himself an optimist, but not according to the manner of Malebranche and Leibnitz. God's goodness is not tied to the production of the actual world; but the actual world, such as it is, is the most faithful expression of the designs of the Creator; no hand could add to the perfection of one single being without troubling the harmony of the whole. III. *Metaphysic.*—Metaphysic has for object the being in so far as being. There are two kinds of beings: the beings really existing, that is, objectively (*esse in re*), and the beings which are only abstractions of the mind, like poverty, blindness, the defect in general, which are *entia* but not *essentiæ*. The essences are simple or composed; there is only one simple essence or pure form without mixture of matter, this is God. All the rest is composed of form and matter, both of beings (*entia*). The form is in *actu* and matter in *potentia*. It is the form that gives the being; it is substantial or accidental. The union of matter and form is the substantial or accidental generation; the diversity of the forms constitutes the kinds, the species and the individuals. IV. *Thomistic Psychology.*—St. Thomas, like Descartes, admits only one principle for thought and life. He is inclined to derive all our knowledge from sensible experience; he admits, however, the first notions, which are the basis of reasoning; he forcibly defends, against Averroism, the personality, the activity, and liberty of the thinking subject. The starting point of knowledge is the sensible perception by the means of the five faculties; the exterior senses, the common sense, judgment, imagination, and memory. Above the sensible perception is the understanding, which is peculiar to man. The Thomistic psychology does not behold any difference of nature between passion and will; both enter the appetitive faculty; thus will and liberty are one and

the same power diversely applied. The will attaches itself to the general good, liberty to the particular good. V. *Thomistic Moral.*—The moral, in St. Thomas, is equally connected with the intellectual and rational principles. He acknowledges an eternal law which has its foundation in divine reason, a law which is the origin and basis of all others. The civil law "is an order of reason imposed for the common good." The essential attribute of the sovereignty is the power to make laws (Sum. 1–2, 90, 4), and this power belongs to the people or to its representatives. If the power be unjust, the subjects have the right to reject it. The tyrannical government is not just, because it is not ordained for the common good, but for the good of the one who governs (Sum. 1–2, 105, 1, 2–2, 42, 3). St. Thomas upheld a correct medium between the principle of authority and liberty, by leaving the predominant rôle to the first. His system is a learned organization which expresses, even in philosophy, the Catholic organization and discipline.

Thomism, they also called the school founded by Banez, Dominican (died, 1604). It claims to rest on the authority of St. Thomas; represents that there are two species of grace, the one which is given more abundantly than the other. To the first the much-abused name of sufficient grace is given: this makes it possible for a man to do the salutary act, but if no more be given, he will not use the grace offered. But so often as, in virtue of a Divine decree of premotion, the act is to be done, then the second kind of grace is given, and the act is done under its influence, for which reason it is said to be efficacious. Billuart was the leading supporter of this view.

Three Chapter Controversy. See CHAPTERS.

Thummim. See URIM.

Thurible. See CENSER

Thurificati, they called those Christians, in the early Church, who, during persecution, had offered incense to pagan deities.

Thursday (*Holy*). —The Thursday before Easter. On this day only one Mass can be said in the same church, and that Mass must be a public one. The Mass is celebrated in white vestments, because the institution of the Eucharist is joyfully commemorated, but at the same time there are certain signs of the mourning proper to Holy Week. The bells, which are rung at the Gloria, do not sound again till the Gloria of Holy Saturday, and the Church returns to her ancient use of summoning the Faithful or arousing their attention by a wooden clapper. Nor is the embrace of peace given. The celebrant consecrates an additional host, which is placed in a chalice and borne in procession, after the Mass, to a place prepared for it. The "*Pange Lingua*" is sung during the procession, and the place to which the Blessed Sacrament is removed — often called the sepulchre, but properly the repository — is decked with flowers and lights. Afterwards the altars are stripped, to remind the Christians of the way in which their Master was stripped of His garments. In some churches, the priest or prelate, assisted by deacon and subdeacon, washes the feet of twelve poor men, in imitation of our Saviour who washed the feet of His Apostles. Since the seventh century the holy oils, formerly consecrated at any time, have been blessed by the bishop in the Mass of this day. See HOLY WEEK.

Thyatira. — Ancient city of Lydia, in Asia Minor, near the river Lycus, between Sardis and Pergamos, founded by Seleucus Nicator. Dyeing was an important branch of its business. Here the Christians established one of their first churches.

Tiara. — The triple crown of the Pope, which is considered to be symbolical of his temporal, as the keys are of his spiritual authority. It is composed of a high cap of gold cloth, encircled by three coronets, with a mound and cross of gold on the top. From the cap hang two pendants, embroidered and fringed at the end. The original Papal crown consisted of the cap alone, and was first used by Pope Damasus II., in 1048. Pope Boniface VIII. added the second crown and Benedict XII. the third. Hence it was only in the fourteenth century that the Tiara obtained its actual form.

Tiberias. — An ancient town in Palestine, situated on the western shore of the sea of Galilee, in the tribe of Zabulon, seventeen miles east-northeast of Nazareth, the modern Tabariya. It was founded by Herod Antipas in the first half of the first century A. D. Population 3,000.

Tiberias (SEA OF). See GENESARETH.

Timothy (ST.).— Disciple of St. Paul, bishop of Ephesus and martyr, died in 97. Born at Lystra, Lycaonia; attached himself about the year 51 to St. Paul, who associated him in all his apostolic labors; became the first bishop of Ephesus in 65, where, being opposed to the celebration of a feast in honor of Diana, he was stoned. We have two Epistles of St. Paul to Timothy. F. Jan. 24th.

Tithes (from the Lat. *decimus*, tenth).—The Israelites were subject to three kinds of Tithes: the *tithe of the Levites*, which had to be paid under pain of death; the *tithe of all revenues*, payable at Jerusalem and applicable to the expenses while stopping in the city; the *tithe of the poor*, payable every third year, even by the Levites, but which fell into disuse. Among the first Christians it was a duty of conscience to support the priests, and this duty soon became a canonical law and during the time of Charlemagne it became a State law, under the form of tithe. Limited at first to the crops, it was soon extended to cattle, products of labor and commerce (Council of Arles, 813), then the soldier and artisan became subject to it (Council of Trosly, 909). The obligation of the tithe was absolute; only the Crusaders were excepted. In England and Ireland, the tithes still constitute the salary of the clergy, but are no longer paid in natural products. Their value was fixed in 1835, after an estimation of the crops, figured on an average of seven years and amounting to about forty million dollars.

Title (*Catholic*).—According to the order of precedence to which dignitaries in the Church are entitled, the following are the ecclesiastical titles in use and the forms of address proper to the several dignitaries: *The Pope* is called "His Holiness," and addressed "Your Holiness," or "Holy Father." *A Cardinal* is entitled "His Eminence," and addressed in letters, "Most Eminent and Most Reverend Sir." If a Cardinal is also a bishop of some residential see, the address may be, "To His Eminence, Cardinal ———, Bishop of ———." *A Patriarch* is entitled "His Excellency, the Most Reverend A——— B———, Patriarch of ———." The Vice-Chamberlain of the Holy Roman Church, the Auditor of the Camera and the Major-Domo of His Holiness have the same title and address. Custom has sanctioned a similar form for Papal Nuncios and Delegates Apostolic, though in practice of the Roman court they are addressed like an archbishop or bishop, the words used being *Amplitudo Tua*, "Your Grandeur," "Your Lordship," "Your Grace." A letter to them is begun "Most Illustrious and Most Reverend Sir," or "Your Excellency." *An Archbishop*, or *Bishop*, is entitled "His Grandeur," "His Lordship," "His Grace," in Latin *Amplitudo*, and, in this coutry, the archbishop is addressed "The Most Reverend A——— B———, Archbishop of ———." A bishop "The Right Reverend ———, Bishop of ———." However, P. A. Baart claims that it is an abuse to call a bishop "Right Reverend," and he wants both a bishop and archbishop to be addressed "The Most Reverend." So, also, this same author claims that the letters D. D. (Doctor of Divinity) to a bishop's name, is not only against Roman practice and condemned by the best authorities, but is, moreover, redundant, for the reason that a bishop is *ex officio* a teacher of divinity. *A Vicar General* is entitled "The Very Reverend"; *Abbots* or *inferior Prelates* are called "Most Reverend Father Abbot." The Latin is *Reverendissimus*, which word by custom has been rendered "Right Reverend" in English. *Roman Prelates*, consisting of pronotaries apostolic, domestic prelates of the Pope, private chamberlains of the Pope, are entitled "Monsignor." *Diocesan Dignitaries* and other inferior dignitaries are entitled "Very Reverend," and addressed "Very Reverend Father" or "Very Reverend Sir." *A Priest* is entitled "Father" or "His Reverence" and addressed "Reverend Sir" or "Reverend Father." *A Doctor's degree* "D.D"; "LL. D."; "Ph.D."; etc., entitles the holder to be addressed as "Doctor."

Titular Bishop.— His Holiness Leo XIII., by a decision given several years ago substituted the phrase "titular bishop" for "bishop in *partibus*," which applies to such bishops that have jurisdiction over certain countries where no longer any, or very few Catholics are found, *partes infidelium*.

Titus (ST.).—Titus was a Greek by birth and the son of gentile father and a Jewish mother. He accompanied St. Paul to Jerusalem to the Council, and on his various extensive journeys, and was finally

established by him, Bishop of Crete, about the year 62. He died about 105, at the advanced age of 94 years. St. Paul wrote an Epistle to him, which contains instructions for his disciple. F. Jan 4th.

Tobias. — Name of two Jews, the father and the son, of the city of Cades, in the tribe of Nephtali. Both led away into captivity to Ninive by Salmanasar, remained there faithful to the law of Moses. The father, attached to the house of Salmanasar, out of favor by Sennacherib, on account of his attachment to the faith of his Fathers and his zeal in relieving his compatriots, assisting the one, consoling the others, burying the dead, he was obliged to hide himself to save his life. He reobtained his goods at the death of Sennacherib (712 B. C.), but lost his eyesight. Believing his death to be near, he charged his son to go to Rages, Media, to claim from his relative Gabelus ten talents of silver. Led by the angel Raphael, who had assumed the figure of a young man, the younger Tobias happily accomplished his voyage. At Ecbatana he married his cousin Sara, daughter of Raguel, who was delivered from a demon, thanks to the counsels of Raphael. On his return, following the advice of the angel, he restored his father's eyesight, by rubbing the eyes with the gall of an enormous fish, which he had captured in the Tigris. The elder Tobias died at Ninive, at an age of 102 years; his son retired to his father-in-law at Ecbatana, and died there at the age of 99 years.

Tobias (*Book of*). — One of the Deuterocanonical Books of the Old Testament. The Jews did not accept it among the canonical books, because it was not written in Hebrew. It was translated into Latin by St. Jerome after a Chaldaic version. According to the general opinion, the two Tobias wrote the book which carries their name until the account of the death of Tobias the Younger, an account which very probably, was added by one of his relatives.

Toleration (*Religious*). — Very often our Protestant brethren tell us that the Catholic Church is and was, at all times, very intolerant. But we may ask, what was the teaching of the Reformers on this head? Did not they follow the very maxim that Protestants of to-day censure so severely? Did not Luther find his chief delight in cursing the Pope? Did he not call upon Christians "to seize the Pope, and all the popish *entourage* of idolatry? to tear out the tongues of the accursed crew by the roots?" To pitch into the sea "all the hateful scoundrels, bag and baggage — Pope, and Cardinals, and the whole papal rabble?" Köhler cooly remarks: "Luther, as well as the whole age of Reformation, had not discovered the golden means between the principle of liberty of conscience and the moral duty of rulers to protect religion; hence it is not to be wondered at, if he has strongly contradicted himself on this point." Luther, Brenz, Bucer, Capito, teach that all heretics should be extirpated, and the "meek and gentle" Melanchton seeks to defend this doctrine. Döllinger, an unprejudiced witness, thus writes: "The Protestant theory of the absolute authority of the State in ecclesiastical matters made it impossible for the civil power to be tolerant. Historically, nothing can be less true than the assertion that the Reformation was a movement in favor of liberty of conscience. The precise contrary is the truth. Lutherans and Calvinists, indeed, like all men in every age, claimed liberty of conscience for themselves, but it never occurred to them, when they had the upper hand, to extend it to others. The complete suppression and extirpation of the Catholic Church was the goal of all the Reformers. From the very first they called upon princes and magistrates to abolish by force the ritual of the ancient Church. In England, Ireland, Scotland, and Sweden, they proceeded to such extremes as to punish every exercise of the Catholic religion with death." Were authentic statistics forthcoming as to the number of those who suffered for the Catholic faith in these countries, the number of victims, would at the very least, be as great as those who suffered, often on purely secular grounds, at the hands of the Inquisition. (See this word.)

Did not something similar take place in our country? Maryland was to be something more than a Catholic colony. It was to be "a free soil for Christianity." Lord Baltimore purposed to make all creeds equal in his province. To this "Land of the Sanctuary," therefore came the Puritans who were whipped and oppressed in Anglican Virginia, and the Quakers and Prelatists who fled from Puritan New England. The Maryland Catholics,

however, were ill requited for their magnanimity by their Protestant guests. Allying themselves to Clayborne, the sworn enemy of Baltimore, the ungrateful Puritans, in 1645, raised an insurrection against the Catholics and their governor, and made themselves masters of the province. The Jesuit missionaries were sent in chains to England, and many Catholics were deprived of their possessions and banished. "The Puritans," says Bancroft, "had neither the gratitude to respect the rights of the government by which they had been received and fostered, nor magnanimity to continue the toleration to which alone they were indebted for their residence in the colony." After the execution of Charles I., the Puritan faction hastened to espouse the fortunes of Cromwell. They rose against and deposed the governor appointed by Lord Baltimore, and established a government of their own liking, one of whose first acts was to revoke the Toleration Act. The Provincial Assembly, called together in 1654, from which Catholics were rigidly excluded, passed an act concerning religion which declared that "none who professed and exercised the Popish (commonly called the Roman Catholic) religion, could be protected in the province, but to be restrained from the exercise thereof." On the restoration of the monarchy in England (1660), Lord Baltimore regained his rights as proprietor, and the Toleration Act was revived to its fullest extent. Peace and tranquillity once more reigned in Maryland, and remained undisturbed until the accession of William and Mary (1688), when the Puritans, under Coode, for the third time rose in arms, formed an "Association for the defense of the Protestant religion," and abolished the authority of Lord Baltimore. Maryland became and remained a royal province for a quarter of a century. The Maryland Catholics now entered on a period of great trial. Religious liberty and political equality of all Christians were abolished. In 1692, the colonial Legislature declared the Church of England to be the established religion of Maryland; disfranchised Catholics and compelled them to pay tithes for the support of the Anglican Establishment. By a law passed in 1702, all Protestant dissenters were entitled to the full benefit of the acts of toleration passed under William by the English parliament. But this grace was strictly withdrawn from Catholics, who had been the first to grant toleration to other people. In 1704, an "Act to prevent the increase of Popery in the Province," forbade all bishops and priests to say Mass or exercise any functions of their ministry in public, and enacted that any Catholic priest attempting to convert a Protestant, or undertaking upon himself the education of youth, should be transported to England, that he might there undergo the penalties which English Statutes inflicted on such actions. Catholics could hear Mass only in their own houses, and it was only under this restriction that Catholic worship could be practiced in Maryland for a period of seventy years. Another law declared Catholics incompetent to purchase lands, or to take lands by inheritance, and, moreover, provided that a Catholic child, by becoming a Protestant, could exact his share of property from his parents "as though they were dead." Catholics were taxed twice as much as Protestants. A law passed, in 1615, placed "Irish Papists" on a footing with negro-slaves and imposed a tax on the importation of servants from Ireland "to prevent importing too great a number of Irish Papists into the Province."

Anti-Catholic legislation was not confined to Maryland; the penal laws of the other colonies against the Catholics were equally, if not more, severe. In Virginia the original settlers, who professed the religion of the English Episcopal Church, embodied in their code all the ferocious laws of the mother country against the Catholics. Attendance at the Anglican service was compulsory; nonconformists, including Protestants of other denominations, were fined or expelled. Lord Baltimore, who, in 1629, visited Virginia on a tour of observation, was promptly ordered to leave because he was a Catholic. A Catholic was not permitted to hold office, to vote or to keep arms; he could not even own a horse worth over £5. An act of 1705, unparalled in history, declared Catholics incompetent as witnesses, and this fearful law was, in 1753, extended to all cases whatever. The Dutch, who settled in "New Netherland," now the State of New York, were zealous Calvinists, and Calvinism was the acknowledged religion of the colony. Yet no special intolerance was evinced towards other creeds. In 1683, after the country had passed into the hands of the English, a Catholic, Colonel Dungan, was appointed governor by the Duke

of York — afterwards James II. — from whom it received its name. Under him the first New York Legislature convened and enacted a "Charter of Liberties," securing freedom of conscience and religion to all peaceable persons who profess faith in God by Jesus Christ. Thus, in New York, also, religious liberty was first proclaimed by Catholics. But the accession of William and Mary to the throne blasted all hopes of the true faith in New York. In 1691, the General Assembly enacted a law, the so-called "Bill of Rights," annulling the "Charter of Liberties" of 1683, and denying "liberty to any person of the Romish religion to exercise their manner of worship, contrary to the laws of England." By a law passed in 1700 for the purpose of checking the Catholic missions among the Indians, it was enacted that every Jesuit or Popish priest, coming into the province, should be subjected to personal imprisonment, and in case of escape and recapture, to the punishment of death. Another law excluded Catholics from office and deprived them of the right to vote. As late as 1778, Father de la Motte was cast into prison in New York for saying Mass.

The laws of the New England colonies against Catholics were equally severe. By a statute of Massachusetts, passed in 1647, "Jesuits and Popish priests," were subjected to banishment, and in case of their return, to death. In Rhode Island, Catholics were excluded from the rights of citizenship. Among the *Blue Laws* of Connecticut we find enacting that "no priest shall abide in the dominion; he shall be banished and suffer death on his return. Priests may be seized by anyone without a warrant." Although the Puritans had fled from England on account of religious persecutions, they refused to grant to others the liberty of conscience which they claimed for themselves. The only approved churches in the New England colonies were those organized on the congregational system; all others, the English Episcopal Church included, were illegal. None but members of the approved Church could be admitted freemen. To be a freeman one had to be a Puritan. Every year Guy Fawkes Day (5th of November) was celebrated throughout New England by burning the Pope in effigy. George Washington in the beginning of the War of Independence, checked "the ridiculous and childish custom" as it was called by him. Religious intolerance was carried to such an extent by the New England Puritans, that they actually tormented and even put to death persons holding dissenting doctrines. By a law of Massachusetts, passed in 1657, "Quakers and other blasphemous heretics" were prohibited from emigrating into the colony; if they did, they were to have one of their ears cut off; and for a third offense, they were to have their tongue bored through with a hot iron. In 1629 four Quakers were executed on Boston Common. Persons who conformed to the Anglican Church, or who disapproved of infant baptism, were banished from the colonies. Roger Williams, the first of American Baptists, was obliged to flee from Puritan intolerance in Massachusetts on account of his theological views, especially for denying the authority of the magistrates in matters of religion. But New Plymouth disgraced itself especially by the many judicial murders attending the witchcraft frenzy. Four persons were put to death for "crime of witchcraft," in Massachusetts, in 1645, and three in Connecticut, in 1662. In 1692, nineteen of twenty-eight supposed witches, who had been capitally convicted, were hanged in Salem, and one, who refused to plead, was pressed to death, while 150 persons were in prison on the same charge, and complaints against 200 others had been presented to the magistrates. Most disgraceful, and truly worthy of barbarians, was the policy that guided the Protestant colonists in their dealings with the aboriginal inhabitants of our country. Populous Indian tribes, who might have been easily won to Christianity and civilization, were literally exterminated. In Rhode Island the poor savages were sold like cattle, while in Massachusetts it was the same to shoot a wolf, as an Indian. It is calculated that upwards of 180,000 of the poor savages were slaughtered in Massachusetts and Connecticut alone. While the tribes evangelized by the French and Spanish subsist to this day, except where brought in contact with the English colonists, all the Indian tribes which formerly inhabited the territory of New England have wholly disappeared and exist only in memory. Cf. J. Grahame, *History of the United States of North America*, Book II. ch. v. Bancroft, II. 564.

With regard to the intolerant spirit in other countries see the various articles,

v. g., Reformation in ENGLAND, SCOTLAND, GERMANY, SWEDEN, etc.

Tonsure. — The candidate for the priesthood is initiated into the ranks of the clergy by a ceremony, which is called Tonsure. It is thus named, because the hair is cut in the form of a crown, solemnly made by the bishop. With it the bishop gives to the candidate the surplice or ecclesiastical dress, to indicate "the putting off of the old, and the clothing with the new man," but imparts no spiritual powers. It is a sort of preparation and noviceship for orders, in which persons are to strive to render themselves worthy to be elevated to the rank of sacred ministers. Hence, it ought to be conferred only on such as have this intention. Whatever was the time and manner of its origin, it is customary in the Church for all who aspire to orders, to commence by receiving the Tonsure. The Second General Council of Nice speaks of it as a thing received in the Church, and some writers date its origin to the time of the Apostles.

Tractarians (English tract, treatise, little works in which a doctrine is exposed). — Name given to Anglo-Catholics, a new sect which admits the Catholic unity without acknowledging the supremacy of the Pope, and which repudiates the alliance of Church and State such as it exists in England.

Tractus. — In all Masses from Septuagesima till Holy Saturday, on week days in Advent, and on all vigils, observed as feasts, the Alleluia is omitted, and replaced by a portion of a Psalm, called Tract (Lat. *Tractus*), that is, without break or interruption of other voices.

Tradition (action by which one delivers something to another). — In the theological sense it is a testimony attesting to the truth of a fact, of a dogma, or of a custom. Tertullian (*Lib. de Cor.*, iv.) defines it: "A doctrine received by living voice and deriving, by way of succession, from the holy Fathers to us"; according to him, it carries a triple testimony: it is as the inventory of Holy Scripture, and at the same time its most authorized commentary; the perpetual custom of the Church confirms it; faith always made use of it as a fundamental basis. Besides oral tradition, which is tradition, properly speaking, we admit also the written tradition. We distinguish again the doctrinal tradition or faith, which disposes in favor of truths that form a part of the dogmas: tradition of discipline and tradition of rites. There are also the divine traditions, the apostolic traditions, and the ecclesiastical traditions. Tradition is, together with Holy Scripture and the decisions of the Church, the basis of the Catholic religion. The great question between Catholics and Protestants, is to know whether tradition must be considered as rule of faith. From the Catholic point of view, tradition is the constant and perpetual teaching of the universal Church, known through the uniform voice of its pastors which she calls the Fathers; through the decisions of the councils, the practices of public worship, the prayers and ceremonies of liturgy, and even through the testimony of profane and heretical authors. It is tradition, whose deposit has been intrusted to the Church, which makes us accept the canon of the Scriptures and their interpretation. Hence, the Church always protested against having departed from the sense of the holy Fathers, and never promulgated any dogma which is not conformable with tradition. Jesus Christ, having written nothing, has established His doctrine solely on preaching. The Apostles founded the first Church, and during a long time it supported itself solely on tradition. Both the Jews and pagans become converted, and it is the unwritten word, that is, tradition, which has rendered them Christians. Tradition has, therefore, been, in the order of time, the first rule of faith of the Christian Church; it made known to them, in a certain manner, the doctrine of Jesus Christ, His miracles, the miracles of the Apostles and, in general, all the facts that have reference to the establishment of Christianity. Since the beginning of the Church, error was often mingled with truth; then the Apostles, either by living voice, or by writing, each one individually or united in council, cleared up the facts, refuted the doctrinal errors and always prescribed to the Faithful to keep faithfully the traditions (II. Thess. ii. 14). Such was the origin of the books of the New Testament; they were the work of tradition. They were originally, according to St. Justin, simple memoirs, addressed to some particular churches, to relate and explain the facts collected by tradition. These writings, once admitted

by the universal Church, became a new rule of faith. Tertullian refutes the erroneous interpretations of the heretics, by simply opposing to them tradition; it is constant, he answers them, that what is the most ancient is the most true and that what is the most ancient is that what is since the beginning. The Church has always followed this rule: thus when she wishes to solve doctrinal questions, she consults the writings of the holy Fathers and of the holy Doctors, who, in their ensemble, form a chain whose first ring goes back to the apostolic times. The Church also professes that she teaches nothing of herself and that she invents nothing new in the doctrine. The Council of Trent (4th Sess.), has defined, against the Protestants, that we must receive and revere the apostolic traditions just like the Sacred Scriptures. The authenticity of the historical books can be established only by the authority of tradition, to which we ought to apply the rules of historical criticism. Why, therefore, when there is question of the Sacred Books, ought we to refuse the testimony of the same tradition? I would not believe in the Gospel, said St. Augustine, if I were not determined to this by the authority of the Christian society. The Protestants themselves, if they are sincere, are they not forced to avow that when they possess Holy Scripture, they owe this to tradition faithfully preserved in the Catholic Church? Vincent of Lerins said that tradition must be progressive, not that the Church can increase the number of truths transmitted by tradition, but, in the sense, that these truths develop themselves successively and, in a given moment, formulate themselves more clearly. We must remark, in fact, that the dogmas of faith have been defined only according to the measure they were attacked by the heresiarchs, and that, in order to define them, the Church acts just the contrary to heresy: Nestorius had maintained that Mary was not the Mother of God, the Church proclaimed in the Council of Ephesus that, henceforth, Mary should be called the Mother of God. At the commencement of the Reformation, when the Protestants had yet preserved most of the fundamental truths of the religion of Jesus Christ, they accepted tradition, at least that of the first five centuries; but, since that time, they have rejected it entirely and, thereby, have put into question all the dogmas of faith, and thus opened the gate to rationalism. To-day, in face of increasing infidelity, the doctors of the Anglican Church, returning to their first steps, behold only one dam to oppose to the rising flood of impiety, namely, that of tradition; hence the University of Oxford teaches that tradition, in harmony with Scripture, must be considered a rule of faith.

Traditionalism (attachment to the traditions, to the ancient customs).—Traditionalism teaches the original dependence of reason and the necessity of a primitive revelation, even before the fall. This doctrine, without having been condemned by the Church, not even censured like Fideism, has been blamed and its principal authors received warnings. Both faith and reason, says St. Thomas, having God for authors, cannot contradict themselves. Reason must demonstrate the truth of faith, uphold and defend it; faith, for its part, must present itself to reason to free it from all error, and to perfect it, through the knowledge of divine things. Thus, by the sole light of reason, philosophy may discover the truths of the natural order and take hold of the testimonies which demonstrate the existence of a supernatural order. But the existence of a supernatural order once established, it cannot, without impiety, maintain that the purely philosophical and natural doctrine gives to men the last word about their destiny, and place human science above revelation. Man has been created good and perfect, in his order, but, to use the terms of the school, *in potentia, sed non in actu*, as the spiritualists pretend, who say that man has been created in a state of natural and continued perfection. He has been created, not in a state of absolute perfection, in the best of the worlds possible, as the optimists claim, but in a relative and progressive perfection (which the traditionalists deny). The system of traditionalism is connected with the question of the supernatural origin of language, propagated by M. de Bonald. Traditionalism destroys the nature of man, for it runs counter to the state of primitive perfection. The traditionalists suppose a primordial revelation, in the earthly Paradise. The Church teaches, it is true, that man has never been in a state of pure nature and that at his creation, he was raised to a supernatural order, but this is far from the doctrine of Bonald and Condillac, who deny the

innate ideas and who pretend that God did directly transmit to man both thought and language. God had created man perfect, in his order; according to St. Thomas, he comprises in himself the most perfect degree of life, and when, in the garden of Eden, He communicates with man, it is as with a being already in full possession of the intelligence and word. Thus God does not outline His work, there is no mutilated creation. When rationalism grants too much to reason, we can say that traditionalism does not grant enough to it. There is a certain relationship between fatalism which denies the fall, and traditionalism which denies the power of reason. Both derive the ideas from the outside and lead to sensualism; in placing, at the beginning, on the one side, ignorance, and on the other, misery, they destroy or darken the idea of creation and thereby run counter to the true traditions of mankind.

Traditores.— Name given to those who, in time of persecution, gave up to the officers of the law the Scriptures, or any of the sacred vessels, or the names of their brethren.

Transubstantiation (change of one substance into another).— Before consecration, there is upon the altar only bread and wine. But, through consecration, the word of the Lord made itself heard; God has spoken through the mouth of His minister, and the effect has been produced; the Lord has ordained, and the prodigy has been operated. After consecration, Jesus Christ is upon the altar. We call this change Transubstantiation, that is, change of one substance into another. The Body of Jesus Christ, present in the Eucharist (see REAL PRESENCE), is not present with the substance of the bread, which would be called "Consubstantiation"; nor in the bread, which might be named "Impanation." Consecration replaces the substance of the bread, which is destroyed and changed into the body of our Lord, as the substance of the wine is changed into His blood; this is what we call *Transubstantiation*. This truth is proved from the words of the institution of the Eucharist. In fact, Jesus Christ said to His Apostles: *This is My Body, which shall be delivered for you; this is My Blood, the Blood of the New Testament, which shall be shed for many unto remission of sins.* Now then, in the body which Jesus Christ went to deliver for his Apostles, there was no mixture of bread; and in the blood which was to be shed, there was no mixture of wine.

Transubstantiation is a mystery, and perhaps the most astonishing of mysteries; but, to operate this miracle, an infinite power, the power of God intervenes; therefore, reason can allege nothing against it. Hence, after consecration there is no longer any bread and wine upon the altar; only the species or appearances remain, that is, what appears to our senses, like the color, figure, and taste. The exterior qualities of the bread and wine, that we call species or appearances, like the form or figure, the odor and taste, still remain after the consecration. What we see upon the altar has the resemblance of bread and wine, has the taste of bread and wine; the host is round, is white, like before consecration, but, in reality, there is neither bread nor wine, since through the power of the words pronounced by the priest, at the moment of consecration, these two substances have been changed into the body and blood of Jesus Christ. As long as the species or appearances of bread and wine remain in their integrity, the sacrament continues to exist and Jesus Christ is really present: hence the custom of the Church has always been to preserve the Blessed Sacrament for the wants, consolation and happiness of the Faithful. Jesus Christ, being alive in the Eucharist, is whole and entire under the appearance of bread and whole and entire under the appearance of wine. Jesus Christ, in the Eucharist, is alive as He was when He said to His Apostles: This is My Body. Now then, when He pronounced these words, His body was united with His soul; it was also united with His divinity; thus the sacrament of the Eucharist contains not only the body of Jesus Christ, but also His soul and divinity. The body of Jesus Christ is, under the Eucharistic species, a living body; but, that a body may be alive, both the blood and the soul must be united therein; thus, wherever there is the body of Christ, there are also His soul and His blood; and, in virtue of the ineffable union of the divine nature, with the human nature, wherever there is the body, the blood and soul of Jesus Christ, there is also His divinity. When the priest divides the host, he does not divide the body of Jesus Christ, but only the appearances, and Christ remains whole and entire in each particle of the host

divided. Jesus Christ raised from among the dead, can die no more; His body, consequently, cannot be divided, separated into several parts. Therefore, when the priest divides the host, not the body of Christ is divided, but solely the species or appearances. When the species are divided, each particle occupies a less extent, but they are always Eucharistic species; thus, they still contain the body and blood of Jesus Christ, who is whole and entire under each particle of each species.

Trappists. — Members of a monastic body, a branch of the Cistercian order. Its name is derived from the village of Soligny-la-Trappe, in the department of Orne, France, where the abbey of La Trappe was founded in 1140 by Rotrou, Count of Perche. The abbey soon fell into decay, and was governed for many years by titular or commendatory abbots. De Rance (died, 1700), who had been commendatory abbot of La Trappe from his boyhood, became its actual abbot in 1664, and thoroughly reformed and reorganized the order. The rules of this order are noted for their extreme austerity, and inculcate extended fasts, severe manual labor, almost perpetual silence, abstinence from flesh, fish, etc., and rigorous asceticism in general. The order was suppressed in France during the Revolutionary and Napoleonic periods. At the fall of Napoleon, Don Augustin, Abbot at Val-Sainte, bought La Trappe, and gradually the ancient monasteries were restored and new ones founded. There are branch monasteries in France, Belgium, Great Britain, Italy, etc., and two in the United States (Abbey of Gethsemane, Kentucky, and Mellery, Iowa).

Trent (*Council of*) (1545–1563). — Nineteenth Ecumenical Council, held against Protestantism. At first it had been provoked by the demands of the Protestants, who, later on, according to the ordinary proceeding of heretics, refused to submit to it. The Church, by ordaining to reform itself in her head and members, not in denying itself in her essence, but by returning to the primitive spirit, distinguished herself from the so-called Reformation, which, in defiance of all tradition, wished to do away with all the Christian institutions. For some time the need of a General Council had made itself felt, and, already, Pope Clement VII. had projected its holding, from 1530; but the wars of Charles V., emperor of Germany, and of Francis I., king of France, as well as the invasion of the Turks, delayed its reunion. After negotiations which lasted ten years, between the Pope and the Emperor, they finally agreed upon an Ecumenical Council to be held at Trent, on Nov. 1st, 1542. New difficulties having supervened, this project was prorogued until March 15th, 1545. In view of the small number of bishops who indicated their presence, the Council could not be opened on the date appointed in the Bull of Pope Paul III. The project of convoking a General Council was assented to by the Catholics, but obstinately opposed by the Protestants. Assembling at Smalkald, in 1537, the Lutheran princes drew up the pretexts upon which they rejected the proposed Council. They were upheld in their opposition by Henry VIII. of England, who refused to acknowledge any synod summoned by the Pope, claiming that to princes alone pertained the right of summoning such an assembly. The Peace of Crespy, which put an end to the bloody war between Charles V. and Francis I., at length rendered the Council possible, which Paul had summoned to meet at Trent, a city on the confines of Germany and Italy. The *Holy Ecumenical Council of Trent* opened Dec. 13th, 1545. Its 1st Session was devoted to the solemn opening of the assembly and to the formation of the different committees. In the 2d Session (Jan., 1546), a discourse in Latin was held, exhorting the Fathers to sanctify themselves; decided on the order of the questions to be treated by each of the particular or general committees, and passed a decree on the conduct of the Fathers and Faithful during the Council. In the 3d Session (Feb., 1546), the Fathers made a profession of the faith. They also read therein the decree which ordained to inscribe at the head of the acts of the Council the Symbol of Nice and of Constantinople. In the 4th Session (April 8th, 1546), they treated on the sources of faith. The important decree on Scripture and tradition was adopted. The Council declared that it received both the Written Word of God and the unwritten traditions "with an equal affection of piety and reverence," and ordained that the Vulgate version should everywhere be accepted as authentic, and that no one should "presume to interpret the Sacred Scriptures contrary to the declared sentiment of the

Church, or the unanimous consent of the Fathers." In the 5th session, the doctrine of Original Sin was defined. In the 6th Session, the synod promulgated the celebrated decree on justification, giving in clear and precise terms the teaching of the Church on that important subject. The Lutheran errors on free-will, grace and justification were condemned in thirty-three canons. The decrees of the 7th Session (March 3d, 1547) defined the Catholic doctrine on the Sacraments in general, and on Baptism and Confirmation in particular. An epidemic which broke out at Trent, necessitated the removal of the Council to Bologna. But as the imperial bishops refused to leave Trent, the Pope, who had some apprehensions of a schism, would not allow the Fathers at Bologna to publish any decrees, and, at length, in Sept., 1547, suspended the Council. Two Sessions, the 9th and 10th had been held at Bologna. Pope Paul III. died in Nov., 1549. His successor Julius III. (1550–1555), reopened the Council at Trent on May 1st, 1551. During this second period of the Council, extending from the 11th to the 16th Session, the doctrines of the Sacraments of the Altar, Penance and Extreme Unction were defined, and two reformatory decrees on the jurisdiction of bishops and the reformation of the clergy were passed. The war which had broken out between the Protestant princes and the emperor caused the Pope, in April, 1552, to suspend the Council for two years. But the time of suspension had to be extended and lasted six years. Pope Pius IV. (1559–1565) again convoked the Council of Trent, which was reopened, at the 17th Session, in January, 1562. The decrees adopted, during this period of the Council, ordered an "Index of Prohibited Books" to be made, and defined the doctrines of the Sacrifice of the Mass, of Christian Marriage, of Purgatory, of the Invocation and Veneration of Saints and Holy Images, and of Indulgences. With the 25th Session, the Fathers of Trent concluded their labors. The decrees of the Council were signed by 255 Fathers, that is: 4 legates of the Pope; 2 cardinals; 3 patriarchs; 25 archbishops; 168 bishops; 39 representatives of bishops absent; 7 abbots and 7 generals of religious Orders. Its decrees were confirmed by Pope Pius IV., in his Bull, "*Benedictus Deus*," Jan. 26th, 1564, and were accepted by all Catholic nations without restriction. France objected to some of the decrees on discipline as being opposed to the liberties of the Gallican Church or to the rights of the Crown. It was only after protracted delays that the disciplinary enactments of Trent were introduced in France.

The Council of Trent must ever be regarded as one of the most important ever held in the Church. No former synod treated so many important and difficult subjects with such marked ability, and defined so many doctrines with such precision and clearness. By its dogmatical definitions, it confirmed the Faithful in their adherence and loyalty to the Church, and instructed them in the clearest manner concerning many articles of faith. By its disciplinary enactments, it inaugurated a genuine reformation of all classes and awoke new life and zeal in the Church. And though its efforts to reunite those who were separated from the Church were vain, yet it stamped the new heresies with the seal of condemnation, and thus opposed a powerful barrier to their further progress. Before the Council, entire nations abandoned the faith of their fathers; after the Council, no single instance can be adduced of any extensive revolt from the authority of the Church.

Trinitarians.— Members of a religious order who had for end the redeeming of Christian captives from the hands of infidels. This order, founded (1198) by two Frenchmen, St. John of Matha and St. Felix of Valois, had for cradle Cerfroid. Was approved by Innocent III., and counted in the fifteenth century more than 800 houses spread all over Christendom. The religious wore a white habit with a red and blue cross on the breast. After having established themselves in Paris, in 1228, in an ancient Benedictine Abbey dedicated to St. Mathurin, they took the name Mathurins. The order was driven from Germany by the Reformation and counted 94 houses in France when it was suppressed in 1789.

Trinity (one God in three Persons: The Father, the Son, and the Holy Ghost).— We unite here, at least as enunciations, the principal dogmatic truths on God. God is the infinitely perfect Being, Creator and Sovereign of all things. God is one, and can be only one; there is only one God and there can be but one God. God is simple, because He is one; He is simple because He is not composed; He is simple, because He

is indivisible; He is simple, because He is unchangeable; in one word, He is absolutely simple in His essence. God, being simple by nature, is thereby also necessarily incorporal, immaterial. He is a pure spirit; has no body and does not form part of any body. God is eternal, He is, always has been, and always will be. He had no beginning and will have no end. He is of Himself; He could not give existence to Himself, nor receive it from another. As necessary Being, He is necessarily what He is; whatever we might suppose, we cannot conceive Him as not existing. God is eternal, because He is infinite; He is immense, because His nature is without limits. His immensity comprises eminently all the existing and possible places, without being circumscribed by space. God is everywhere, He is present to all. He substantially fills everything, He penetrates all, without ceasing to be simple, without dividing Himself with the creatures. God is unchangeable; He is the One who is; He is of Himself; He is necessarily all that He is, necessarily all that can be; He is independent, of an absolute independence, independent from time which He has created and from space which He has formed, independent from all things that are outside of Him, depending Himself only upon His nature, which is sovereignly simple, sovereignly indivisible. God is all powerful, Almighty, that is, He can will everything that is not contrary to His nature. God is intelligent and sovereignly intelligent; having the plenitude of the Being, as necessary Being, He has necessarily the plenitude of intelligence; all that is God, all that is in God, all that belongs to God, is infinite like God Himself. Hence, God knows all, absolutely all, He knows Himself; He knows all that exists and all that may exist, all that is and all that may be: the past, the present and the future; the future things, absolute or conditional. God is sovereignly free. He has the faculty to will or not to will, to act, to do such or such a thing or not to do it, without necessity or restraint. It is a Catholic dogma that God is free in regard to the creation and to the government of the universe. God is infinitely wise and infinitely holy. God is sovereignly just, sovereignly good, and sovereignly merciful. It is a Catholic dogma that God is the Creator of the universe; every Christian believes in one sole almighty God, Creator of heaven and earth, of all the visible and invisible things. Every Catholic professes, with the Fathers of the Fourth General Council of Lateran, that there is only one God, principle of all things, Creator of the visible and the invisible things, who, by His almighty power, has, at the beginning of time, made from nothing both substances, the spiritual substance and the corporal substance, the angelic substance and the material substance. God has created the angels and man. He created the latter composed of a body and of a soul, after His own image and likeness, spiritual, free, immortal. He created man in the state of original justice and holiness. God occupies Himself with His creatures, and governs the world. Notwithstanding the fall of man, God desires to save all men. He punishes those who die impenitent. He rewards the just in another life. The just who have not entirely satisfied divine justice, will complete their salvation in purgatory. Finally, in order that man in his entirety may be punished or rewarded, the bodies will rise again and God will judge all men.

The Mystery of the Blessed Trinity is one sole God in three Persons: the Father, the Son, and the Holy Ghost. The Father is God, the Son is God, and the Holy Ghost is God; and nevertheless they are not three Gods. The three divine Persons are only one and the same God, having all three one and the same nature, only one and the same divinity. There is only one God; this truth is the foundation of the Christian faith. But this same faith also teaches us that the unity of God is a fruitful one; that the divine nature, without ceasing to be numerically one, communicates itself by the Father to the Son, and by the Father and the Son to the Holy Ghost. These three Persons are really distinct: the Father is not the Son nor the Holy Ghost; the Son is not the Father nor the Holy Ghost; the Holy Ghost is not the Father nor the Son; but the Person of the Father, and the Person of the Son, and the Person of the Holy Ghost, exist in the divine nature, which is one sole and same nature in the three Persons.

Among the ancient heretics, who separated themselves from the Catholic dogma in regard to the mystery of the Blessed Trinity, we remark in the second and third century, Praxeas of Phrygia, Noetus of Ephesus or of Smyrna, Sabellius of Lybia, and Paul of Samosata, bishop of

Antioch; they rejected the distinction between the three divine Persons. The fourth century saw arise successively, Arius, priest of Alexandria, who attacked the dogma of the Trinity, in attacking the divinity of the Son; and Macedonius, bishop of Constantinople, who in denying the divinity of the Holy Ghost, denied equally the dogma of the Trinity. These errors were renewed in the sixteenth century, by the Socinians; and, in modern times, by the Deists and Rationalists who, accepting only reason for guide in matters of religion, absolutely reject all the mysteries of Christianity. We establish the mystery of the Blessed Trinity by Holy Scripture, the Ancient Fathers, the Councils, and the universal and perpetual belief of the Church.

Trinity Sunday we call the first Sunday after Pentecost.

Trisagion (Gr. *thrice holy*, name given to the hymn *Sanctus, Sanctus, Sanctus*, called also *Cherub Hymn*).—This hymn is chanted in the Latin Church on Good Friday, during the adoration of the cross. It was first introduced, as a public prayer, at Constantinople, in the reign of Theodosius the Younger, during the supplications made to God by the whole city to avert the horrors of an earthquake.

Troas.—A city of Lesser Mysia. It was visited twice by St. Paul and possessed a bishopric from the first century of Christianity.

Truce of God. — Agreement which the Church established in the eleventh century, among the fuedal lords, and in virtue of which all hostilities should cease among them, beginning with the eve of Thursday, until Monday morning, through respect of the days on which were accomplished the last mysteries of the life of Christ.

Trullan Synods. — By the Trullan Synods we understand: 1. The Sixth Ecumenical Council held in the imperial palace in Constantinople, Nov. 7th, 680 to Sept. 16th, 681, so named from the place of meeting, which was a vaulted hall. In this Council the Dogmatic Epistle of Pope Agatho, defining the Catholic doctrine of the two Wills in Christ, were received by the assembled fathers with acclamations as "the voice of Peter." In conformity with the papal letter, the Council condemned the Monothelite heresy, and excommunicated the dissenters, with their chiefs. Pope Honorius was also condemned, not, however, for heresy, but for conniving with heretics; by his untimely silence, he emboldened the Monothelites. See (HONORIUS II.). 2. The Second Trullan Synod took place in 692, and had been summoned by the Emperor Justinian II. It made celibacy obligatory, only, on monks and bishops. Pope Sergius I. refused to sanction this synod.

Tunic. — The Tunic is a vestment assigned to the subdeacon in his ministry about the altar. Were the regulations of the Church followed in all their precision, this garment would be longer than, but not so ample as the dalmatic of the deacon. According, however, to a custom which prevails almost everywhere, both these vestments are exactly alike. The Tunic, denominated "Tunicella" by liturgical writers, was also known by the term "Subtile."

Turibius (ST.) — Third archbishop of Lima. Died in 1606, and is regarded as the Apostle of Peru. With unwearied zeal he traversed his extensive diocese, to revive or propagate religion. The glorious St. Rose of Lima, a Dominican Tertiary, the first canonized saint of America, flourished under his episcopate. F. April 27th.

U

Ubiquitarians. — Name given to those Lutherans who, to defend the Real Presence of Jesus Christ in the Blessed Eucharist, without admitting the transubstantiation, maintain that the body of Jesus Christ is everywhere, as well as His divinity.

Ulfilas. — Apostle of the Goths born 310 or 311 in the northern Gothic country of the Donau, of Greek Christian parents, whom Goths had carried off from their Cappadocian home; became Arian bishop in 341. When Athanarich (348) began a persecution of the Christians, Ulfilas, together with Arian Goths, took refuge under the East-Roman emperor, converted many pagan Ostrogoths, and died at Constantinople, in 381. Ulfilas rendered him-

self famous by inventing the Gothic characters of the alphabet, and by translating the Bible into the Gothic language, the greater part of this work being still extant.

Unigenitus (Bull). — Constitution of Pope Clement XI. given in the month of September, 1713, and which commences with the words: *Unigenitus Dei Filius*, and which condemns 101 propositions drawn from the book of Pasquier-Quesnel, priest of the Oratory, entitled: "The New Testament translated into French, with moral reflections." These reflections reduce themselves to sixty heads of doctrine which are so many errors and which had been already condemned in the writings of Bajus and of Jansenius.

Unitarians (Sectarians). — Unitarianism, which asserts the unity of persons in God, was first propagated in Poland, whither it had penetrated almost contemporaneously with the heresies of Luther and Calvin. The two most noted Unitarians were the two Italians, Lælius Socinus, who died in 1562, and his nephew Faustus Socinus, who died in 1604. They succeeded in elaborating the Unitarian doctrine respecting the Trinity into a system, and in forming its adherents into a community. Henceforth the Unitarians changed their name for that of "Socinians." Socinianism is essentially rationalistic; its fundamental principle being, that, both in the interpretation of the Scripture and in explaining and demonstrating the truths of religion, reason alone must be consulted; that, consequently, anything contrary to "Right Reason," that is to say, to the understanding of the Socinians, must not be considered a revealed doctrine. Respecting God and the person of Christ, the Socinians hold the Father, only, to be God; the Son of God to be a mere man, who was conceived by the Holy Ghost, and therefore called the Son of God; the Holy Ghost to be a power and efficiency of the Deity. Christ was, before beginning His public ministry, raised into heaven where He received His commission relative to mankind. They reject the vicarious satisfaction on the part of Christ, and the imputation of His merits as pernicious to morality. They declare justification to be a mere judicial act of God, whereby man is acquitted and absolved from all guilt; finally, they deny original sin and the perpetuity of hell-punishment, and teach an annihilation of the damned.

Unitarianism was introduced into the United States about the end of the eighteenth century. In 1796 a Unitarian congregation was formed in Philadelphia. In 1895, there were in the United States and Canada, 455 Unitarian societies, 519 ministers, and a total estimate of membership, as given in the tables of the "Independent," of 68,500.

United Armenians, Copts, Greeks, etc. See (*Oriental*) RITES.

United Brethren in Christ. — A religious denomination founded in the Susquehanna Valley, Pennsylvania, in 1800. Its inception was due to Philip William Otterbein, a minister of the German Reformed Church, and of Martin Boehm, a Mennonite pastor in Pennsylvania, who, in a series of "revival" meetings, drew large accessions to the churches they served. Other Protestant ministers joined Otterbein and Boehm, and with some of their followers met in formal conference at Baltimore, Maryland, in 1789. The fellowship increased until, in 1800, at a conference held in Frederick county, Maryland, it was decided to organize a separate denomination under the title of "United Brethren in Christ." Their doctrines were Arminian, the confession consisting of thirteen articles, setting forth the general faith of the Methodist Church, belief in the Trinity, the Holy Scriptures, justification and regeneration. In 1889 some changes were adopted in the discipline, which resulted in a split in the denomination. The two branches have since maintained a separate organization. The membership is strongest in Ohio, Indiana, and Pennsylvania.

Unity of God. — God is one, He can be only one; there is only one God, and there can be but one God. When Moses presents himself from the part of God before the children of Israel, he says to them: The *One* who has sent me to you. He does not say: *Those* who are, but the *One* who is, the one, the one whose Being is the essential, eternal, incommunicable name. "*I am who am*, is my name for all eternity: *Ego sum qui sum; hoc nomen mihi est in eternum.*" Also the Lord said to the Jewish people: "Consider that I am the only God, and that there is no other God but Me." Such is, besides, the belief of the patriarchs, of the Israelites and Christians. The belief of the different peoples, although

altered through the superstitions of paganism, is in accord, as to the unity of God, with primitive tradition. God is the one who is, the one who is through Himself, who necessarily exists, who is independent, infinite, and sovereignly perfect. Now, the one who is through Himself, who necessarily exists, who is independent, infinite, sovereignly perfect, is one, and He can be but one. To suppose several infinites, is evidently denying the infinite; to suppose several beings infinitely perfect, is to deny the sovereign perfection; to suppose several gods, would, therefore, also be the denial of the Deity: *Deus si non unus est, non est*, says Tertullian. Finally, the wonderful order which reigns in the universe, offering to us one of the most striking proofs of the existence of God, offers to us at the same time a no less sensible proof of His unity. Everything, in both the physical and moral world, shows us the unity of thought, the unity of will, and the unity in execution. Now then, this unity necessarily supposes that there is but one supreme intelligence, only one supreme legislator, only one Providence which governs all, which extends itself over all, and which provides for all. See TRINITY.

Unity of the Church. — It is certain that Jesus Christ speaks of His Church as One. "On this rock I will build my Church" (Matt. xvi. 18), not churches. There can, consequently, be only one society, which is His organ, and represents Him: "One body and one spirit," as "there is but one Lord, one faith, and one baptism — there is but one God, the Father of us all" (Eph. iv. 5, 6). The unity of the Church is essential to its nature and to its end. The Church is the Christian religion embodied, and in action under an exterior visible form. The Christian religion is one, teaches to mankind *one* faith, aggregates men under Christ, and makes them members of one household, termed by the Apostles "the house of God." If a person is not a member of this one society, he is not in union with Christ, the Head, because the head presides only over the members of the body. The doctrines, the spirit, the virtues of Jesus Christ are with His Church, and cannot be claimed by mere human societies and organizations. Hence all Christendom, except such as from interest or passion were found separated from the society which Christ founded, has subscribed to the declaration of St. Cyprian: "He who leaves the Church will not obtain the recompense of Christ. He is a stranger, a profane person, an enemy. No one can have God for his Father who has not the Church for his mother" (*De Unitate Eccles.*). Only one society has inherited the promise, the graces, and the merits of Christ. That society, which was in embryo under the patriarchs, and shown to the world amid types and figures under the Jewish dispensation, and in fulfillment of promises and prophecies, was "purchased by the blood of Christ" on Calvary, and being organized under the visible headship of St. Peter, received the Holy Ghost on the Day of Pentecost, in order to become "a city upon the mountain," for the salvation of all the nations upon the earth, is the only society that can truly claim to be the Church of Christ. It is a doctrine of faith that there is only one Church of Christ. The Church is one only, or else there is no Church of Christ, says St. Augustine: *Aut una, aut nulla.*

Universalists. — Name given to those among the Protestants who maintain that God gives graces to all men to arrive at salvation. This opinion, which is, they say, that of all the Arminians, is opposed to that of the Calvinists, called by them Particularists, who claim that God by an eternal and irrevocable decree, has predestinated certain men to salvation and consigned the others to damnation, without regard to their future merits or demerits; that, consequently, He gives to the predestinated irresistible graces by which they infallibly obtain eternal happiness, whereas He refuses these graces to the reprobates, who, for want of assistance, are infallibly damned. The Universalists in the United States trace their origin to John Murray, a native of Alton, England (1741–1815), who came to America in 1770. In 1895 the Universalists in this country counted a membership of 47,986 persons.

Universities. See SCHOOLS.

Ur. — Locality of Chaldea, country of Abraham and of Thare. They kept up there a sacred fire in honor of the sun. The site of this place is disputed; the terms of Genesis (xii. 28) do not even permit us to decide whether it was a city or a country.

Urban (name of eight Popes). — *Urban I.* — Pope in 230. Successor of Calixtus I.

They attribute to him a letter and some decrees. *Urban II.*— Pope from 1088 to 1099. A most active and influential Pope. He convened no less than twelve Councils. He passed stringent laws, especially in the Council of Melfi, in 1089, against simony, clerical marriage, and lay investiture. To liberate the priesthood from the shackles of feudal servitude, in the celebrated Council of Clermont, 1095, he passed a canon which prohibited bishops and priests to take the oath of fidelity to either king or layman. He excommunicated Philip I. of France, Henry IV. of Germany, the antipope Guibert, and furthered the first Crusade. *Urban III.*— Pope from 1185 to 1187. When told of the taking of Jerusalem by Saladin, he died of grief. *Urban IV.*— Pope from 1261 to 1264. He instituted the feast of the Blessed Sacrament, whose office he caused to be composed by St. Thomas Aquinas; deposed Manfred of Sicily and published a crusade against him. *Urban V.*— Pope from 1362 to 1370. Himself a pattern of every virtue, strove to make the papal court a model of Christian life. He was a magnificent patron of learned men, and most liberal to the poor. One of his first cares was to carry on the expedition for the recovery of the Holy Land, begun by his predecessor, Innocent VI. Convinced that the residence of the Popes at Avignon was injurious to the interests of the Church, he returned to Rome, in 1367, and was received amid great rejoicings. The factious and turbulent spirit of the Italians induced him to retransfer the papal residence to Avignon, in 1370. *Urban VI.* — Pope from 1378 to 1389, was a stern reformer, and a man of great merit and integrity, but his seeming harshness and severe reproaches soon alienated from him the minds of the cardinals. A number of them, under the pretext that the election of Urban was void, retired to Anagni, declared the Holy See vacant and chose the warlike Cardinal Robert of Geneva, who took the name of Clement VII. Thus began the great schism which divided the Western Church for thirty-nine years (1378–1417). *Urban VII.* — Pope in 1590, for 13 days. He was the successor of Sixtus V. *Urban VIII.*— Pope from 1623 to 1644, was a man of letters, and an elegant writer and poet, and a generous patron of learning. He enlarged the powers of the Propaganda and founded the college that bears his name, *Collegium Urbanum*, where young men of every nationality might be trained and prepared for the missions among the heathens and heretics. In the Pontificate of Urban VIII., the celebrated case of Galileo occured, which hostile writers have always used to represent the Church as an enemy of science.

Urias. — Hebrew officer. David having seduced Bethsabee, the wife of Urias, wrote to Joab, his general in chief, to expose him in a battle and allow him to perish, which was executed. David then married Bethsabee. Later on, he sincerely bewailed his fault.

Urim and Thummim. — Breast-plate of the Jewish high-priest and by means of which he gave oracular responses. The true nature of the urim and thummim (literally "lights and perfections") is not known. They seem to have been small objects inside the so-called "breast-plate," which was folded double, and many authorities believe them to have been precious stones or figures, used as lots or otherwise. There is no indication of their use, after the time of David, and after the captivity they are alluded to as lost.

Ursula (St.). — Virgin and martyr, daughter of a prince of Great Britain, was put to death by the Huns, with a great number of other virgins, at Cologne (383). They show in the Church of St. Ursula of Cologne, not only the tomb of the saint, but also the arrow with which she was pierced, and in the same church are numberless relics of her companions. F. Oct. 21st.

Ursulines (members of a religious community). — The Ursulines were at first an association of pious ladies, formed at Brescia about the year 1537, by Angela de' Merici, a native of Desenzano, a town on Lake Garda. This angelic soul, who is better known as Angela of Brescia, found her only joy in communing with God, forgeting self and ministering to the wants of others. In this spirit of self-denial, she gathered about her a few ladies as unselfish and generous as herself, and placing the little band under the patronage of St. Ursula (Nov. 25th, 1535), began the work of reclaiming unfortunate women. The members of the Association, while tending the sick, relieving the poor, instructing young girls, and doing other works of charity, continued to reside in the homes of their parents and relatives. After the death of the foundress, January

27th, 1540, the Association soon grew to be an Order, and was approved June 9th, 1544, by Paul III., who also gave the members leave to make such changes in their rules as circumstances might require. The leading object of the Order was now the education of young ladies. The organization of the Ursulines being still further perfected by St. Charles Borromeo, their special patron, was again approved by Gregory XIII. From Upper Italy the Order spread to France, where it was introduced by the accomplished widow Madeleine de St. Beuve. She established a mother house in Paris, to which many affiliated convents were soon attached. Their Rule, drawn up by Father Gontery, assisted by other Jesuits, and approved by Paul V., for the use of the Congregation Regular of Ursulines (1612), was based upon the Rule of St. Augustine, but, in its present form, embraces, besides twenty-five chapters of "Admonitions" and eleven "Legacies," so called because they were drawn from the posthumous writings of St. Ursula of Brescia. From this time forth the education of young girls of every age from childhood up was almost wholly in their hand, and their presence was hailed with joy in every country of Christendom. Before 1789, the Order counted in France more than 300 houses. The Ursulines have many houses in the United States.

Utraquists. See HUSSITES.

V

Valentinians. — A Gnostic sect, who had for founder a certain Valentinus, an Alexandrian by birth (died, 161). Valentinus' system of Gnostic ideas is, of all, the most elaborate and ingenious, and his sect was the most widely spread. He asserted "Gnosis," or knowledge to be superior to faith and good works, the latter being necessary to the Psychites, or Catholics, but not to the Gnostics. The doctrine of the Valentinians, concerning the redemption and the person of Christ, was similar to that of the Basilidians.

Valentinus. — Pope in 827. Died six weeks after his election. He was the successor of Eugene II.

Valesians.—Heretics, disciples of Valesius, philosopher of Arabia, who appeared about the year 250. Valesius believed that concupiscence acted upon man with such a violence that he cannot resist it, even with the help of grace; and, upon this false principle, he taught that man cannot be saved except he is an eunuch. This sect spread considerably in Arabia.

Vallombrosa (*Order of*). — A celebrated abbey, in Tuscany, founded in the year 1038 by St. John Gualbert, a member of a noble Tuscan family. Our saint had been charged by his father to take a bloody revenge upon the murderer of his brother Hugh, and, coming up with the object of his search on Good Friday, in a narrow defile, where escape was impossible, he made directly for him. The murderer threw himself upon his knees, and, arranging his arms in the form of a cross, besought his antagonist to show mercy out of love of Him who that day suffered for all. From respect for the symbol of salvation, and touched with the beauty of the appeal, John not only granted the prayer of the murderer, but took him to his bosom and adopted him in place of the brother he had lost. He then withdrew to pray in the neighboring monastery of San Miniate, and, while kneeling there before a crucifix, saw the figure of our Saviour incline its head towards him. Accepting this as a token of divine approval of what he had done, he at once entered upon an ascetic life, commenced the practice of great austerities, and ended by founding an order, whose members were clothed in an ash-colored garment and observed the Rule of St. Benedict in its more severe form. At the death of St. John Gualbert (1072), the community counted twelve monasteries.

Vatican Council. — Twentieth General Council and the First Council of the Vatican. It was convened by Pope Pius IX., by the Bull *Æterni Patris*, published on June 29th, 1868, who summoned the Council to meet at Rome on Dec. 8th of the ensuing year. The chief objects of the Council as stated in the Bull of indiction were: To examine and decree what pertained to the integrity of faith, and splen-

dor of divine worship; to enforce the observance of ecclesiastical laws; to effect a general reformation of customs; to provide remedies for the ills of both Church and Society; and to bring back to the Church those wandering outside her pale. With this view Pius IX. invited also "all bishops of the Churches of the Oriental rite not in communion with the Apostolic See," and "all Protestants and non-Catholics" to attend the Council, exhorting the latter in particular, "to consider whether they were walking in the way marked out by Christ and leading to eternal salvation." When the Council was opened, there were present 719 Fathers, which number increased to 769. At the second public session, on Jan. 6th, 1870, the Pope made his profession of faith, after which all the Fathers followed, declaring at the Chair of St. Peter their adhesion to the one common faith pronounced by the Pastor and Teacher of all. The other constitution, the "First on the Church of Christ," in three chapters treats of the institution, the perpetuity, and nature of the primacy of the Roman Pontiff; the fourth and last chapter defines the infallible teaching of the Pope in matters of faith and morals. On July 18th, the fourth public session was held and the constitution *Pater Æternus*, containing the definition of the Papal Infallibility was promulgated. Of the 535 Fathers who were present on this momentous occasion, 533 voted *Placet*, and two only — one from Sicily, the other from the United States — answered *Non-Placet*. Fifty-five bishops, who, indeed, accepted the doctrine of Infallibility, but deemed its definition "not opportune," had absented themselves from this session. The Pope sanctioned with his supreme authority, the action of the Council, and proclaimed officially the decrees and canons of the "First Dogmatic Constitution on the Church of Christ." The two above-mentioned bishops who had voted in the negative, as well as all the others who had abstained from voting, or had been called home before the vote was taken, subsequently sent in their adhesion to the constitution.

On the same day that the Vatican Council defined the dogma of the Infallibility, Napoleon III. declared war against Prussia. The withdrawal of the French troops from Rome and the occupation of that city by the Piedmontese king, Victor Emmanuel, caused the Pope (Oct. 20th) to indefinitely suspend the sessions of the Council of the Vatican.

Vatican Palace. — The Vatican Palace in Rome is the principal residence of the Pope, and the seat of the great library and the museums, and collections of art, ancient and modern, which, for visitors, constitute one of the chief attractions of the city of Rome. The Popes, very soon after the establishment of the peace of the Church under the Emperor Constantine, had a residence at the Vatican, which they occupied, although at certain intervals, conjointly with that of the Lateran. For a long time, however, through the mediæval and especially the late mediæval period, the Vatican appears to have been neglected. It was Nicholas V. who began the systematic scheme for the improvement and embellishment of the Vatican, which has resulted in what, taken altogether, may be regarded as the noblest of princely residences. The Popes Paul II., Paul III., Sixtus IV., Leo X., Sixtus V., Benedict XIV., Clement XIV., Pius VI., and Pius VII. pursued the same plan. It forms a long square, from the south to the north. It has three stories; they count therein 20 courts, 8 great staircases, 200 staircases for service, 13,000 rooms (the underground apartments included). Most remarkable therein is the Sistine Chapel (with the Last Judgment of Michael Angelo) and the Pauline Chapel, which is reached by the royal staircase (*scala regia*), built by Bernin; the court of St. Damasus, surrounded on three sides by several portico-stories (*loggia*), who have given their name to a series of 52 paintings called *Loggia of Raphael;* the *Stanza* or chambers of Raphael; chambers of the *Fire of Bourg* (France), of the *School of Athens* or of the *Signature*, of *Helodorus* and of *Constantine;* the Pinakothek or gallery of tablaus (with the *Transfiguration* of Raphael); the gallery of the *Arazzi* or tapestries of Raphael; the Borgia apartment (books and engravings); the *Chamber of the Aldobrandinian Nuptials* (antique paintings); the Vatican Library (24,000 manuscripts); the *Chiaramonti* and *Pio-Clementino* museums (the latter occupying the part of the palace called the Belvedere), which contain the most beautiful antique marble monuments; several other museums; sacred, profane, Etruscan, Egyptian museums, a stone gallery, etc. On the west of the palace is

situated the great Vatican Garden, with the Pia villa.

Vaughan (HERBERT). — An English Roman Catholic prelate; born at Gloucester, April 15th, 1832. He was educated at Stonyhurst College, and at Rome, where he attended the Accademia Del Nobili Ecclesiastici; was ordained priest in 1854, returned to England, founded and became president-general of St. Joseph Foreign Missionary College, Mill Hill, Middlesex, and in 1871 accompanied to Maryland the first detachment of priests who were sent on a special mission to the colored population of the United States. He was elected bishop of Salford in 1872. In March, 1892, he succeeded the late Cardinal Wiseman as archbishop of Westminster, and in 1893 was himself created a cardinal. He identified himself with the movement against intemperance, took an active part in the rescue of children and in commercial education, in the interest of which he built St. Bede's College. He was appointed Primate of the Catholic Church in England, and is the proprietor of the *Tablet* and the *Dublin Review*.

Veil of the Religious. —We distinguish several kinds of veils: the veil of profession, the veil of consecration, the veil of ordination, the veil of prelature, the veil of continence and of observance; lately they have added the veil of probation. 1. The veil of profession is that which is given to the religious when they pronounce their vows. 2. The veil of consecration is that which the bishop gave to the virgins, with certain ceremonies which are no longer observed in the ordinary profession and which formerly took place on the day of Epiphany, during the octave of Easter and on the feasts of the Apostles. The bishop gave a ring to the religious who contracted an alliance with Jesus Christ and observed other ceremonies which are seldom observed to-day, except among the Carthusian nuns, and some others. 3. The veil of ordination is that of the deaconesses who, in virtue of particular blessings which the bishop gave to them, could solemnly sing the Gospel at matins, but not during high Mass. 4. The veil of prelature or of superiority was that given to abbesses when they were blessed. 5. The veil of continence and of observance is that which they gave to the widows and married ladies separated from their husbands, and who engaged themselves to pronounce religious profession. 6. The veil of probation is the one still given to-day to young novices at their first reception, and which is generally white.

Veil (*The*) **in Liturgy.** — At solemn high Mass, the subdeacon during the part of the ceremony, has his arms and shoulders muffled with a species of scarf of an oblong shape, which is usually composed of the same material as the vestments, and is called *Veil*. In the primitive ages of the Church, the number of those who partook of the Blessed Eucharist every Sunday, together with the priest was very great, and, in consequence, the paten or sacred disc, from which the sacred species used to be distributed, was so large in its dimensions that convenience required it to be removed from the altar as soon as the oblation had been made, and not brought back until the time for giving the communion to the Faithful. The "*Liber Pontificalis*" enumerates several of these patens or discs of gold and silver, which weighed as much as twenty-five or thirty pounds. See PATEN.

Veronica (ST.). — A Jewish woman who wiped the face of our Saviour on His journey to Calvary, with a linen which retained our Lord's imprint. This is the chief picture of the Saviour which they call the "Holy Face" or Veronica. It is preserved in the basilica of the Vatican. According to tradition, St. Veronica came into Gaul with St. Martial and St. Amator; assisted them in their apostolic labors, and died at Soulac (Gironde), in the year 70. F. Feb. 3d.

Vespers are the sixth part of the canonical hours. Vespers, in the primitive Church, were the prayers which answered to the sacrifice which, under the law of Moses, they offered at Jerusalem at sunset, and during which they burned incense. The Church does not oblige, in a strict manner, the Faithful to assist at Vespers on Sunday; but they should make it a duty not to miss Vespers, if they wish to keep the Sunday holy. Vespers, undoubtedly, go back to great antiquity in the Church, which has instituted them, according to grave authors, to honor the burial of our Lord and to give an occasion to the Faithful to praise God and to thank Him for the benefits with which He overwhelms us every day. The ancient canons required the Faithful to assist at Vespers, as at Mass, and during many centuries the Faithful assisted at the

evening office as well as at the morning office. To-day, there is no precept in this regard, and it is no sin in itself not to assist at Vespers; but there may be a venial sin in virtue of an ancient and general custom among us, if one omits them without sufficient reason, through negligence or sloth. Also, the Faithful who are anxious to sanctify the day of the Lord, make it a duty not to miss Vespers. We cannot praise enough the conduct of a great number of Faithful who, finding it impossible to assist at Vespers, recite them at home. Although they are not obliged to do this, they cannot fail in acting thus, to draw down upon themselves the blessings of heaven. The Vespers of Sunday, and ordinary holy days of the year, are composed of five Psalms and five antiphons, a chapter, hymn, Magnificat, and a prayer.

Vestments (*Sacred*).—From the concurrent testimony of writers who have bestowed much laborious research upon the investigation of this subject, it appears, that during the infancy of the Church, the garments worn by her priesthood when employed in offering up the holy Eucharistic Sacrifice, were identically the same in form and composed of similar materials with those corresponding articles of dress in the ordinary apparel, adopted by persons of that period. One distinction, however, was observed. The garments once employed in the celebration of the sacred mysteries were forever afterwards exclusively appropriated to the same holy purpose; and it was regarded as highly indecorous, if not a profanation, to alienate them from the service of the altar, and to wear them when otherwise engaged. In ancient, as in modern days, fashion had her waywardness, though her changes were not so sudden nor so capricious as at present. But her innovations were not permitted to invade the precincts of the sanctuary, and the ecclesiastical vestments retained their original form, while the costume of civil society underwent a perfect but gradual transformation. In process of time those garments, which once were universally worn, without regard to age, station, or employment, by the more respectable members of society, became peculiar to the servants of the altar. This began to be discernible about the close of the fourth century. From the moment that Constantine declared himself a Christian, the ceremonies of the Church were performed with splendor, and regal magnificence throughout the sacred ritual. Before this period, the vestments of the priesthood at the altar, though not always, were more frequently composed of the less expensive materials, and decorated merely with a scarlet stripe, which was then denominated *latus clavus*. This was now exchanged for a vesture the same, indeed, in form, but manufactured of the richest stuff. Religion suggests, and propriety insists on the appropriation of a distinctive habit to the priest and his attendants at the altar while occupied in the public functions of their ministry. That amid the other members of the commonwealth its public functionaries should be distinguished by some appropriate costume is, and, from time immemorial, has been everywhere acknowledged. For in every government, whether it be a republic or a monarchy, a distinctive uniform is assigned to a soldier, a magistrate, a judge seated on his tribunal of justice, and an advocate while pleading at bar. Similar motives of propriety have influenced the Church in ordering her ministers to array themselves in certain vestments while employed in the public celebration of her liturgy and the administration of her sacraments. In the Old Law we find that the Almighty instructed Moses with minute precision, relative to the sacred vestments (Ex. xxviii. 2–6, 33; Ezech. xlii. 14). The peculiarities of style in building will help to fix the era in which an edifice was erected; the form of character, together with the material on which it is written, will materially assist the antiquary in detecting the date of an inscription; the costume of a state or the accessories of a picture, will serve to ascertain the period when the individual represented flourished, as well as to announce his rank or condition. So it is with the Catholic Church. Both her vast and spiritual edifice declare that her architect was Christ, while the Apostles were the builders; her language proclaims what tongues were common to the world at that period of her birth, and have ever been familiar to her from her infancy upwards; while the antiquated fashion of those garments which her ministers put on when officiating, not only speaks to us of centuries gone by, and can alone furnish us with remnants of the dress of republican or imperial Rome, but announces to us her jealousy, not only of guarding the

deposit of faith, but of retaining the use of things indifferent in themselves.

Viaticum. — Holy communion given to those in danger of death. We call it Viaticum because it strengthens and fortifies in the painful voyage from time to eternity. One can communicate as Viaticum even without fasting, when the danger of death continues. One can repeat the administration of the Viaticum during the same sickness. The Church makes it an obligation to receive holy communion, if this can be done, when one is in danger of death, even when one has fulfilled the duty of Easter communion before becoming dangerously ill.

Vicar Apostolic. — Name given to bishops which the Pope names to ancient sees situated now in infidel countries, such as Turkey, Africa, and to whom he gives authority in any country, under the title as immediate vicars of the Holy See on which they depend directly, while the local bishops, in a country hierarchically organized, depend on the metropolitans. There are vicars apostolic in the missions, the colonies, in heretical States, as formerly in England and in the United States. The Vicar Apostolic is instituted by the Pope to exercise in his name certain functions which His Holiness alone can perform. The Pope gives the title of Vicar Apostolic to bishops which he sends into the Oriental missions; and they are mostly all bishops *in partibus;* many have coadjutors.

Vicar (*Capitular*). — When a bishopric or an archbishopric becomes vacant, either by the death of the one who occupied it, or by his being transferred to another see, or by any other circumstance, the Chapter, according to the Council of Trent, is expressly bound to elect, within eight days, an official or vicar, or to confirm the one who is established. The vicar thus elected by the Chapter (*capitulum*), is called Capitular Vicar. Should they neglect to do so, this duty will devolve on the metropolitan, or in case that the metropolitan see is vacant, then this duty devolves on the most ancient bishop among the suffragans.

Vicar General. — Name given to the ecclesiastic, who is named by the bishop to exercise his voluntary and gracious jurisdiction, for the contentious jurisdiction is exercised by the official especially appointed by the bishop. The origin of Vicar Generals, such as they are constituted to-day, does not appear to be very ancient, because we find no trace thereof in the ancient canons. Their powers regulate themselves, on the one hand, according to the general dispositions of canon law, and on the other, according to the content of his commission, which supplies what the law does not express and sometimes curtails what the law expresses; for the bishop can, in his commission, limit the power of the Vicar General, and forbid him to take knowledge of certain affairs, which are, moreover, comprised in the general commission. The common practice of the Church and the texts of canon law seem to authorize only one Vicar General for a diocese.

Vicar or **Assistant.** — Name given to the priest who assists a curate in the pastoral functions. He has for title only the mission or approbation of the bishop, who, consequently, can change him or revoke him at will. It belongs to the bishops to judge of the necessity there may be to appoint assistants in parishes. The Council of Trent attributes this power to them.

Victor. — Bishop of Vita in Africa, was exiled by the Arian King Huneric. He is the author of a *History of the Vandalic Persecution* which he wrote in 487, and is one of the principal sources of the history of the Vandals.

Victor (name of three Popes). — *Victor I.* — Pope from 192 to 201. A native of Africa, exerted his zeal particularly in the controversy relating to the celebration of Easter. For the settling of this question he held a synod at Rome, and called upon the bishops everywhere to meet in Councils for the same purpose. He excommunicated Theodotus of Byzantium and decided that common water might, in case of necessity, be used in baptism. *Victor II.* — Pope from 1054 to 1057. A native of Germany. He continued the reforms begun by his predecessors. Held a Council in the presence of Emperor Henry III. at Florence, in which decrees were enacted against the alienation of Church property, and the prevailing vices. *Victor III.* — Pope from 1086 to 1087. Owing to machinations of the imperialists, he dared not remain long in Rome; he retired to Lower Italy. In 1087, he held a Council at Beneventum, which renewed the excommunication of the antipope, Guibert of Ravenna, and the condemnation of simony and lay investiture.

Victor (ST.). — Martyr at Marseilles. Soldier in the Roman armies, upheld the courage of the Christians during persecution, and was beheaded, under Diocletian and Maximian (290). With him suffered three other soldiers whom he had converted: Alexander, Felician, and Longinus. F. July 21st.

Victorinus (surnamed *Petaviensis* or *Pictaviensis*). — Latin ecclesiastical writer, bishop of Petavium (Styria), martyr under Diocletian, about 303. His works, praised by St. Jerome, have not reached us; they confounded him often with the next.

Victorinus (FABIUS MARIUS) (surnamed the *African*). — A famous rhetorician, who had the honor of having a statue set up in the Roman Forum. He was advanced in age, when, to the amazement of the pagans and the joy of the Christians, he embraced Christianity, in 361. He wrote several works against the Arians and Manicheans, and commentaries on three of St. Paul's Epistles.

Vienne is a city in the department of Isere, France, sixteen miles south of Lyons. It was the earliest center of Christianity in Gaul. The Archbishop of Vienne was the Primate of Gaul until the French Revolution. Several ecclesiastical councils were held there, of which the most important is that of 1311–12, in which Pope Clement V. suspended the order of the Templars (Bull of May 2d, 1312).

Vigil, we call the day that immediately precedes a feast. We call it vigil or watch, because in ancient times the Faithful assembled in the churches on the eve of the solemnities, and passed therein a part of the night in praising God by singing Psalms and reading Holy Scripture. Several abuses having crept into these nocturnal assemblies, the Church suppressed them, with the exception of the vigil of Christmas. The office commenced generally about nine o'clock in the evening, and ended about one o'clock in the morning. The Church has instituted the fast of the vigils of certain great feasts, in order that detaching ourselves through penance and mortification, from the inordinate love which we have for our body, we may elevate ourselves more easily to spiritual and divine things, and celebrate more worthily the great mysteries of religion. If the vigil of a feast falls on a Sunday, as, according to the apostolic constitutions, it is not permitted to fast on this day, because it is a day of rejoicing, the fast is advanced and kept on Saturday. Some vigils are celebrated without fasting, like that of Epiphany and of the Ascension; the reason why the Church has not prescribed fasting on these days, is because it appears incompatible with the joy with which the birth and resurrection of Christ inspire us. The vigils of feasts are fast days of obligation. They are: the vigils of Easter, Pentecost, Assumption of the Blessed Virgin, All-Saints, and Christmas.

Vigilantius (Heretic of the fourth century). — A priest of Barcelona, Spain; accompanied St. Jerome into Palestine and, at his return into Gaul, attacked fasting and the veneration of saints and relics which he declared a pagan superstition, celibacy of the priests, the monks, etc. He was refuted by St. Jerome.

Vigilius. — Pope from 540 to 555. Born at Rome; papal apocrisiary in Constantinople, was forced upon the Romans as Pope by the Empress Theodora in 536, against the legitimately elected Silverius. After the death of the latter, in 540, Vigilius resigned the papal dignity which he had usurped, but was then canonically re-elected, after which he defended the orthodox doctrine, and declared himself against the Monophysites. Called to Constantinople by Emperor Justinian (546), on account of the dispute of The Three Chapters, he only gave, after illtreatment, imprisonment and exile, his consent to the decrees of the synod of Constantinople (Fifth General Council) and died while returning to Syracuse, in 555. See CHAPTERS (*The Three*).

Vigilius. — Bishop of Thapsus, in Africa, about the end of the fifth century. Persecuted by Huneric, king of the Vandals, he retired to Constantinople. He wrote against the Arians, Eutychians, and Nestorians, and published his works under the name of St. Augustine and St. Athanasius, so that it is difficult to determine those which properly belong to him.

Vincent (ST.). — Deacon and martyr of Saragossa (304). By his heroic courage in suffering the most cruel torments, he converted his tormenter. F. Jan. 22d.

Vincent of Beauvais (Lat. *Vincentius Bellovacensis*). — A Dominican monk of the thirteenth century, friend and preceptor of Louis IX., died in 1264. His chief work is *Speculum*, *i. e.*, Mirror, encyclopædia of universal knowledge in his time, and contains more that 2,000 extracts from works, mostly lost. It was first printed at Strassburg, 1473.

Vincent of Lerins (ST.). — Born at Toul, France, died about 450. Monk of Lerins; rendered himself famous by his admirable *Commonitory against Heretics*, which he composed to guard the Faithful against the snares of false teachers. F. May 24th.

Vincent of Paul (ST.). See PAUL.

Virginity (state of being a virgin). — In religion, the state of a person that has renounced marriage to consecrate herself to God. At all times, and in all nations, this state has been an object of respect. Several deities, according to the ideas of pagans, were virgins. Minerva, Diana were virgins; the poets call Justitia or Themis the virgin *par excellence*. We know of the veneration the Romans had for the vestals, that of the Peruvians for the virgins consecrated to the sun. The Chinese, the savage tribes of both North and South America also honored virginity. Our Lord, not only insisted on the indissolubility of marriage, but He went further, and enjoined under certain circumstances, complete continence. "For there are eunuchs who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it" (Matt. xix. 12). No sane man would suggest here a literal interpretation, but the spiritual interpretation will lead of necessity to the doctrine of voluntary restraint, for the sake of the kingdom of heaven. It does not contravene the doctrine of the sacredness of marriage, but it suggests a higher state of perfection for those to whom it is given by God to pass their lives wholly in the service of the Lord, and to take, as their model not Martha with her homely carefulness about many things, but the contemplative Mary. The God — Man set the example Himself. The disciples copied it in their way; for we are not aware that any of them married after entering the service of our Lord; but we know that every one of them left all things and followed Him; and what Jesus meant by "all things" we learn from His own words: "Every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundred fold, and shall possess life everlasting." (Matt. xix. 29). The "woman" or "sister" mentioned in I. Cor. ix. 5, does not prove that the Apostles went on their missionary journeys with their wives. All the ancient writers took for granted that John, whom the Lord loved, was a virgin. Concerning virgins, St. Paul gives a counsel not a command of the Lord, but thinks that he has received from the Lord the grace to be faithful. The drift of the counsel is that it is good for man to be able to remain even as he is, and that the married should live as unmarried. The undivided service of God is above earthly considerations. "It is indisputable," says Weizacker, "that the Apostle sets out with the conviction that virginity ranks higher than the married state." Voluntary continence is to be esteemed holy, and hence the glorious state of virginity is to be honored. In the course of time, virginity, like widowhood, became a widespread institution in the Church. Anyone reading the spiritual panegyrics of the Fathers: Chrysostom, Basil, Ambrose, and others on virgins consecrated to God, must feel convinced that the Church has in this, solved not only a religious and moral, but even a great social problem. How powerful is the contrast drawn by St. Ambrose between the vestal virgins of Symmachus, and the choir of Christian virgins.

Virtue. — Virtue is that habit or quality which enables and inclines us to do good works; in other words, it is the facility and constant inclination of doing the will of God. Virtue implies more than a single action. He who has performed a good action is not, therefore, virtuous; and he who has done an evil deed may still be virtuous. Virtue denotes a permanent quality, a lasting fitness and facility to do good. As there are natural and supernatural good works, so there are also natural and supernatural virtues, according as the fitness and facility of doing good has been naturally acquired by the repetition of good actions or proceeds from a supernatural source.

Virtues (*Cardinal*). — So called because they are exercised in the sphere of moral actions, as the four cardinal points (*cardines coeli*). They are in the number of four and contain all the others: 1. Pru-

dence: moral state in which the intelligence enables the understanding of what is morally good to do or to avoid; a virtue which has its foundation in the will, which determines the direction of the intellectual faculties. It comprehends foresight, circumspection, suppleness, modesty, distrust. 2. Justice: it consists in rendering to each what belongs to him. It is accompanied with piety, devotion, obedience, respect, probity, moderation, gratitude, disinterestedness. 3. Temperance: it consists in the control, which one exercises over his affections, passions, and instincts, which he subordinates to more elevated purposes, which the will endeavors to attain. It is accompanied with sobriety, benevolence, mildness, humility in a strict sense, chastity and continence. 4. Strength or Courage, which reveals itself in the moral firmness with which we surmount obstacles, opposed to the consummation of good. With courage are associated patience, perseverance, magnanimity. The Stoics have the merit of being the first to formulate these virtues into theory and some among them almost put them into practice. These virtues are in themselves the accomplishment of the natural law. The theological virtues are, on the contrary, especially Christian virtues.

Virtues (*Theological*). — Theological virtues we call: Faith, Hope, and Charity. These virtues, whether considered in themselves, or in their effects, or in their growth and perfection, occupy the first place in Christian life. If compared with the moral virtues, the theological virtues occupy the place of the end, to which the former are a means. For, by the moral virtues we are inclined so to regulate our actions, as to remove all obstacles from our union with God, and to procure the means towards our union with Him. By the divine virtues, on the other hand, we are actually united with God — the all-truthful, by faith, with God the all-faithful, by hope, with God the chief good, by love. In the same proportion, therefore, as the end is superior to the means, the divine virtues are superior to the moral. The object of the Christian life is to prepare us for the future possession of God, our supernatural end. Now, this end is chiefly attained by the three theological virtues. For faith teaches us to know God as our supernatural end; hope arouses in us the longing to possess Him; love unites us with Him as far as this is possible here on earth. The three divine virtues comprise the entire Christian life. For faith is the beginning of salvation, the foundation and root of justice; the hope of the possession of God, as the object of eternal happiness urges us to implore God's grace and to make use of the means of grace; charity insures the observance of God's commandments, since it is active in its very nature, and cannot exist without the fulfillment of the law. The growth and perfection of the three divine virtues imply at the same time the increase and perfection of the whole internal spiritual life. Since the divine virtues are infused into the soul as permanent habits to enable us to perform the functions of supernatural life, it follows that in proportion as the supernatural life itself, or sanctifying grace, is augmented, those virtues themselves are increased and perfected. The theological virtues are, consequently, increased by the same means as sanctifying grace itself.

Vision (*Intuitive*) or **Beatific Vision** we call the vision by which the Blessed see God in heaven. Some heretics have pretended that man, through the sole power of nature, can arrive at the intuitive vision of God; this error has been condemned by the Council of Vienne (1311). It is evident, indeed, that for the meritorious works, which are the means of salvation, man is in need of grace, with much more reason is he in need of supernatural help for salvation itself, which is in itself nothing but the beatific vision. The Church teaches that the just who are free from all sin and all punishment due to sin enjoy beatific vision immediately after death. Pope John XXII. had, speaking in his personal name and as individual doctor, taught that, until the day of resurrection, the souls would not see the face of God, and that the Blessed enjoy only the vision of the humanity of Christ. If he did not teach this, as received doctrine, in the Latin Church, it was at least his desire, that this opinion should be considered as problematical. But he never decided anything about the subject, and, at the approach of death he retracted all he might have said and believed about the question. This doctrine, borrowed from the Greeks, and which apparently could not be reconciled with that of the invocation of saints, excited the minds a good deal. The Paris

University declared it erroneous; twenty-four theologians of the theological faculty of Paris, assembled by King Philip the Fair, decided that the souls of the Blessed are admitted to a clear, intuitive, beatific and immediate vision of the divine essence, a vision which the Apostle calls "face to face." Pope Benedict XI. and the Council of Florence decided the question like the doctors of the Paris University did. The Council of Trent confirmed these decisions. Protestants have made use of this circumstance to argue against the infallibility of the Pope; they refuse to admit that Pope John XXII. spoke here only in his individual name and not *ex cathedra* and as head of the Church. This truth had not yet been defined as an article of faith. This was done only in the Council of Florence (1439).

In what does the intuitive vision consist? It is not an ideal representation of the Deity, such as we have in this life, but an immediate manifestation which God makes of Himself to the Blessed. St. Paul speaks of this vision when he says: "We see now through a glass in a dark manner; but then face to face" (I. Cor. xiii. 12). And we read in the Gospel: "The angels in heaven always see the face of my Father who is in heaven" (Matt. xviii. 10). Moreover, the theologians say that the Blessed see all things in the Word, as in a (concentric) looking-glass wherein all things reflect themselves, for it is in His Word that God has the ideas of all things. The beatific vision is not for all alike: "There are several mansions in the house of my Father," says our Lord (John xiv. 2). And the Apostle says: "One star differs in brightness from another star" (I. Cor. xiv. 41). This vision, although intuitive, will not, on this account, be completive, that is, the created spirit, although assisted by the light of glory, will nevertheless not be capable of embracing the whole extent of the divine essence, and the creature is essentially limited. Although it is not absolutely repugnant that God may grant, in the present life, to a man, the beatific vision, nevertheless, theologians generally agree that God never did grant this to any creature.

Visit ad Limina SS. Apostolorum (visiting the place where the Pope resides). — The Pope has supreme and unappealable jurisdiction, not only in matters of faith and morals, but also of discipline. It is the duty of the sovereign Pontiff to watch over the discipline of the entire Church. He must, therefore, know the condition of all the churches or dioceses in the world. Hence, he must have the right to demand from bishops an account of the state of the dioceses. Bishops, therefore, are obliged to visit Rome in person at certain intervals, and report the exact state of their dioceses. The bishops of Italy and Greece must go to Rome once every three years; the bishops of Germany, France, Spain, Portugal, Belgium, England, Scotland, once every four years; the bishops of Ireland, of the rest of Europe, of North Africa, once every five years; finally, the bishops of America, once every ten years. From this right of supreme direction, inherent in the Pontiff, there follows to him the right, in the exercise of this his office, of freely communicating with the pastors and flocks of the whole Church.

Visitation (*Episcopal*). — A bishop, in order to be able to properly govern his diocese, and report correctly to the Holy See, when he pays his visit *ad sacra limina*, should be well informed of the state of his diocese. Now, he can best inform himself on this head by traveling over his diocese, and thus personally inspect the condition of its various churches. In the East, bishops from the earliest times deputed priests to make the visitation; while in the West bishops were, in the sixth century, obligated to personally traverse or visit their dioceses. These visitations which had to some extent, fallen into desuetude, were re-established by the Council of Trent, and made obligatory on bishops and others having the right to make visitations. The object of visitations is chiefly to maintain sound doctrine and preserve good morals, correct abuses, etc.

Visitation (*Feast of the*). — Festival instituted in commemoration of the Blessed Virgin visiting her cousin, St. Elisabeth. It is celebrated on July 2d. Established by St. Bonavènture, in 1263, for the Order of St. Francis, it was extended to the universal Church by Urban VI. in 1379.

Visitation (*Order of the*). — A religious order founded by the joint efforts of two devout souls, *viz.*, St. Francis de Sales (see this subject) and Madame Frances de Chantal, at Annecy, in 1610. The members of the congregation were not at first

strictly bound to observe the rules of the religious bodies living in common, the chief aim of the good ladies being primarily to serve the sick. Some time later, St. Francis enjoined upon them the observance of the Rule of St. Augustine, to which he added some particular constitutions of his own; and in 1618 Pope Paul V. raised the congregation to the rank of a religious order, under the title of the "Order of the Visitation of the Blessed Virgin." To their original purpose, that of educating the youth of their own sex was now added. Before the death of St. Francis, the Order counted eighty-seven houses in France and Savoy alone, and since that time they have become numerous in Italy, Germany, Poland, and North America.

Vitalianus. — Pope from 657 to 672. Born at Segni in Campania; had to combat the Monothelites as well as the schism of Ravenna. He insisted on the ecclesiastical discipline, and introduced into England the ecclesiastical hierarchy (668) through Theodore, archbishop of Canterbury. He has left eleven Letters.

Voltaire (FRANÇOIS MARIE AROUET DE) (1694–1778). — French writer and poet; was born at Paris, and when ten years old entered the Jesuit College. Before he was out of college he began writing poetry. His wit as well as the influence of his godfather, the Abbé de Chateauneuf, secured for him an introduction into the most aristocratic circles of Parisian society. But the freedom of his utterances soon brought him into trouble. Between 1716 and 1726 he was twice exiled from Paris, and twice thrown a prisoner into the Bastille. In 1725 he had to leave the country and then went to England, where he stayed three years. In 1729 he returned to France, and in 1750 we find Voltaire at the court of Berlin, where he stayed three years, the result being a quarrel with Frederick II., king of Prussia. Soon after this he settled at Ferney, where the rest of his life was spent. His literary works embrace 70 octavo volumes. Voltaire was the chief of the French philosophers of the eighteenth century, who had entered a systematic warfare against Christianity. Voltaire's watchword was: *Ecrassez l'infame!* (*Crush the infamous thing!*) thereby meaning Christianity. His glowing and fervent hate speaks out in his witty and obscene pages. He calls the narrative of Holy Writ imitations of the mythological fables, and revives the calumnies of Celsus against the Apostles and the first Christians. He overwhelms the ceremonies of the Church, the bishops and priests, with a stream of insults and vile suspicions.

Vow. — A vow is a solemn and deliberate promise, given with full understanding of the gravity of the obligation and duty entered upon, and with free consent, by which we make some formal engagement with God, and in His service, from which we cannot release ourselves without sin, either mortal or venial, according to the character of the vow made. "If any man make a vow to the Lord, or bind himself by an oath: he shall not make his word void but shall fulfill all that he promised". (Num. xxx. 3). A vow may be positive, that is, unconditional; conditional, that is, to be executed under certain circumstances; personal, that is, binding no other person; real, that is, concerning the gift of some object, an obligation which may descend to successors; temporary, that is, for a time only; perpetual, that is, forever; private, that is, peculiar to one's self; of religion, that is, a vow made to enter a religious order. A vow ceases to be binding, only, when a change of circumstances renders its accomplishment impracticable, or so exceedingly difficult as to cause undue detriment to the person concerned. Also, when the obligation is annulled or suspended by a superior, to whom the person taking the vow is really subject. Also, when dispensation or commutation is obtained by ecclesiastical authority in the power our Lord gave His Church to "bind" and to "loose" (Matt. xvi. 19; xviii. 18). A vow should never be undertaken without mature reflection, ample time for consideration, and advice from a spiritual director who knows all the circumstances and conditions involved, and who has full power to judge and counsel.

Vulgate. — Latin version of the Holy Scriptures, which is in use in the Catholic Church. It replaced, in the Latin Church, the ancient version called Italic, and has always enjoyed a great authority. The Council of Trent has declared it authentic and prescribed its usage in controversies, public readings, preaching and in explaining the Scriptures, by giving to it the preference over all the other versions, and by declaring expressly that nobody, under whatever pretext it might be, should have

the audacity or presumption to reject it. The Vulgate comprises: 1. The protocanonical books of the Old Testament, translated by St. Jerome from the Hebrew, and the Books of Tobias and Judith, translated from the Chaldaic. 2. Books of the Old Testament, such as they were found in the ancient Italic, that is the Book of Wisdom, Ecclesiasticus, Baruch, the first and second of the Machabees, and the letter of Jeremias. St. Jerome, it is true, had translated the whole Psalter from the Hebrew; but this version has not been adopted, on account of the long usage one had made in the Church of the Psalter of the ancient Italic. 3. The Books of the New Testament of the ancient Italic, corrected from the Greek text by the same Father, according to the request of Pope Damasus. St. Isidore of Sevilla, affirmed, about the year 630, that the version of the Sacred Scriptures, made from the Hebrew into Latin by St. Jerome, was generally in use in all the Churches. It is certain that, shortly after the time of St. Isidore, all the Latin Churches made use exclusively of the new Vulgate, with the exception of the Psalter according to the Septuagint, which has been preserved. Thus the force of custom, as well as the unanimous consent of the Churches by introducing the Vulgate, prepared the way for the decrees of the Council of Trent. The famous Protestant interpreter Drusius praises the Council for having given to the Vulgate the sanction of its authority, "because," he says, "the new versions are no better and have perhaps greater defects." As to the diverse editions of our Vulgate, we limit ourselves here to point out that of the learned Barnabite Father Charles Vercellonne, Rome, 1861.

W

Waldenses (a sect of the twelfth century). — The Waldenses derive their name from their founder, Peter Waldo, a rich merchant of Lyons. The sudden death of a near relative caused him to retire from the world and to dedicate himself to a life of poverty and to the instruction of the people. He conceived the design of bringing back the Church, which, in his opinion, by its wealth and temporal possessions, had become corrupt, to primitive and apostolical simplicity. He gathered disciples around him and sent them two by two into the neighboring villages to preach the Gospel. They were known as the "Poor Men of Lyons," while they styled themselves the "Humble Ones" from their affected humility. The earlier Waldenses probably contemplated no secession from the universal Church, and were treated at first as Schismatics, for usurping the functions of the priesthood and refusing obedience to the ecclesiastical authorities. Although mere laymen they presumed to preach, notwithstanding they had been interdicted by their ordinary, and by Pope Alexander III. Pope Lucias III., in 1184, formerly excommunicated them together with other heretics. But they refused to submit, and persisted in preaching, claiming that they had a divine mission therefor, and that, consequently, they must obey God rather than man. Their rebellion against the Church naturally led the Waldenses into heresy. The Church of Rome, they asserted, ceased to be the true Church, from the time it possessed temporalities. They repudiated the priesthood and the entire ritual system, except communion and preaching, rejected prayers for the dead, purgatory, festivals, and the invocation of the saints; they claimed the right to preach and administer the sacraments for laymen, and even for women. They devoted much of their time to the reading of the Bible, of which they admitted only a literal interpretation. Peter Waldo is said to have died in Bohemia. His sect spread throughout Southern France, Upper Italy, Bohemia, and even Spain. The Waldenses have maintained themselves in the mountains of Dauphine and the Piedmontese Alps, down to the present day. They count about 20,000 members. In the sixteenth century, they united in Bohemia with the Hussites, and in France with the Calvinists.

Walsh (WILLIAM J.). — A Roman Catholic prelate and Primate of Ireland; born in Dublin, 1841; educated at St. Lawrence, O'Toole's Seminary in Dublin, at the Catholic University of Ireland, at Maynooth College, and at the Dunboyne Establishment. In 1867 he was professor of

theology at Maynooth; in 1878 vice-president of the college, and in 1880 its president. In 1885 he was appointed archbishop of Dublin. He interested himself in the political and industrial condition of Ireland; advocated some system of arbitration for the settlement of disputes between landlords and tenants; urged an equality between Catholics and Protestants in Ireland in educational privileges; and actively intervened in the settlement of strikes in Dublin and on the Great Southern and Western railway in 1890. His work in the cause of sobriety resulted in temperance organizations in all the dioceses of his official province. He contributed to the *Contemporary Review*, the *Dublin Review*, and to the *Irish Ecclesiastical Record*. Among his published works are: *Human Acts; Harmony of the Gospel Narrative of the Passion; Plain Exposition of the Land Act of 1881; A Statement of the Chief Grievances of the Catholics of Ireland in the Matter of Education, Primary, Intermediate, and University; Bimetallism and Monometallism* (1894).

Washing of Feet. — The magnificent office of Holy Thursday concludes, in some churches, with the washing of feet. This ceremony is founded on the action of our Saviour, washing the feet of His Apostles (John xiii. 13). The early Christians practiced it, not only to renew the memory of what the Saviour had done, but also to perform an act of humility and charity. Hence, among them, the universal and sacred custom of washing the feet of guests. In the course of time, when people of the world had ceased to wash the feet of their guests, the Church, not wishing to part with a custom so pious and instructive, made it a regular practice, intended to perpetuate the memory of our Lord's act from generation to generation. She wished that her principal ministers should wash the feet of the clergy, representing the Apostles, or of the poor, as subjects towards whom it was proper to exercise that humility which the Saviour so much recommended by His abasement. And behold! for so many ages the world, on Holy Thursday every year, sees Popes, bishops, emperors, kings, and queens, humbly prostrate before some poor people, washing their feet and kissing them respectfully, and considering themselves highly honored in being allowed to walk thus in the footsteps of the Man — God.

Washing of Hands. — Before he robes himself in the eucharistic vestments, the priest, clad in his cassock, washes the tips of his fingers. It has been invariably the custom, at all times, and in every nation, for the ministers of the altar to wash their hands previous to offering the sacrifice. The old Law expressly commanded this observance (Ex. xxx. 18–20). Though respect alone for the decorum of religion, would inspire such a practice, however, the Church attaches a spiritual meaning to it, and studies to convey to her ministers, by the symbol of exterior ablution, instructions to cleanse the heart by an interior piety, which she teaches them to solicit in prayer particularly adapted to the purpose.

Water (*Holy*). — The use of holy water is an act of piety instituted by the Church, common among the Faithful, and employed in all religious ceremonies. Holy water is used to drive away all that is evil and impure, and to draw down divine aid upon us, whether for the good of our soul or body. That holy water is productive of these effects we know from the prayers of the Church while blessing it, which asks of God all that is beneficial to the bodies and souls of those who make use of it, and the banishment of what is foul and corrupt. These prayers are efficacious from the promises made in favor of faith, and the power given to the Church. We also know that holy water avails to procure the remission of sins, if those who employ it are rightly disposed. It is a customary practice to make the sign of the cross with holy water on entering or quitting a church; and at home in illness, temptation, or danger; a practice we should ever keep up in a spirit of faith and penitence, that we may derive, therefrom, all the salutary effects it meant to produce. Holy water is also used by the priest in the sprinkling of the altar, and the Faithful, whether living or dead, and of any object of piety blessed by the Church.

Both the Jews and pagans made use of water in the ceremonies of worship, by giving to it the symbolical meaning of cleansing the soul. The pagans sprinkled themselves with lustral water in entering the temple or, sometimes, the priests made this aspersion by using a green branch. The Jews employed the hyssop. In the temple, between the tabernacle and

altar, there was a brazen basin for the purification of the priests. The Greek, like the Latin Church, blesses holy water and sprinkles it around the church and upon the congregation, just as we do. Once a year, on the feast of Epiphany, the Greeks, Armenians, and other Oriental Christians perform a more solemn blessing of the holy water in commemoration of the Baptism of Christ in the river Jordan.

Vases containing holy water are placed on the right side of all entrances to churches and chapels. Into these the Faithful dip the tips of the fingers of their right hand, and afterwards make the sign of the cross. It is in this manner that the Church endeavors to address her children at the very threshold of the tabernacle, and to exhort them to understand, by the water which she holds out to them, that they must bring purity and cleanness of heart to the sanctuary, and thus comply with the exhortations of St. Paul, and "lift up pure hands" to the throne of Him whose cross they have just figured on their foreheads, and through the merit of whose death and suffering they can alone expect to receive the pardon of their sins and obtain eternal life.

Weights and Measures. — The ancient Hebrews weighed all the gold and silver used in trade. The shekel, the mineh, the talent, were all original names of weights. The "shekel of the sanctuary" (Ex. xxx. 13) was the standard weight, preserved in some apartment of the sanctuary. The weights of the Jews were the *shekel* (Amos viii. 5), half an ounce avoirdupois; the *mineh* or *mina* (Ezech. xlv. 12), 100 shekels or 50 ounces = 3 pounds, 2 ounces avoirdupois; and the *talent* (II. Ki. xii. 30), 3,000 shekels, 30 maneh, 1,500 ounces = 93 pounds, 12 ounces avoirdupois. The Roman money mentioned in the New Testament is thus valued in the U. S. coinage *mite* = $1.87; 2 mites = 1 farthing = $3.75; 4 farthings = 1 penny = 15 cts.; 100 pence = 1 pound = $15.00.

Measures of Length were derived from the human body, *i. e.*, from the finger, hand, and arm, not the foot or pace. The *hand-breadth* (III. Ki. vii. 26) was the breadth of four fingers, from 3 to 3½ inches. The *span* (Lam. ii. 20) was the distance from the extremity of the thumb to that of the little finger, stretched as far apart as possible, say 9 to 10 inches. The *cubit*, the distance from the elbow to the end of the middle finger, about 18 inches. The cubit, however, varied somewhat. The *fathom* (Acts xxvii. 28) was from 6 to 6½ feet. The *measuring reed* (Ezech. xlii. 16) was 6 cubits, or from 10 to 11 feet. The *furlong* (Luke xxiv. 13) was a Greek measure = one-eighth of a mile or 40 rods. The *mile*, mentioned only once (Matt. v. 41), was the Roman miliarium, which contained 1,000 paces = 1618 yards; but the Jewish mile was longer or shorter according to the pace in use in the various parts of the country. The *Sabbath Day's journey* (Acts i. 12) was the distance tradition said one might travel on the rest-day without breaking the law, about seven-eighths of a mile. A *day's journey* (Num. xi. 31; Luke ii. 44) indicated the distance which a person ordinarily accomplishes on foot or on a camel, about 20 miles.

Measures of Capacity.—The dry measures were the *cab* or *kab* (*hollow*) (IV. Ki. vi. 25), one-third of an omer or 2 pints; the *omer* (a *sheaf*), the tenth of an ephah or 6 pints (Ex. xvi. 36); the *seah* (*measure*), one-third of an ephah or 20 pints (Gen. xviii. 6; Matt. xiii. 33; Luke xiii. 21), the ordinary measure for household purposes; the *homer* or *cor* (Is. v. 10), the largest dry measure of the Hebrews, 100 omers or 600 pints, about 8 of our bushels. The Roman *modius*, translated "bushel" (Matt. v. 15), was nearly the same as the English peck.

The liquid measures were the *log* (*basin*), which was the smallest, and contained one-twelfth of a hin or about five-sixths of a pint (Lev. xiv. 10); the *hin*, one-sixth of a *bath*, the largest, and containing one-tenth of a homer, 7½ gallons or 60 pints (III. Ki. vii. 26). The *firkin* (John ii. 6) was a Greek measure containing 7½ gallons.

Wesel (JOHN). — German theologian, died in 1481. Vice rector of the University of Erfurt. He is regarded as one of the precursors of Reformation. He inveighed against the hierarchy, rejected transubstantiation and indulgences, and denied the right of the Church to expound the Scriptures, which he asserted belonged to Christ. He was sentenced to confinement in the Augustinian monastery at Mentz, in 1479, where he died two years later.

Wesley (JOHN). See METHODISTS.

Westphalia (*Peace of*). See PEACE.

Whitefield (GEORGE). See METHODISTS.

Whitsunday. — The common English name for Pentecost.

Wilfrid (ST.) (634–709). — English Prelate, born in Northumberland. Of noble origin, monk of Lindisfarne, founder of the monastery of Stamford (661) of that of Ripon, of which he became abbot. Archbishop of York in 669, he was banished on account of his zeal for the defense of ecclesiastical laws against the powerful of that time (677–686, 689). He was cast, the first time, on the shores of Friesland; evangelized that country and thus prepared the ground for St. Wilibrord, and on the return to his country, died in the monastery of Oundla. F. Oct. 12th.

Wilibrord (ST.) (658(?)–738). — Apostle of the Frisians. He was a native of Northumbria and was educated in the monastery of Ripon. To prepare himself for his mission, he went to Ireland, where he had as masters the monks Egbert and Wigbert, who had spent two years preaching the Gospel in Friesland. In 691, with eleven associates, Wilibrord entered upon his mission and labored with wonderful success in that part of Friesland which had been conquered by the Franks. In 696, he repaired to Rome and was made bishop by Pope Sergius I. over all the converted Frisians. He fixed his see at Utrecht and extended his mission as far as Denmark. F. Nov. 7th.

Will (*Free*) and Grace. See GRACE.

Wills in Christ. — Our Lord had two wills: the human will and the divine will. His human will was free like our own, but had not, as in our case, to contend against sin, nor was it exposed, as ours, to prefer evil to good. The perfection of His soul, especially through its union with the Godhead, made evil repugnant to Him. Our Saviour Himself spoke of His human will when saying: "Father, if Thou wilt, remove this chalice from Me: but yet not My will, but Thine be done" (Luke xxii. 42; Matt. xxvi. 29). Thus the human will was entirely subordinate to the divine will; nevertheless, it was a human will by nature and essence, so that Jesus Christ did not perform the divine actions only as being God, nor the human actions only as being man, but performed both, as being God and man together. Hence, these operations are called by theologians "theandric operations." The distinction of the two wills in Jesus Christ is an article of faith supported by Holy Scripture and on the constant doctrine of the universal Church. Thus the Council of Constantinople, Sixth General Council, condemned the error of the Monothelites, that is, those who admitted only one will in Jesus Christ.

William of Champeaux. — Scholastic philosopher, born in the village of Champeaux, France, about the end of the eleventh century. Disciple of Anselm of Laon, he taught theology in the school of Notre Dame of Paris, had for disciple and adversary the famous Abélard. Founded in 1113 the celebrated abbey of St. Victor. Bishop of Châlons-sur-Marne in 1116; entered (in 1119) the Order of Citeaux, where he died. His principal works are: *Moralia abreviata* and *De origine animae.*

William of Malmesbury (1066?–1150?). — Anglo-Norman chronicler and Benedictine. Wrote: *Historia regum Anglorum* (History of the English Kings), a continuation of *De Gestis*, bringing the history down to 1142 (these books have been the foundation of all the more recent histories of England); *De Gestis Pontificum Angelorum* (History of the Prelates of England); *De Antiquitate Glastoniensis Ecclesiæ* (History of the Church of Glastonbury); lives of St. Patrick, St. Dunstan, St. Wulfstan (from the Anglo-Saxon); several books on miracles; and the *Itinerary of John Abbot, of Malmesbury, to Rome.*

William of Orange. See NETHERLANDS.

William of St. Amour. — French canon, born at St. Amour, died in 1272. Doctor of theology, canon of Beauvais. The Paris University, which felt offended by the privileges granted to the mendicant religious orders, sent him to Rome; here he fulfilled his mission with fanaticism. His book *De periculis novissimorum temporum*, composed on this occasion, is a violent diatribe against the Dominicans. Alexander IV. deprived him of all his benefices, forbidding him, in spite of skillful defense, to return to France, to teach or preach.

William of Tyre (1127–1190). — Archbishop of Tyre, born at Jerusalem. He made his studies in Paris. On his return to his country, he became archdeacon of

the Church of Tyre (1167), then chancellor of the king (1173), finally archbishop of Tyre. Charged with several missions at Rome and Constantinople, William fulfilled them all with success. He assisted at the Lateran Council of 1179, drew up its acts, and died of poison, it is believed, by order of Heraclius, patriarch of Jerusalem. He has left: *History of the Arabs*, which is lost, and *History of the Crusades*, remarkable for its exactitude, equity of judgment, real erudition, and sufficient geographical knowledge.

Williams (DAVID) (1738–1816). — Anglican ecclesiastic and publisher. Founder of a religious sect which had many relations with that founded later on at Paris by Abbe Chatel; it was a new worship, the "Worship of the Priests of Nature," conformable to Deism and to the principles of education of J. J. Rousseau, to the ideas of Helvetius, Voltaire, and Frederick, king of Prussia.

Windthorst (LUDWIG). — A German statesman; born at Kaldenhof, Hanover, Jan. 17th, 1812; educated at the Carolinum Gymnasium and in law at Göttingen and Heidelberg; was attorney for Catholic societies, and in 1848 was appointed chief judge of the Court of Appeals at Celle. In 1849 he entered the Second Chamber of Hanover as leader of the Ministerial party, became president of that house in 1851, and was Minister of Justice in the cabinet from 1851 to 1853. As leader of the Catholic or Center party he was prominent in the North German Parliament and the Prussian House of Deputies from 1867 until the opening of the German Reichstag in 1871. Windthorst was Bismarck's most powerful opponent, fighting against the establishment of the so-called May Laws, the expulsion of the Jesuits and other religious, dictatorial rule in Alsace-Lorraine, the issue of the anti-socialist laws and other propositions of the prince, though he suspended his opposition upon the compromise between the German government and the Holy See, but renewed his resistance upon the refusal of the government to grant certain concessions. He died in Berlin, March 14th, 1891.

Winebrenner (JOHN) (1797–1860). — Born in Frederick county, Maryland; died at Harrisburg, Pennsylvania. An American clergyman, pastor of a German Reformed Church in Harrisburg. He separated from that denomination and organized, in 1830, the new sect called "The Church of God," or Winebrennarians. The organization met with remarkable success, especially in the Central Eastern and Middle Western States, in 1889 having 522 ministers, 479 organizations, 22,511 communicants, and 338 church edifices valued at $643,185, besides a domestic and foreign missionary society, a book repository, and a printing establishment at Harrisburg, Pennsylvania. "The Church of God" maintains three positive ordinances: Baptism by immersion, the washing of feet, and the Lord's Supper.

Winfrid. See BONIFACE.

Wisdom (*Book of*). — Canonical book of the Old Testament. In this work, by striking examples taken from early Jewish history, kings and others in power, are urged to study wisdom and the fear of God. It is styled *the Wisdom of Solomon*, but St. Jerome and St. Augustine think it was the work of some other person, now unknown.

Wiseman (NICHOLAS PATRICK). — English Catholic prelate, offspring of an Irish family, born at Seville in 1802; died at London in 1865. Educated in England in the Catholic college of St. Guthbert, studied theology in Rome, where he received holy orders and became professor of theology. In 1827, he occupied the chair of oriental literature in the college of St. Guthbert, and was named its vice rector. Under the Pontificate of Gregory XVI., he suggested to the Holy See, to increase the number of prelates in England. He, himself, was appointed coadjutor to Bishop Walsh. In 1847, he took new steps to obtain the complete restoration of the hierarchy in England, which was realized by Pius IX. in 1850, after it had been suppressed for nearly three hundred years. Then Wiseman was designated as archbishop of Westminster and raised to the dignity of cardinal. He proceeded with the greatest prudence, in order not to hurt or prejudice, and to permit public opinion to get over its emotion, if not hostility. His public conferences, books, moderation, and his qualities as a man of the world, reconciled the spirits and caused him to be greatly admired.

Witchcraft (the belief in a compact with the devil to do harm). — The belief in witchcraft became general only in the

fourteenth and fifteenth centuries. We find it more firmly established and deeply rooted in Germany than elsewhere, and it accompanies the moral decay caused, chiefly, by the forerunners of Reformation in this country. But witchcraft did not limit itself to Germany, and it has been the belief of serious minds that the suits of witchcraft contributed a good deal to the propagation of the belief in witches. Those who deny the reality of witchcraft, seeing therein nothing else but a very dangerous and much spread illusion, treat the facts according to their manner of seeing. The formal and absolutely positive avowals of a large number accused of witchcraft, would be solely due to the torments they had to endure. Leibnitz quotes Father Spee, a Jesuit, who had accompanied to the place of execution, a great number of condemned as witches, and these unfortunates, justly punished for many crimes, he still remained convinced that none of them were really sorcerers. For others, the belief in sorcerers was a real state of disease, both a mental and physical epidemic, peculiar to men at an appointed time. In every case, not only the Church pursued and condemned the sorcerers; the civil power, bound to maintain order in society, did not show itself less zealous, not less persevering in the same direction.

Wolsey (THOMAS) (1471–1530). — English prelate and statesman. Born at Ipswich; young Wolsey was educated at Magdalen College, Oxford, where he obtained his degree when hardly fifteen. Wolsey soon secured the notice of Henry VII., who made him dean of London. His advancement, under Henry VIII., was rapid and brilliant. He became almoner to the king, and in quick succession was promoted to the bishopric of Lincoln, the archbishopric of York, and the office of Lord Chancellor, which dignities were crowned in 1515, by the reception of a cardinal's hat from Pope Leo X. and the appointment to be *Legatus a latere* for England. He was devoted to the interest of the king, more so, perhaps, than to those of the Church, and was bent upon exalting the royal authority. But Wolsey fell into disgrace; Henry VIII. accused him of having betrayed him in his cause of divorce with Catharine of Aragon, and of having squandered the finances of the kingdom. Prosecuted in 1529, under the "Statute of Præmunire," Wolsey was deprived of the Great Seal, and all his personal property, which was declared forfeited to the Crown. Parliament declared Wolsey not guilty. Hereupon, the cardinal withdrew into his archbishopric and delivered himself entirely to the administration of his Church. One year after, Wolsey was again arrested, because he refused to recognize Henry as head of the Church. On his way to London, the fallen minister died at Leicester, uttering, a little before his death, these remarkable words: "Had I but served my God as faithfully as I have served my king, He would not have thus abandoned me in my grey hairs. But this is my just reward for my pains and study, not regarding my service to God, but only my duty to my prince."

Wood (JAMES FREDERICK). — An American Catholic prelate; born in Philadelphia, Pennsylvania, April 27th, 1813; in 1836 was a bank cashier in Cincinnati, Ohio, and that year was admitted to the Roman Catholic Church, and went to Rome to prepare himself for the priesthood. He was ordained in 1844; assistant rector of the Cincinnati cathedral from 1844 to 1854; appointed bishop of Gratianopolis in 1857, and sent to Philadelphia as coadjutor to Bishop Newman; and in 1860 became bishop of Philadelphia. He was made an archbishop in 1875. To him are due many of the Church institutions in Philadelphia, and to his energy the strength of the Church in Pennsylvania. He died in Philadelphia, June 20th, 1883.

Works (*Necessity of Good*). See MERIT.

Works of Supererogation. See SUPEREROGATION.

Works (*Satisfactory*). — Works by which we satisfy God for our sins, like prayer, alms, and fasting, especially designated in Scripture, and recommended by the holy Fathers. We understand here by prayer, all the exercises of piety and of religion, like Mass, the divine office, meditation, pilgrimages, etc. Fasting embraces all kinds of corporal and spiritual punishments, such as abstinence, poverty, labor, mortifications, etc. Alms comprise all the good deeds rendered to our neighbor in his corporal or spiritual needs. But, we have to remark, in order that these works may be meritorious and satisfactory to God, it is not necessary that they are performed in the state of grace, because

they formerly imposed them, and still impose them quite often upon the penitents, long before reconciling them with God by absolution, which they would not have done, and which they would not do, if they judged them entirely useless and without value. They must be done, if not in the state of habitual grace, at least without affection to mortal sin; or, which is the same thing, in a state of commenced justice and with an actual love of God, produced by an impulse of the Holy Ghost, who, not yet dwelling in the soul, but exciting it, makes it seek the friendship of God above everything, even before it is reconciled with Him.

Works (*Servile*).—On Sundays and holy days, servile works are forbidden. By servile works are understood such as are performed chiefly by physical strength, and have for their object bodily comfort, such as are performed by servants, tradesmen and laborers in general. From servile works are to be distinguished the so-called liberal pursuits, which occupy the mind more than the body and have for their chief object the benefit of the mind (writing, teaching, etc.). These latter as also physical exercises (walking, riding, etc.), are not prohibited. A servile work does not cease to be such by the fact, that it is performed for the sake of recreation; but the exercise of a liberal pursuit, though it may be undertaken for pay, does not therefore become servile and forbidden. The obligation to abstain from servile works extends only to those who are baptized and have attained the years of discretion; for the baptized, only, are subject to the authority of the Church; and those, only, who have the use of reason are capable of obligation. The obligation may cease in certain cases by dispensation, necessity, or charity. Certain secular transactions and occupations are also forbidden on Sundays and holy days, because they obstruct the religious celebration of Sundays and holy days. Such are, for instance, legal and judicial proceedings, public negotiations, political deliberations, etc. Sinful and dangerous amusements, though not formally opposed to the commandment to keep holy Sundays and holy days, are contrary to its purpose, which is the honor of God and our own sanctification. Recreation and lawful amusements, however, are not of themselves opposed to the object of the Sunday observance, provided they are not carried on at the time of divine service and divert the Faithful from their religious duties.

Worms (*Concordat of*).—Agreement (1122) between Pope Calixtus II. and Henry V., emperor of Germany, which put an end, after a period of more than fifty years, to the contest of ecclesiastical investitures. By this compact the emperor resigned forever all pretense to invest bishops by ring and crosier, and recognized the liberty of ecclesiastical election. In return, the Pope conceded that elections should be made in the presence of imperial officers, without violence or simony, and that the new bishop should receive investiture of their fiefs from the emperor by the sceptre.

Worship.—The word worship is used in various senses. Often it refers to honor rendered by one man to another on purely civil or personal grounds, having no connection with religion; often it means the honor due from a creature to his Creator. Both these are legitimate uses; but we contend that there is a third true sense, where worship is rendered to creature, out of a motive of religion. That this may be understood, we must make an analysis of the idea of worship.

All worship is based on a conviction of the worthiness of the object of the worship: that from some point of view he is worthy that we should judge him superior to ourselves. Again, there must be the will to assume the position in regard to him which our intellect has shown us to be suitable. Thirdly, there must be some external act signifying the presence of this interior conviction and will. The worship offered will vary in kind according to the ground of the conviction from which it starts. When the ground is some superiority in personal qualities or in some office held in the society to which we belong, the word respect is more usual than worship, but the meaning is the same; we have here civil worship. If the ground is the sense of the infinite superiority of the Creator over the creature, this worship is of the highest possible nature, and receives the special name of *Latria*, a Greek word equivalent to the Latin *Cultus*, or worship, but restricted by usage to the worship due to God alone. But the conviction may depend upon our sense that some person is far superior to us in holiness and union with God, and we are willing to honor God by outward signs of our regard for this person;

this worship is a religious act, and yet is totally different from *Latria;* it is called *Dulia*, which also is a Greek word meaning service, but appropriated to mean the worship given to the saints. In the case of the Blessed Virgin, her dignity and closeness to God are so transcendently higher and closer than what any other creature will ever enjoy, that the worship rendered to her is of a higher kind than that rendered to the saints, and is distinguished as *Hyperdulia*, for it is something beyond *Dulia*, though still infinitely short of *Latria*.

Worship (*Ancestor*). — Ancestor worship is a form of worship of the dead, still existing in uncivilized countries and islands of Africa and Oceanica. Among the Amazulus, for instance, a hierarchy has established itself in the category of their ancestors; they distinguish between those they have seen live and die, as their immediate ancestors, and those, whose memory is still preserved in the family, tribe, or nation; one of these ancestors, Unkulukulu, has become the national god of the race. The same worship of ancestors has existed among the aborigines of South America. The Peruvians distinguished the immediate ancestors, gods of the family home, and the remote ancestors, gods of the village and nation. Then, above all local protectors stood the Inas, the first civilizers and supreme ancestors. Among the Chinese, the ancestors have not ceased to have their temples and offerings.

The worship of the dead existed also among the Chaldeans, Assyrians, ancient Arabs, Egyptians, and diverse branches of the Aryan race. The deified ancestors were to their adorers, perfectly material, who nourished themselves and made use of the meats, animals, arms, captives offered or immolated on their tombs, who dwelled for a more or less time in their sepulchres, and continually came to claim the honors and nourishment that were due to them. The belief in their returning is perhaps a remainder of these antique beliefs. M. Fustel of Coulanges, in his beautiful book *The Antique City*, draws from this primitive worship of the ancestors, every organization of the antique family and city of the Greeks and Romans. From this work we get a summary of the author's opinion; from this common belief in the Aryan race, that the soul after death, remained near the men and continued to live under the earth, derived the necessity of the burial; the soul which had no tomb, had no dwelling. Unfortunately she became malicious. The dead passed as sacred beings (demons or heroes at the Greeks, *lares*, *manes*, *genii* at the Latins), whose tombs were the temples. The house of a Greek or of a Roman contained an altar, whose fire was kept up day and night. The fire of the hearth was the providence of the family; family extinguished and hearth extinguished were synonymous expressions. It is probable that the dead were anciently buried in the house and that the worship of the hearth was at the beginning only the symbol of the worship of the dead. These beliefs formed the domestic religions, anterior to the national religions, when each god could be adored only by a family, for the offering to the dead should be made only by his descendants. This religion of the hearth and of the ancestors has constituted the antique family which is before all a religious association.—We have to remark that this worship of the ancestors is far from resting on the same ideas as the veneration of the saints in the Catholic Church, and also that the prayers which we address to God for the repose of the souls of the dead, are based upon different grounds.

Worship and Its Development. — By worship we understand the honor we render to God by both internal and external acts of worship. Worship or *Cultus* and liturgy of the Church furnish an instance of doctrinal development, not indeed directly, but only indirectly, because of their connection with the doctrines they symbolize. Nevertheless, as is easily understood, development in this sphere is naturally greater and more notable than in the domain of faith and doctrine, because besides being the worship of God, liturgy is intended to raise man up to God, by bringing into play the elements of sense and reason, and thus stirring up the spiritual influences lying dormant within him. Christian liturgy has its foundations laid deep down in Scripture and tradition. Our Lord Himself taught the disciples how to pray; He Himself instituted the sacrifice of the new and eternal Testament, and commanded His Apostles to do it in memory of Him; He Himself instituted the sacraments, some of which Baptism and Confirmation, for example, used to be

administered with the holy Eucharist. Again, Christ's words: "Give not that which is holy to dogs; neither cast ye your pearls before swine" (Matt. vii. 6), besides prompting the disciples to withdraw sacred things from the profane, also taught them to treat these sacred things with the greatest reverence.

The Faithful in Jerusalem, we learn from the Acts, assembled together to break bread. This breaking of bread became to them a solemn divine service, in other words, a liturgical action. St. Paul's directions about the celebration of the Lord's Supper point to a regular divine service. Furthermore, from his Epistles it would seem that hymns and edifying discourses added to the solemnity. . . . "Be ye filled," he says, "with the holy spirit. Speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord: Giving thanks always for all things in the name of our Lord Jesus Christ, to God and the Father" (Eph. v. 18–20; Col. iii. 16). Do not the following words also sound like part of a liturgical hymn? "And evidently great is the mystery of godliness which was manifested in the flesh, was justified in the spirit, appeared unto angels, hath been preached unto the gentiles, is believed in the world, is taken up in glory" (I. Tim. iii. 16).

From these indications we may fairly infer that, even in Apostolic times, the liturgy had been considerably developed not only in the communities of Jewish Christians, who retained their own usages and forms of prayer, but also among gentile Christians. In the post-apostolic churches these ordinances of the Apostles continued in force, and received still further development, as we learn from several historical documents and from the old liturgies, which emanated in substance from the Apostles whose names they bear. Pliny the Younger, in his letter to Trajan, distinctly asserts that the Christians met on a certain day before sunrise and sang hymns to Christ their God. Eusebius also states that, in his time, the Faithful were still wont to sing canticles, handed down from the early Christians, in which they honored Christ as God (H. E. v. 28, 32, 5).

From the writings of Justin, and the recently discovered Didache, we gather that divine worship centered in the reading of Scripture and celebration of the holy Eucharist. The liturgical prayer of thanks (*eucharistia*) contained the Apostolic rule of faith, and hence was called the Canon. Speaking of the liturgy of his time, Tertullian invokes tradition on its behalf, saying that what originated in tradition, was observed in faith, and was ratified by constant use. The Fathers by affirming that usages in the Church, not historically traceable to positive institution, have come down from the Apostles, recognize tradition as their leading principle. Not that they were unaware that cultus and liturgy had undergone development since Apostolic times. But they knew that they were a natural growth from the seeds sown by the Apostles. From the fundamental Christian mysteries, as it were from a root, have sprung up the many branches and fragrant flowers of the liturgy, as these mysteries bear chiefly on our Lord's life, they naturally issued in a corona of feasts, which as the year runs its course, call to mind Christ and the redemption that He accomplished. In this way arose feasts in honor of our Lord and the martyrs, to which were added others in honor of the Apostles and of the Blessed Virgin, which gave new life and solemnity to the liturgy.

And here we may be allowed to point out how the Catholic Church differs from other communions in this matter. The first great liturgical dispute, that, namely, concerning the celebration of Easter, seems to show that the Eastern Church began to regard tradition as a dead principle. Nowhere had the liturgy developed so rapidly and so richly as in the Greek Church. But the vigorous life that at first pulsated in her liturgical veins soon ceased to flow, and then she became listless and shrivelled up into a skeleton of antique forms. What avails her boast of having preserved the most ancient traditions, if life and energy have gone out of them? The conservative principle, as understood or rather misunderstood by her, has dammed the stream of progress in theology, worship, and discipline. What a different sight meets our eyes in the Catholic Church. How beautifully the old blends with the new in her worship! Like an evergreen planted by the side of the running waters, the living Church is ever sending forth new offshoots. But, however varied its manifestations, however new at first blush they often seem, they have all grown out of the tree planted by the Apostles, and have derived their nourishment from the life-force that has animated Catholic worship for centuries.

Of a truth, in comparing modern worship with the worship of the first two centuries, or in tracing modern liturgy to its rise and early growth, we cannot fail to notice a manifold diversity side by side with resemblance in the main outline. But in this, even more than in doctrinal development, we must beware of cutting down to the roots the great tree that, in the course of centuries, has overspread the whole earth. If the Holy Spirit abides in the Church, her whole life must expand under His guidance.

Writers (*Ecclesiastical*).—In a general sense, the name of "Ecclesiastical Writer," as distinguished from inspired writer, may be given to all those who, ever since the days of the Apostles, have written in explanation or defense of the Christian doctrine. But in the narrower or specific sense, ecclesiastical writers differ from those who are called Fathers or Doctors of the Church. The difference derives from the character of their lives and writings. Ecclesiastical writers are called those men who, though living in the communion of the Church, have yet not always in their lives and writings expressed her pure and genuine traditional doctrine, as, for instance, Clement of Alexandria, Origen, Tertullian, Lactantius, Eusebius, Rufinus, Cassian, Thodoret of Cyrus, and others. If St. Irenæus, in spite of his chiliastic opinions, and St. Gregory of Nyssa, in spite of his Origenistic ideas, are counted among the Fathers, it is because they did not propound their opinions apodictically as the teaching of the Church. Those Christians who have left behind writings on matters of faith, but did not live in the communion of the Church, as, for instance, Novatian, are called *Christian writers*.

Wulfram (St.) (647–720).—French Prelate, born at Milly, France, died in the monastery at Fontenelle, whither he had retired. Counselor of Clotaire III. and of Thierry III. Archbishop of Sens (693), resigned his see (695), in order to become one of the apostles of the Frieslanders. F. March 20th.

Wycliffe (John) (1324–1387).—Heresiarch, born at Hipswell (Yorkshire). Rector of the College of Baliol at Oxford (1361), then of the College of Canterbury (1365); but deposed by the archbishop of Canterbury (1367), he commenced to attack the mendicant monks and the fundamental institutions of the Church. He gained to his party the princess of Wales, mother of the young prince Richard, and grandson of the king. To give his doctrine more authority, he wished to preach by example; he went barefooted and poorly dressed, accompanied by young priests, his disciples, who showed an incredible zeal and ardor to propagate his doctrine. They spread themselves all over the provinces, preaching everywhere against the riches of the clergy, the luxury and abuses which, according to Wycliffe, had introduced themselves into the Church since the time of Pope Sylvester. Pope Gregory XI. wrote to the king and to the bishops, in order to put an end to the revolt. The number of his adherents was so great at the University of Oxford, that they had difficulty to receive the Brief of the Pope. Finally the University accepted the Bulls, but decided to annul their effect by delays. The archbishop of London and the bishop of Canterbury pressed the chancellor and cited Wycliffe before their tribunal (1378). He presented himself with boldness, feeling himself supported by the people and powerful protectors. The bishops did not dare to condemn him and contented themselves by imposing silence upon him. But he, nevertheless, continued to dogmatize. Meanwhile he wrote to Pope Urban VI., lately elected, in order to belabor him in his favor. In the meantime, the schism having formed itself in the Church, by the nomination of Clement VII., they suspended the pursuits against Wycliffe. The heresiarch profited by all these circumstances to propagate his heresy. Besides the eight hundred errors which some authors pretend of having drawn from his writings, besides what he had written against the primacy of the Pope and authority of the Church, he abolished the religious orders, the monastic vows, the veneration of the saints, the ecclesiastical hierarchy, the ceremonies of the Church, and confession; he attacked the liberty of man, tradition, the decisions of the councils, the authority of the Fathers of the Church, and the authority of the temporal princes. He established equality and independence among men. His disciples spread his doctrines among the people during the years 1379–1380 and incited the peasants, who, according to the laws of England, were then subject to a kind of slavery. An army of more than 100,000 men ravaged several provinces, advanced to London and murdered the archbishop of Canter-

bury. The king was forced to grant them the liberty they asked for. This troop of revolters was dispersed by the death of their chief, Wat Tyler, whom the mayor of London killed with his sword. The archbishop of Canterbury, in the quality of papal legate, convoked at London (1382) a national council, wherein they condemned twenty-two propositions drawn from the books of Wycliffe. King Richard caused the publication of a declaration to support the decisions of the council and to command the University of Oxford to expel therefrom Wycliffe, and all his followers. During this time, Wycliffe pretending that he did not favor the revolt, had retired into his parish of Luterword. After the death of Wycliffe, two councils held in London (1390 and 1408), condemned his doctrine. The Council of Constance (May 4th, 1415), confirmed and renewed all the anterior condemnations.

X

Xaverian Brothers. — A religious community, founded at Bruges, Belgium, by Brother Francis Xavier (Thomas James Ryken) in 1839, and introduced into the United States by Bishop Spalding, of Louisville, Kentucky, in 1854. They have under their charge, besides parochial schools, several colleges.

Xavier (FRANCIS). See FRANCIS.

Xavier (JEROME). — Spanish Jesuit and missionary, kinsman of St. Francis Xavier, born in Navarre, departed for Goa in 1571, became there director of the novices; afterwards went into Mogul, wrought several conversions at the court of King Lahore, and died at Goa, in 1617, at the moment when King Philip III. named him archbishop of Angamale.

Ximenes de Cisneros (FRANCIS) (1436–1517). — Cardinal and regent of Spain, born at Torrelaguna, Castile. He received holy orders, lived in Rome from 1455 to 1461, and received from Pope Sixtus V. a bull of expectancy for the first vacant benefice at Toledo; but the archbishop, far from granting him right, pursued him and even kept him a prisoner at San-Torcaz. In 1480, the bishop of Siguenza chose him for his vicar general. To escape the world, he entered the Franciscans (1484); Queen Isabella took him for her confessor and intimate counselor. Named Provincial of the Franciscans (1492), he energetically arose against abuses, and pursued his projects of reform, in spite of the resistance of the general of the Order himself. Forced by an order of the Pope, to accept the archbishopric of Toledo (1495), he continued in his monastic severity. Isabella considerably followed his counsels, and very probably Christopher Columbus owes it to him that his propositions were accepted. When the Queen died (1504), Ximenes knew how to keep order in Castile. After the death of Philip the Fair, he assured the regency of the kingdom to Ferdinand the Catholic (1506). The king procured for him the cardinal's hat (1507). In order that the Moors might abandon all hope to reconquer Grenada, Ximenes resolved to carry the war into Africa. Ximenes founded several libraries, the college of Siquenza, the university of Alcala, and printed the Complutensian Polyglot Bible at his own expense (1502–1517), 4 vols. in fol.

Y

Year (*Ecclesiastical*). — The ecclesiastical or liturgical year is the regular return in the course of a year of the days, more especially appointed for worship, with the time of preparation (Advent, Lent, etc.) and their sequels (Octaves, Sundays after Epiphany, after Easter, after Pentecost). The ecclesiastical year is divided into three great cycles: that of Christmas, Easter, and Pentecost.

Young (BRIGHAM). See MORMONS.

Yves (ST.) (Lat. *Ivo*) (1040(?)–1116). — Bishop of Chartres. Born in Beauvais, died at Chartres. Gloriously directed the abbey of St. Quentin of Beauvais. Bishop of Chartres in 1091, he highly disapproved of the marriage of Philip I. with Bertrada. The king, irritated, kept him a prisoner during two years and confiscated the goods of his Church. Protector of letters, he increased the celebrity of the schools of Chartres, in procuring skillful professors, and embellished the cathedral. F. May 28th.

Z

Zabulon. — City of the tribe of Aser, near Ptolemaid; was given, during the division of the Promised Land, to the tribe of Zabulon; it was one of the most populated cities of Palestine.

Zabulon. — Sixth son of Jacob and of Lia. Gave his name to one of the twelve tribes of the Old Testament. The tribe of Zabulon extended from Lake Tiberias on the east, to the Mediterranean on the west, limited on the north by the tribes of Aser and Nephtali, and on the south by that of Issachar. It formed the southern part of Galilee. Principal cities: Bethulia, Sephoris, Jezrael, Nazareth, Cana, and Tiberiades.

Zacharias. — King of Israel, succeeded his father Jeroboam II. (767 B. C.) and reigned only six months. Having done evil in the eyes of the Lord, he was killed by Selum, son of Jabes, who reigned in his place.

Zacharias. — Son of Joiada, high-priest of the Jews; was stoned by the order of Joas. He is also called Azarias.

Zacharias. — The eleventh of the minor prophets, son of Barachias and grandson of Addo; lived in the sixth century B. C. He returned from Babylon together with Zorobabel and commenced to prophesy the second year of the reign of Darius, son of Hystaspes (520 B. C.). Thus like Aggeus, he encouraged the people to resume the work of the temple. His prophecy, which is composed of fourteen chapters, commences with an exhortation in which he tells the Jews to do penance, and not to imitate the hard-heartedness of their fathers. Then he foretells several great events, either in regard to Jerusalem, or of the four principal monarchies. Finally he speaks of the coming of the Messiah, the establishment and grandeur of the Christian Church, the persecutions she will have to suffer, the chastisement she will exercise against her enemies and particularly the misfortunes that will befall the Jews for having killed the Messiah. It was this Zacharias, and not the next, whom Jesus Christ reproached the Jews of having killed, between the temple and the altar.

Zacharias. — Priest of the family of Abia, father of St. John the Baptist. He was already advanced in years, and without child, when the angel Gabriel came to him to announce the birth of a son; and as he showed some incredulity, the angel struck him with dumbness until the fulfillment of the prophecy. Some Fathers believed that Zacharias was high-priest, but this does not appear in the Gospel. The Proto-gospel of St. James relates several circumstances of his death; and upon these foundations, undoubtedly, they believed that he had been put to death for having announced the coming of the Messiah. The Greeks celebrate his feast on September 5th, the Latins on November 5th, with that of St. Elisabeth, his wife.

Zacharias (ST.). — Pope from 741 to 752. Born in Syria, canon regular, Benedictine, successor of Gregory III., became the umpire of princes and sovereigns, succeeded in conciliating the Lombards, and saved the Roman Duchy from their further invasions. By a visit to King Luitprand, he obtained peace for the Exarch of Ravenna and the restoration of the captured town to the emperor. Upon Rachis, successor of Luitprand, the dignified appearance of the Pope made such an impression, that the king relinquished, not only his conquests, but also the world, and became a monk in the monastery of Monte Cassino. Pope Zacharias, appointed Boniface archbishop of Mentz and Primate of Germany. By order of the same Pope, the saint, in 752, crowned Pepin the Short, king of the Franks.

Zacheus. — Chief of the publicans he had the great honor to receive our Saviour into his house. According to an ancient tradition, confirmed by the authority of Pope Martin V. (Bull of 1427) and the recent hagiographal discoveries, the Zacheus of the Gospel came into Gaul, retired into a solitude of Quercy (Lot), and the people gave to him the name *Amator*, changed later on into that of *Amadour;* he is therefore regarded as the founder of Roc-Amadour.

Zambri. — King of Israel; usurped the throne after having assassinated Ela, in 918 B. C. He exterminated the whole family of his victim and all his followers; thus was realized what the Lord said to Baasa,

father of Ela, through the Prophet Jehu. These massacres did not firmly establish his power, for he only reigned seven days. Besieged in Thersa, the place of his crime, by the army returning from the siege of Gebethon and commanded by his general Amri proclaimed king, Zambri burned himself in his palace with all his riches.

Zeno (St.). — Bishop of Verona, his native place, in 362. He is honored as a confessor of the faith, and, by St. Gregory the Great, is styled a martyr, on account of the persecutions he drew upon himself though the zeal he displayed in opposing Arianism and in the conversion of heathen. He died in 380. There are extant ninety-three of his *Treatises*, a title given in that age to familiar discourses made to the people. He is the first among the Latin Fathers, whose sermons were collected and published. F. April 12th.

Zephyrinus (St.). — Pope, born in Rome, died in 217. Successor of Victor I. in 197. Governed the Church with as much prudence as holiness and had for successor Calixtus I. Having lived under pagan emperors he is counted among the martyrs. F. Aug. 26th.

Zinzendorf. See HERRNHUTERS.

Ziska. See HUSSITES.

Zoroaster or **Zarathustra.** — Prophet and legislator of the ancient Persians, lived in the seventh century B. C. He studied under the prophet Daniel and, after having lived twenty years in retreat, he went forth to prophesy and give his laws under the reign of Darius. He knew certain plants whose sap had the peculiarity to harden the skin against the action of fire. Hence, he went to see the king and presented to him the *Zend-Avesta*, a book which he had composed in his retreat and in which his whole doctrine was contained. The king, in order to believe, asked him for miracles. Zoroaster kindled a great fire around himself and went forth from its flames, his book in hand, without the least harm. Hereupon, Darius adopted the new doctrine. But the Sages, whose influence Zoroaster came to destroy, united to destroy him and to accuse him of magic. They succeeded to change the king's mind in such a manner, that the latter caused Zoroaster to be imprisoned. But Zoroaster performed other prodigies. The king convinced, embraced the doctrine of the *Zend-Avesta* and caused it to be adopted by his people. The doctrine of Zoroaster, contained in the *Zend-Avesta*, admits first one principle, which is eternal, invisible, spiritual, from which arose, before time, the two primordial beings: Ahura-Mazda (Ormuzd), the good principle of light, and Anra-Mainyn (Ahriman), the evil principle of darkness. Ormuzd created at first the Amschaspands, that is, the immortal saints, his co-operators, in the number of six; then the Izeds, that is, the adored, who are at the head of the natural things, the sun, the fire, etc.; the others, who are personifications of metaphysical ideas, like truth, purity, law, etc. The most important of the Izeds is Mithra, god of the sun, and as the setting sun divides the world between the light and darkness, and consequently between Ormuzd and Ahriman, he is called mediator. Finally, Ormuzd created the fervors, the tutelary genii of men. Ahriman created the devas or evil spirits, to whom especially belongs the kingdom of the dead, and upon whom depends all kinds of magic and sorcery. Ormuzd reigned alone 3,000 years; during this time he created the material world; he concealed the seed of life in an ox; but the time had arrived; Ahriman introduced himself into the world and killed the ox. The Izeds saved a great part of the seed of life, which they spread in the world, but Ahriman infected the whole with his poison. And from that time, the good and evil, light and darkness, became mingled and are in perpetual warfare. When man has faithfully served Ormuzd, he enters after his death, into eternal happiness, while the servants of Ahriman are cast into hell. The war between the two principles is fixed for 12,000 years. The supreme victory is reserved to Ormuzd. The wicked, if once purified, will be delivered from their sufferings. The fire will purify all; Ahriman himself and his devas will enter the kingdom of light. From these two principles quite a moral code proceeds; man must combat the evil and keep himself pure in thought, word, and action. The doctrine of the Parsees has never been dualistic, at least in the sense of the two equal deities opposed to one another. Ormuzd alone is adored as the supreme god. The moral doctrine of Zoroaster is conformable to his metaphysics: the moral good is truth, whose expression is the sincerity of the words and the purity

of the actions. Hence the respect of the Parsees for truth, sincerity, and purity, pictures of the visible light, and of the invisible light, which they adore under the symbol of fire and which will disperse, at the end of time, the darkness and the lie, as the day disperses the night. We find, in the religion of Zoroaster, among the errors, certain truths borrowed from primitive revelation.

Zosimus (ST.).— Pope, Greek by birth, died in Rome in 418. Successor of Innocent I. in 417. Pelagius and Cœlestius, condemned by Synod of Carthage, had succeeded by imposing upon him; but soon he recognized their errors and announced them to the Christian world. That Pope Zosimus taught a doctrine different from that of his predecessors in the Pelagian controversy, as is asserted by the opponents of papal infallibility, is utterly false and distinctly denied by St. Augustine. His controversy with the African bishops regarded not the doctrine, but solely the personal orthodoxy of Cœlestius.

Zwickau (*Prophets of*).—"Visionary prophets" at Zwickau, Saxony, so called from the visions which they claimed to receive from heaven, after the manner of the ancient prophets. Thomas Münzer, a priest, and Nicholas Storch, a weaver, were their leaders. Gathering around them twelve apostles and seventy disciples, Münzer and Storch organized a new society, which developed into the sect of Anabaptists, or rebaptizers. They rejected infant baptism, as contrary to Scripture; believed in the millennium, and commenced the establishment of a new Kingdom of Christ on earth. Expelled from Zwickau, they proceeded to Wittenberg, where Carlstadt, Didymus, and others joined them. Boasting of interior teaching by the Divinity, the new prophets rejected all human science. Didymus advised parents to withdraw their sons from studies, and Carlstadt required the candidates of theology to apply themselves to manual labor, rather than to studies in order not to impede the inward inspirations of the Holy Ghost. He was seen visiting workshops, with the Bible in his hands, to be instructed by simple artisans in the true sense of Holy Writ. Many of the clergy at Wittenberg being opposed to the new doctrines, Carlstadt and Didymus, raising a mob, attacked churches and monasteries and destroyed altars and images of Christ and the saints. Similar scenes were enacted elsewhere. The troublesome prophets, including Carlstadt, were compelled to leave the city. Carlstadt, especially, aroused the wrath of Luther, by attacking his teaching on the real presence of Christ in the sacrament of the altar. From that time the two "Reformers" remained unrelenting enemies, and Luther did not cease to pursue his former teacher, till he was banished from the country. Carlstadt, after leading for several years, an unsteady nomadic life, betook himself to Switzerland, where he was received and assisted by Zwingle. He was appointed preacher and professor of theology in Basle, where he died in 1541.

Zwingle and Zwinglians.—Ulrich Zwingle (1484–1531), was born at Wildehausen, Switzerland. Named, in 1502, regent at Basle, then curate of Glarus (1506), he delivered himself to the study of languages. In 1516, he was appointed pastor of Notre Dame at Einsiedeln; and lastly, he became preacher in the cathedral at Zürich. Twice he went to Rome, in 1511 and 1515, accompanying, as chaplain, the Swiss troops in the Italian wars. In his sermons, he expounded the various books of the Bible, chapter by chapter. Zwingle would not acknowledge himself a disciple of Luther; he boasted that he had preached the true doctrine of Christ, which he had learned from God's word, even before Luther, and that, while the name of the Saxon "Reformer" was still unknown in Switzerland, he had "relied upon the Bible, and the Bible alone." Already in Einsiedeln, Zwingle had given great offense both by his immoral conduct and his preaching against the priesthood, invocation of the saints, monastic vows, and other Catholic institutions and practices. Like Luther, he assailed the preaching of the indulgences granted by Leo X., which he caused to be interdicted by the bishop of Constance. In 1520, Zwingle obtained a decree from the Council of Zürich, forbidding anything to be preached except what could be proved from Holy Writ. Two years later he presented a petition, signed by himself and several other priests, to the bishop, requesting that the law of clerical celibacy be abolished. Without waiting for an answer from the bishop, who sent the question to Rome, Zwingle, severing his connection with the Church, openly

rejected the authority of the Popes and Ecumenical Councils in matters of faith, as tyrannical, and stigmatized the celibacy of the clergy as an invention of the devil. The paternal remonstrances of Pope Adrian VI. failed to make any impression on the erring priest. In 1523, Zwingle prevailed on the Council of Zürich to appoint a religious conference, in which also, the bishop of Constance was invited to take part. The theses, sixty-five in number, which Zwingle presented for discussion at the conference, were substantially the same as those defended by Luther. The Council of Zürich, favoring the "reformed doctrines," declared Zwingle victorious, notwithstanding the latter's pointed confutation by John Faber, vicar general of Constance. Encouraged by the Council, Zwingle now completed his separation from the Catholic Church by marrying Anna Reinhard, a widow, with whom for some years, he had entertained criminal relations. His example was followed by other ill famed priests. Zwingle named rector of the gymnasium, he reorganized the studies of this city. The heresy rapidly established itself at Zürich. They successively abolished all the religious practices condemned by Zwingle. Mass was the last suppressed. On Holy Thursday (1524) they celebrated for the first time the Last Supper according to the doctrine of Zwingle, that is, as a simple act of commemoration of the death of Jesus Christ. Then the heresiarch proposed to put the clergy under the common law and place the goods of the Church at the disposition of the State. However, the Diet of Lucerne showed itself opposed to the pretended reform and a conference held at Basle condemned it. But the Great Council of Berne approved of the doctrine of Zwingle and proclaimed the adoption of the reform (1528). Zwingle expected that it would spread over Switzerland, but the Catholic cantons were opposed to it, and war broke out between the Catholics and the reformers; this war, smothered by a peace (1529), broke out anew. Zwingle lost his life in the battle of Cappel, where his party was beaten (1531). He addressed, at the Diet of Augsburg and to Francis I. his confession, in which he places Hercules and Thereus among the saints. Shortly after his death, his followers joined the Calvinists. Alteration, the weakening of both the religious and Christian sense, the crushing of the unity of the Helvetic Confederation, behold what Zwingle bequeathed to his country. This alone, must render his name odious.

INDEX OF ARTICLES

A

	PAGE
Aachen	1
Aaron	1
Abaddon	1
Abarbanel	1
Abarim	1
Abasement of Christ	1
Abba	2
Abbadie (James)	2
Abbé	2
Abbess	2
Abbey	2
Abbo of Fleury (St.)	2
Abbot	2
Abbreviator	3
Abdenago	3
Abdias	3
Abdon and Sennen	3
Abecedarians	3
Abecedarian Psalms	3
À Becket (Thomas)	3
Abel	3
Abélard (Peter)	3
Abelites	4
Abgar	4
Abia	4
Abiathar	4
Abib	4
Abigail	4
Abilene	4
Abimelech	4
Abiu	5
Abjuration	5
Ablution	5
Abner	5
Abortion	5
Abraham	6
Abraham a Sancta-Clara	6
Abrahamites	6
Abraxas	6
Absalom	6
Absolon or Axel	6
Absolution	6
Abstainers	7
Abstinence	7
Abstinents	7
Abucara (Theodore)	7
Abuna	7
Abyssinia	7
Acacians	7
Acaron	8
Acceptants	8
Access	8
Accidents (Eucharistic)	8
Accho	8
Accolti (Pietro)	8
Accommodation	8
Accommodation (Controversy of)	8
Acephali	8
Achab	8
Achaia	9
Achaz	9
Achimelech	9
Achitophel	9
Acoemeti	9
Acolyte	9
Acre	9
Actor Ecclesiæ	9
Acts of the Apostles	9
Acts of the Martyrs	9
Acts of the Saints or Bollandists	9
Adalbert (St.) of Prague	10
Adalbert of Bremen	10
Adam	10
Adamites	11
Adelbert or Aldebert	11
Adelheid (St.)	11
Adelm or Aldhelm (St.)	11
Adelphians	11
Ademar of Chabannes	11
Adeodat (St.)	11
Adiaphorists	11
Adonai	11
Adoptionism	11
Adoration	12
Adoration (Perpetual)	12
Adoration (Religious of the)	12
Adramelech	12
Adrian (name of 6 Popes)	12
Adollam	12
Adultery	12
Advent	13
Adventists	13
Advocate of the Devil	13
Advocates of St. Peter	13
Ædesius	13
Ægidius Colonna	13
Ælana	14

	PAGE
Æneas Sylvius	14
Ærians	14
Ætius	14
Affinity	14
Affre (Denis-Auguste)	14
Africa (Evangelization of)	14
Agag	14
Agapæ	15
Agapetæ	15
Agapetæ	15
Agapetus (name of 2 Popes	15
Agareneans	15
Agatha (St.)	15
Agatho (St.)	15
Age (canonical)	15
Agelli (Anthony)	15
Agenda	15
Aggeus	15
Agnes (St.)	15
Agnoetæ	16
Agnus Dei	16
Agobard (St.) of Lyons	16
Agonistici	16
Agricius (St.)	16
Agricola (John)	16
Agrippa	16
Aguirre (Joseph Sænz)	16
Aidan (St.)	16
Aileranus	16
Ailly (Peter d')	17
Aix-la-Chapelle	17
À-Kempis (Thomas)	17
Akiba-Ben-Joseph	17
Alanus-ab-Insulis	17
Alanus (Anglicus)	17
Alb	17
Alban (St.)	18
Albanians	18
Albert the Great	18
Albigenses	18
Alcantara (Knights of)	19
Alcuin	19
Alexander (name of 8 Popes)	19
Alexander of Alexandria (St.)	20
Alexander of Hales	20
Alexander (St.) the "coal-seller"	20
Alexander (St.) of Constantinople	20
Alexander (St.) of Jerusalem	20
Alexandria (Councils of)	20
Alexandria (Patriarchate of)	21
Alexandrian Christian School	21
Alexandrian Library	21
Alexandrian Schools	21
Alexians or Cellites	22
Alfred the Great	22
Algiers (The Church in)	22
Allatius (Leo)	22
Allegorical	22
Alleluia	22
Allen (Cardinal)	23
Allies (Thomas W.)	23
Allioli (Joseph F.)	23
All-Saints' Day	23
All-Souls' Day	23
Almoner	23
Alms	23
Alogi	24
Alpha and Omega	24
Altar	24
Altar Bread	25
Altar Cards	25
Altar Cloths	25
Altar (Main)	25
Altar (Mosaic)	25
Altar of Holocausts	25
Altar of Incense	26
Altar of the Show Breads	26
Altar (Portable)	26
Altar (Privileged)	26
Altar Stone	26
Alvarez (Diego)	26
Alzog (J. Baptist)	26
Amalecites	26
Aman	27
Amasa	27
Amasias	27
Ambo	27
Ambrose (St.)	27
Ambrosian Chant	27
Amen	27
America (The Church in)	27
Amice	27
Ammonites	28
Ammonius Saccas	28
Ammonius (St.)	28
Amorites	28
Amort (Eusebius)	28
Amos	28
Amphilochius	28
Amphipolis	28
Ampulla	28
Amri	29
Amsdorfians	29
Amula	29
Amulets	29
Anabaptists	29
Anabolagium	31
Anacletus (St.)	31
Anagnost	31
Anamelech and Adramelech	31
Ananias	31
Anaphora	32
Anastasia (name of several saints)	32
Anastasius (name of 4 Popes)	32
Anastasius the Librarian	32
Anastasius of Constantinople	32

	PAGE
Anastasius (St.) of Antioch	32
Anastasius Sinaita (St.)	32
Anathema	32
Anatolius (St.)	33
Anchor	33
Anchorite	33
Ancient	33
Ancyra	33
Andrew of Crete	33
Andrew (St.) the Apostle	34
Angel	34
Angela de Mericia (St.)	35
Angelicals	35
Angelics	35
Angelic Salutation	35
Angelites	35
Anglicanism or Anglican Church	35
Angustia Loci	37
Anicetus (St.)	37
Animals (pure and impure)	37
Animism	38
Anna (St.)	39
Annas	39
Annats	39
Anna the Prophetess	39
Anniversary	39
Annunciade	39
Annunciation (Feast of the)	39
Anomœans	39
Anscharius (St.)	40
Anselm (St.)	40
Antependium	40
Anterus (St.)	40
Anthem	40
Anthonists	41
Anthony (St.)	41
Anthony of Padua (St.)	41
Anthropomorphism	41
Anthropophagy	41
Antichrist	42
Antidicomarianites	42
Antidoron	42
Antimensium	42
Antinomians	43
Antioch	43
Antiochus (name of 12 kings)	43
Antiochus (Monk)	43
Antipædo-Baptists	43
Antipas (St.)	43
Antipatris	44
Antiphon	44
Antiphonarium	44
Antipope	44
Antisabbatarian	44
Antitactes	44
Antitrinitarian	44
Antitype	45
Antonius (St.)	45
Aod	45
Apelles, a Gnostic	45
Apelles the Christian	45
Aphec	45
Aphraates (James)	45
Aphthartodocetæ	45
Apis	45
Apocalypse	45
Apocalypse of Moses	46
Apocalyptic Number	46
Apocrisarius	46
Apocryphal Writings	46
Apodipne	47
Apokatastasis	47
Apollinaris (St.)	47
Apollinaris the Apologist	47
Apollinarists	47
Apollo	47
Apollonia	47
Apollonius	47
Apollonius of Tyana	47
Apologetic	48
Apologist	49
Apolyctic Prayer	49
Apostate	49
Apostle	49
Apostles' Creed	50
Apostles (Doctrine of the Twelve)	50
Apostleship of Prayer	51
Apostolate (Catholic)	51
Apostolate of the Press	51
Apostolians	51
Apostolic Canons	52
Apostolic Council	52
Apostolic Fathers	52
Apostolic King	52
Apostolic Majesty	52
Apostolic Notaries	52
Apostolic Nuncio	52
Apostolic Prefects	52
Apostolic Sees	52
Apostolic Succession	52
Apostolic Times	52
Apostolicæ Sedis	52
Apostolicity	53
Apostolicity of the Church	53
Apotheosis	53
Apparitions	53
Appeal	55
Appeal as Abuse	55
Approbation	56
Aquarians	56
Aquila and Priscilla	56
Aquileia	56
Arabia	56
Arabici	57
Aram	57
Ararat	57

	PAGE
Arator	57
Arbela	57
Arbrissel (Robert of)	58
Archangel	58
Archbishop	58
Archbishopric	58
Archchaplain	58
Archconfraternity	58
Archdeacon	58
Archelaus, King	58
Archelaus, Bishop	59
Archimandrite	59
Architecture (Early Church)	59
Archives	60
Archontics	60
Archpriest	60
Aretas	60
Arianism	60
Arias Montanus	63
Ariel	63
Arimathea	63
Arioch	63
Aristides (St.)	63
Aristo of Pella	63
Aristobolus	63
Ark of the Covenant	63
Arles	64
Armenia	64
Armenia (Christianity in)	64
Arminius and Arminians	64
Arnauld (Angelica)	64
Arnauld (Antoine)	65
Arnauld (Antoine)	65
Arnobius	65
Arnoldists	65
Arnon	65
Arphaxad	65
Art (Christian)	65
Artemon and Artemonites	66
Articles of Perth	67
Articles of Schmalkald	67
Articles (The Lambeth)	67
Articles (The Six)	67
Articles (The Thirty-Nine)	67
Asa	68
Asael	68
Asaph	68
Ascalon	68
Ascension Day	68
Ascetic	69
Ascetical	69
Asceticism	69
Ashdod	69
Ashima	69
Ashtoreth	69
Ash Wednesday	69
Asia	70
Asia Minor	70
Asiongaber	70
Asmodeus	70
Asmoneans	70
Asor	70
Aspersion	70
Assar-Haddon	71
Assemani	71
Assuerus	71
Assumption	71
Assyria	72
Astarte	73
Asterius of Emesa	73
Asterius (Urbanus)	73
Astrology	73
Astronomy	73
Asylum	75
Athanasian Creed	76
Athanasius (St.)	76
Atheism	76
Athenagoras	77
Athos	77
Atomism	77
Atonement	78
Attila	78
Attributes of God	78
Attrition	78
Audians	78
Audients	78
Augsburg Confession	78
Augsburg Peace	78
Augustine (St.)	78
Augustine or Austin (St.)	79
Augustinian Hermits	79
Aureola Sanctorum	79
Auricular Confession	79
Australia	79
Australia (The Church in)	80
Austria (Christianity in)	80
Austria (Worship in)	80
Authenticity (Holy Scripture)	81
Authority	81
Autocephali	81
Auto Da Fe	81
Ave Maria	81
Avignon (The Popes at)	82
Aviz (Order of St. Benedict)	82
Azarias	82
Azimites	82

B

Baader (Franz X.)	82
Baal or Bel	82
Baalah	82
Baanites	82
Babel	82
Babylon	82
Babylonian Captivity	83

	PAGE
Bacon or Baconthorp (John)	83
Bacon (Roger)	83
Baden (Worship in)	83
Baius (Michael)	83
Balaam	83
Baldachin	83
Ballerini (Anthony)	83
Ballerini (Jerome)	84
Ballerini (Peter)	84
Balmes (Jaime L.)	84
Balsam	84
Balthasar	84
Baltimore Councils	84
Baltimore (Lord)	84
Banner	85
Banns of Marriage	85
Baptism	85
Baptism (Ceremonies of)	88
Baptistery	89
Baptistines	89
Baptists	89
Barac	90
Barabbas	90
Baraga (Frederick)	90
Barbara (St.)	90
Bar-Cochebas	90
Bardesanes	90
Barnabas (St.)	90
Barnabites	90
Baronius (Cæsar)	91
Barsabas (Joseph)	91
Barsabas	91
Barsanians	91
Bartholomew's Day	91
Bartholomew (St.)	91
Bartholomites	91
Baruch	92
Baruli	92
Basan or Batanea	92
Baselian Manuscript	92
Basil of Ancyra	92
Basil the Great (St.)	92
Basil the Heretic	92
Basilians	92
Basilica	93
Basilidians	93
Basle (Council of)	93
Bassians	94
Bath or Ephah	94
Bautain (Louise E. M.)	94
Bavaria (Christianity in)	94
Bavaria (Worship in)	95
Bayley (James R.)	95
Bdellium	95
Beads	95
Beatific Vision	95
Beatification	95
Beatitudes (The Eight)	95

	PAGE
Beaton (Cardinal)	96
Bec	96
Becket (Thomas à)	96
Bede, The Venerable	96
Beelphegor	97
Beelsamen	97
Beelzebub	97
Beghards	97
Beguines	97
Bel	97
Belgium (Christianity in)	97
Belgium (Worship in)	97
Bellarmin (Robert)	98
Bells	98
Belphegor	98
Benedict (name of 14 Popes)	98
Benedict Biscop	99
Benedict of Aniane (St.)	99
Benedict (St.)	99
Benediction	100
Benefice (Ecclesiastical)	100
Benignus (St.)	100
Benjamin	100
Berengarius (Heresy of)	101
Bernard (St.)	101
Bernardin (St.) of Siena	102
Bernardines	102
Bernice	102
Beryl	102
Beryllians	102
Besor	102
Bessarion (John)	102
Bethany	102
Beth-Arab	102
Bethel	102
Beth-Horon	102
Bethlehem	102
Bethlehemites	103
Bethphage	103
Bethsaida	103
Bethsan	103
Bethsur	103
Bethulia	103
Beza (Theodore)	103
Bible	103
Bible (Canon of the)	106
Bible (Geneva or Breeches)	106
Bible (King James's)	107
Bible Societies	107
Biblia Pauperum	107
Bigamist and Bigamy	107
Bination	108
Biretta	108
Birgit (St.)	108
Bishop	108
Bishop (Auxiliary)	109
Bishop (Suffragan)	109
Bishops (Appointment of, in the U. S.)	109

	PAGE
Bishop's Coadjutor	110
Bithynia (The Faith in)	110
Black Friars	110
Blanc (Anthony)	110
Blanchet (Francis N.)	110
Blasius (St.)	110
Blasphemy	111
Blessing	111
Blood-Avenger	111
Blood (Congregation of the Most Precious)	111
Blue Laws	111
Bockhold (John)	111
Boehme (James)	111
Boethius	111
Bogomiles	111
Bohemian Brethren	112
Boleyn (Anne)	112
Bollandists	112
Bolsena (Mass of)	112
Bona (Giovanni)	112
Bonaventure (St.)	112
Boniface (name of 9 Popes)	112
Boniface (St.)	113
Bonosians	114
Book of Common Discipline	114
Book of Common Prayer	114
Borborites	114
Borromeo (St. Charles)	114
Borromeo Union	114
Bossuet (Jacques B.)	115
Bourdaloue (Louis)	115
Bourignists	115
Bradwardine (Thomas)	115
Brahmanism	115
Bread (Liturgical)	117
Breads of Proposition	117
Brebeuf (Jean de)	117
Brendan (St.)	117
Brethren and Sisters of the Free Spirit	117
Brethren (Apostolic)	118
Brethren of Our Lord	118
Brethren (Plymouth)	118
Breviary	118
Brethren (United)	118
Brethren (White)	118
Bridget (St.)	118
Bridgittines (Religious)	119
Brief (Apostolic)	119
Brothers (Congregations of)	119
Brothers of Charity	121
Brothers of the Common Life	121
Brown (Robert)	121
Brownson (Orestes A.)	121
Bruno (Giordano)	122
Bruno (St.)	122
Bruys (Peter)	122
Buchanites	122
Buddhism	122
Bugenhagen (John)	125
Bull	126
Bullarium	126
Burgundians (Conversion of the)	126
Burial (Christian)	126
Bursa	126
Busenbaum (Hermann)	126
Butler (Alban)	127
Byrne (Andrew)	127

C

	PAGE
Cab	127
Cabala	127
Cades	127
Cæcilia (St.)	127
Cælestius	127
Cæsar	127
Cæsarea	127
Cæsarius of Arles (St.)	128
Cahenslianism	128
Cain	128
Cainan	128
Cainites	128
Caiphas	128
Caius or Gaius	128
Caius (St.)	128
Cajetan (Cardinal)	128
Cajus	129
Calatrava (Order of)	129
Calderon de la Barca (Pedro)	129
Caleb	129
Calendar (Ecclesiastical)	129
Calendar (Gregorian)	129
California (Missions in)	129
Calixtines	129
Calixtus (name of 3 Popes)	129
Calmet (Augustine)	130
Calotte	130
Caloyers	130
Calumny and Slander	130
Calvary or Golgotha	130
Calvary (Daughters of)	130
Calvary (Priests of)	130
Calvin and Calvinism	130
Camaldolites	131
Camerarius	131
Camerlengo	131
Cameronians	131
Camillians	131
Camisards	131
Campbellites	132
Campeggio (Lawrence)	132
Cana	132
Canada (Missions in)	132
Canada (The Church in)	132
Candace	132

	PAGE
Candle (Paschal)	132
Candle (Triple)	132
Candlemas	133
Candles Used in Church	133
Canisius (Peter)	133
Canonical Hours	134
Canonist	134
Canonization	134
Canon	135
Canon Law	135
Canon of the Mass	136
Canon of the Scriptures	136
Canons (Cathedral)	137
Canons (Penetential)	138
Canticle of Canticles	138
Cantor	138
Canus (Melchior)	138
Capharnaum	138
Caphtor	138
Capital Sins	138
Capitularies	138
Cappadocia	138
Captivity of the Jews	138
Captivity of the Popes	139
Capuchins	139
Capuciati	139
Carchemis	139
Cardinals	139
Cardinal Virtues	139
Carmel	139
Carmelites	139
Caroline Books	140
Carpocratians	140
Carroll (John)	140
Cartesianism	140
Carthage	141
Carthagh (St.)	141
Carthusians	141
Casas (Las)	141
Cassianus (John)	141
Cassiodorus	141
Cassock	141
Castelnau (Peter of)	141
Casuistry	142
Catabaptists	142
Catacombs	142
Catafalque	143
Cataphrygians	143
Catechism	143
Catechism of the Council of Trent	144
Catechumenate	144
Catena	144
Catharine of Alexandria (St.)	144
Catherine of Siena (St.)	144
Catharists	145
Cathedra	145
Cathedral	145
Cathedral Schools	145
Catholic	145
Catholic Emancipation Act	145
Catholic Epistles	145
Catholicos	145
Catholic (Roman) Relief Act	145
Catholics (German)	145
Catholics (Number of)	145
Catholics (Old)	146
Cecilia	146
Cedron	146
Celebrant	146
Celebret	146
Celestine (name of 5 Popes)	146
Celestinians (ReligiousCongregation)	147
Celibacy (Clerical)	147
Cellites	148
Celsus	148
Cemetery	148
Cenites	149
Cenobite	149
Censer	149
Censure (Ecclesiastical)	149
Censure of Books	149
Central America (Missions in)	150
Centuries of Magdeburg	150
Centurion	150
Cerdonians	150
Ceremonial or Ceremonies	150
Cerinthus	151
Cerularius (Michael)	151
Cesarini (Julianus)	151
Cesena (Michael)	151
Cetura	151
Chair of St. Peter	151
Chalcedon (Council of)	151
Chalice	151
Challoner (Richard)	152
Chanaan	152
Chanaanites	152
Chancel	152
Chancellor and Chancery	152
Chancery (Roman)	153
Chant	153
Chapel	153
Chaplain	153
Chapter	153
Chapters (The Three)	153
Charity	154
Charity (Sisters of)	154
Charlemagne	154
Chastity	155
Chasuble	155
Chateaubriand (François A.)	155
Chatel (Francis)	155
Chemos	155
Cherubim	155
Cheverus, Cardinal	155
Chili (Missions in)	156

	PAGE
Chiliasm	156
China (Christianity in)	156
Chodorlahomor	156
Choir	156
Choir Bishops	156
Chosroes II	156
Chrism	156
Christ	156
Christian	156
Christian Alliance	156
Christian Brothers	157
Christian Endeavor (Society of)	157
Christianity	157
Christianity in America	160
Christians	161
Christians (Chaldean)	161
Christians of St. Thomas	161
Christmas	161
Christology	161
Christolytes	161
Christopher (St.)	161
Chrodegang (St.)	161
Chronicles	161
Chronology	161
Chronology (Biblical)	162
Chrysologus (St. Peter)	177
Chrysostom (St. John)	177
Church	178
Church (Greek)	179
Church (The, in the United States)	179
Church (The) and Basilica	179
Church and Civilization	182
Church History	186
Churching of Women	186
Ciborium	186
Cingulum	186
Circumcelliones	186
Circumcision (Feast of)	186
Cistercians	187
Clarendon (Constitutions of)	187
Clares (Poor)	187
Claudius of Turin	187
Claudius Apollinaris (St.)	187
Claver (Peter)	187
Clemangis (Nicholas of)	187
Clement (Heretic)	187
Clement (name of 14 Popes)	187
Clementinæ	188
Clement of Alexandria	188
Cleobians	188
Clergy and Laity	189
Clerks Regular	189
Cletus	189
Clinic Baptism	189
Cloister	189
Clovis and (St.) Clotilda	190
Cluny (Abbey of)	190
Coadjutor Bishop	190
Coat (The Holy)	190
Codex	191
Cœle-Syria	191
Cœna Domini (In)	191
Cœnobites	191
Collation	191
Collect	191
Colleges	191
Collegiants	191
Collegiate Churches	191
Collydrians	191
Color of Vestments	191
Columba or Columkil (St.)	192
Columbanus (St.)	192
Columbus (Christopher)	193
Commandments	193
Commemoration in Liturgy	193
Commodianus	194
Communion (Eucharistic)	194
Communion (Liturgical)	195
Communion of Saints	195
Communion under Both Kinds	195
Communism	196
Competentes	196
Compline	196
Concanen (Richard L.)	196
Conception (Immaculate)	196
Conceptualism	196
Conclave	196
Concomitance (Sacramental)	196
Concordance	196
Concordats	196
Concupiscence	196
Concursus	196
Condignity, Congruity	197
Conferences	197
Confession (Sacramental)	197
Confession (Liturgical)	198
Confessional	198
Confession of Augsburg	198
Confessor	198
Confirmation	198
Confiteor	199
Confraternities	199
Congregationalism	201
Congregations (Sacred)	201
Congruity	203
Conon	203
Consanguinity	203
Conscience	203
Conscience (Liberty of)	203
Consecration	204
Consecration of Churches	204
Consistentes	204
Consistory	204
Consolamentum	204
Constance (Council of)	205
Constantine	205

	PAGE
Constantine the Great	205
Constantinople (Councils of)	205
Constitution (Civil) of the Clergy	205
Constitutions (Apostolic)	205
Consubstantial	206
Constitutum	206
Consubstantiation	206
Consultors or Bishop's Council	206
Contemplation	206
Contrition	207
Convents	207
Conversion of St. Paul	207
Convulsionaries	207
Cope	207
Copernicus	208
Copiates	208
Copts	208
Coran	208
Corban	208
Cordeliers	208
Core	208
Corinth	208
Corinthians (Epistles to the)	208
Cornelius the Centurion	209
Cornelius, Pope	209
Cornelius à Lapide	209
Corozain	209
Corporal	209
Corpus Christi	209
Corrigan (Michael A.)	210
Corrupticolæ	210
Cosmas and Damianus (Sts.)	210
Cosmogony (The Mosaic)	210
Councils (Ecumenical)	222
Cowl	223
Cranmer (Thomas)	223
Creation	224
Creationism	224
Credence	226
Creed	226
Cremation	227
Crib	228
Crosier	228
Cross	228
Cross (Congregation of the Holy)	228
Cross (Daughters of the)	228
Cross (Finding of the)	228
Cross (Sign of the)	229
Cross (Way of the)	229
Crucifix	229
Crusades	229
Crypt	230
Crypto-Calvinists	230
Cubit	231
Culdees	231
Cullen (Paul)	231
Cultus	231
Cummian (St.)	231
Curate	231
Curia Romana	231
Cusa (Nicholas of)	231
Cush	231
Cuthbert (St.)	232
Cutheans	232
Cycle (Easter)	232
Cycle (Dionysian)	232
Cyprian (St.)	232
Cyprus	232
Cyrene	232
Cyriacus (St.)	232
Cyril (St.) of Alexandria	232
Cyril (St.) of Jerusalem	233
Cyril and Methodius (Sts.)	233
Cyrillus Lucaris	233
Cyrinus	233
Cyrus of Alexandria	233
Cyrus, King	233

D

	PAGE
Dabir	233
Dagon	233
Dalmanutha	233
Dalmatia	233
Dalmatic	234
Damasus (name of 2 Popes)	234
Damianists	234
Damianus	234
Damianus (St. Peter)	234
Damien de Veuster (Joseph)	234
Dan	234
Dance of Death	235
Dancers	235
Dancing	235
Daniel	235
Dante-Alighieri	235
Darboy (George)	236
Darby (John)	236
Darius	236
Darwinism	236
Dataria	236
David	236
Deacon	236
Deaconess	237
Dean	237
Death	237
Debora	237
Decalogue	238
Decapolis	239
Decius	239
Decretals	239
Dedication	239
Defender of the Faith	239
Defensor Matrimonii	239
Degradation, Deposition	239
Deism	239

	PAGE
Delegate	239
Deluge (the Noachian)	239
Demas	250
Demiurge	250
Demon	250
Denarius	250
Denmark (Christianity in)	250
Denmark (the Church in)	250
Deo Gratias	251
Deposition	251
Derbe	251
Descartes	251
Desecration	251
Desert	251
Deusdedit (name of 2 Popes)	251
Deuterocanonicals	251
Deuteronomy	252
Devil	252
Devolution	254
Diaconium	254
Diana of the Ephesians	254
Diatessaron	254
Didache	254
Didon (Henry)	254
Didymus the Blind	255
Dies Iræ	255
Dimissorial	255
Diocese	255
Diocletian	255
Diodorus of Tarsus	255
Diognetus (Letter to)	255
Dionysius (St.)	256
Dionysius Exiguus	256
Dionysius of Alexandria	256
Dionysius of Paris (St.)	256
Dionysius the Areopagite	256
Dioscorus of Alexandria	256
Diptychs	256
Discalced	257
Disciples of Christ	257
Discipline (Ecclesiastical)	257
Discipline (Penitential)	257
Discipline of the Secret	257
Dispensation	257
Dissenters	258
Ditheism	258
Divination	258
Divorce	258
Docetæ	262
Doctor	262
Doctors of the Church	262
Dogmas and Matters of Opinion	263
Dolcino (Fra)	264
Döllinger (Johann Joseph I.)	264
Dominic (St.) and Dominicans	264
Dominica in Albis	264
Dominical or Linteum Dominicale	264
Dominical or Sunday Letter	264
Dominus Vobiscum	265
Donation of Constantine	265
Donatists	265
Donus or Domnus (name of 2 Popes)	265
Dor	265
Dositheus	265
Douay Bible	265
Dove	265
Doxology	265
Dream	266
Druids	266
Druses	266
Drusilla	266
Du Bois (John)	266
Duel	266
Dulia	266
Dungal	266
Dunkers	266
Duns Scotus (John)	267
Dunstan (St.)	267
Dupanloup (Felix A. P.)	267
Durandus of Saint-Pourçain	267

E

	PAGE
Eadmer or Edmur	267
Easter	267
Easter (Computation of)	268
Easter Communion	269
Easter Confession	269
Ebionites	269
Ecce Homo	269
Ecclesiarch	269
Ecclesiastes	269
Ecclesiasticus	269
Eccleston (Samuel)	269
Eck (John)	270
Eclectics	270
Ecthesis	270
Ecumenical	270
Eden	270
Edessa	270
Edmund (St.)	270
Edom	270
Edrai	270
Education	270
Edward the Confessor	271
Edward the Martyr	271
Eglon	271
Einsiedeln	271
Ela	271
Elam	271
Elath or Ailath	271
Eleazar	271
Eleutheropolis	271
Eleutherus (St.) Pope	271
Eleutherus (St.)	271
Eleutherus (St.) of Tournai	271
Elevation	271

	PAGE
Eliachim	272
Elias	272
Eligius (St.)	272
Elim	272
Elipandus	272
Eliseus	272
Elishe (Elisæus)	272
Elizabeth, Queen	272
Elizabeth (St.)	273
Elizabeth (St.) Queen	273
Elizabeth (St.) Queen	273
Elkesaites	273
Eloham	273
Elohim	273
Eloquence (Sacred)	273
Emancipation (Catholic)	274
Ember Days	275
Eminence	275
Emmaus	275
Emmeran (St.)	275
Emperors and Kings	275
Empire (The Holy Roman)	279
Empiricism	279
Ems (Congress of)	279
Emser (Jerome)	279
Encratites	280
Encyclical	280
Encyclion	280
Endor	280
Energumens	280
Engadi	280
England (Evangelization of)	280
England (John)	280
England (Protestantism in)	281
England (The Church in)	281
Ennodius (Magnus F.)	281
Enoch	282
Eon or Eudo de Stella	282
Epaphras (St.)	282
Eparchy	282
Ephesians (Epistle to the)	282
Ephesus	282
Ephesus (Councils of)	282
Ephod	282
Ephraim	282
Ephrem (St.)	283
Epicureans	283
Epiphanius (St.) of Salamis	283
Epiphanius (St.) of Pavia	283
Epiphanius the Scholastic	283
Epiphany	283
Episcopacy	284
Episcopals	284
Epistle	284
Era	284
Erasmus (Desiderius)	284
Erasmus (St.)	284
Erastians	284
Erigena (John Scotus)	284
Esau	284
Esdrælon	284
Esdras (Books of)	284
Essenes	285
Esther	285
Ethelbert	285
Ethelwold	285
Ethiopia	285
Ethnarch	285
Eucharist	285
Eucherius (St.)	287
Euchites or Euphemites	287
Euchology	287
Eudists	287
Eudo de Stella	287
Eugenius (name of 4 Popes)	287
Eulogiæ	288
Eunomians	288
Eunuch	288
Eusebius (St.)	288
Eusebius of Cæsarea	288
Eusebius of Nicomedia	288
Eusebius of Vercelli (St.)	288
Eustathiens	288
Eusthatius of Antioch	288
Eutyches and Eutychians	288
Eutychianus (St.)	288
Evagrius	288
Evangeliarium	288
Evangelical Alliance	288
Evangelical Association	289
Evangelical Counsels	289
Evangelical Church	289
Evangelist	289
Eve	289
Evil (Origin of)	289
Evil-Merodach	290
Evodius	290
Evolution (Theory of)	290
Exaltation of the Cross	291
Exarch	291
Ex Cathedra	291
Excommunication	291
Exeat	292
Exegesis	292
Exile	292
Exodus	292
Exorcism and Exorcists	293
Extasy	293
Extreme Unction	293
Ezechias	293
Ezechiel	293
Eznik	294

F

Faber (Frederick W.)	294
Faber (John)	294

PAGE

Fabian (St.) ... 294
Facundus ... 294
Faith ... 294
Faith (Rule of) ... 294
Faithful ... 295
Faldstool ... 296
False Decretals ... 296
Familists ... 296
Fast Days ... 296
Fathers (Apostolic) ... 296
Fathers of the Christian Doctrine ... 296
Fathers of the Church ... 296
Faustinus ... 297
Feasts of Fools and Asses ... 297
Feasts of the Church ... 297
Feasts of the Jews ... 298
Febronianism ... 298
Feehan (Patrick A.) ... 298
Felicissimus ... 298
Felix, Heretic ... 298
Felix (name of 4 Popes) ... 298
Felix of Valois ... 299
Fénelon (François) ... 299
Fenwick (Benedict Joseph) ... 299
Fenwick (Edward D.) ... 299
Feria ... 299
Ferrara (Council of) ... 299
Festus Portius ... 299
Fetishism ... 299
Feuillants ... 300
Final Perseverance ... 300
Finding of the Cross ... 300
Firmilian (St.) ... 300
First Fruits ... 300
Fish ... 300
Fisher (John) ... 300
Fitzgerald (Edward) ... 300
Flagellants ... 301
Flaget (Benedict Joseph) ... 301
Flavian (St.) of Constantinople ... 301
Flavian (St.) of Antioch ... 301
Flavius Josephus ... 301
Fleury (Claude) ... 301
Florence (Council of) ... 301
Flotte (Peter) ... 302
Flowers ... 302
Font (Baptismal) ... 302
Fontevrault (Order of) ... 302
Formosus ... 302
Forty Hours' Devotion ... 302
Fossarians ... 303
France (Evangelization of) ... 303
France (Worship in) ... 303
Frances of Chantal (St.) ... 303
Francis Borgia (St.) ... 303
Francis of Assisi (St.) ... 303
Francis of Paul (St.) ... 303
Francis of Sales (St.) ... 303

PAGE

Francis-Xavier (St.) ... 303
Franciscans ... 304
Frankfort (Council of) ... 304
Fratricelli ... 304
Free Church of England ... 304
Freemasons ... 305
Freppel (Charles Émile) ... 305
Friday (Good) ... 305
Fridolin (St.) ... 306
Friends ... 306
Frisians (Conversion of the) ... 306
Frumentius ... 306
Fulbert of Chartres ... 306
Fulgentius (St.) ... 306

G

Gabaa ... 306
Gabaon ... 306
Gabbatha ... 306
Gabriel ... 306
Gabrielites ... 307
Gad ... 307
Gadara ... 307
Gage (Thomas) ... 307
Gajus ... 307
Galaad ... 307
Galatia ... 307
Galileans ... 307
Galilee ... 307
Galileo ... 307
Gall (St.) ... 308
Gallandius (Andrew) ... 308
Gallicanism ... 308
Gallican Liberties ... 308
Gallitzin (Demetrius) ... 308
Gamala ... 309
Gamaliel ... 309
Gardiner (Stephen) ... 309
Garizim ... 309
Garnet (Henry) ... 309
Gaza ... 310
Gedeon ... 310
Gehenna ... 310
Gehon ... 310
Gelasius (name of 2 Popes) ... 310
Gelboe ... 310
General ... 310
Generatianism ... 310
Genesareth (Sea of) ... 310
Genesis ... 310
Gennadius, Priest ... 310
Gennadius (George) ... 311
Gentiles ... 311
Gentilis (Valentine) ... 311
Genuflectentes ... 311
Genuflection ... 311
George (St.) ... 311

	PAGE
Gerah	311
Gerara	311
Gerard (Segarelli)	311
Gerasa	311
Gerbert	311
German Catholics	311
Germanus of Constantinople	311
Germanus (St.)	311
Germany (Christianity in)	311
Germany (Worship in)	311
Gerson (Jean Charlier de)	312
Gertrude (St.)	312
Gervase or Gervaise	312
Gervasius and Protasius (Sts.)	312
Gessur	312
Geth	312
Gethsemani	312
Ghost (Gifts of the Holy)	312
Ghost (Holy)	312
Gibbons (James)	312
Gihon	313
Gilbert	313
Gilbert de la Porée	313
Gilbertines	313
Gilmour (Richard)	313
Gioberti (Vincenzo)	313
Girdle	313
Gloria in Excelsis	314
Gloria Patri	314
Gnosticism	314
Goch (John van)	315
God	315
Godfrey of Bouillion	315
Godparents	315
Goethe (John W.)	315
Gog	315
Golden Bull	315
Golden Calf	316
Golden Number	316
Golden Rose	316
Golgotha	316
Goliath	316
Gomarists	316
Good Friday	316
Gorden (George)	316
Gortonians	316
Gospel	316
Gospel (The) in Liturgy	318
Goths	318
Gottschalk	318
Grace	318
Gradual	320
Gradual Psalms	320
Grammont (Order of)	320
Gratian	320
Greece (The Church in)	321
Greek Schism	321
Greenland (Evangelization of)	321
Gregorian Chant	321
Gregorian Calendar	321
Gregory (name of 16 Popes)	321
Gregory Nazianzen (St.)	324
Gregory of Nyssa (St.)	325
Gregory of Tours (St.)	325
Gregory Thaumaturgus (St.)	325
Gregory the Illuminator (St.)	325
Grey Nuns	325
Grosseteste (Robert)	325
Grotius (Hugo)	325
Gualbert (John)	326
Guardian Angel	326
Gunpowder Plot	326
Güntherianism	326
Gustavus Vasa	326
Guyon (Jeanne M. B.)	326
Gyrovagi	326

H

Habacuk	327
Hadrian	327
Hail Mary	327
Hales (Alexander of)	327
Halo	327
Haman	327
Hamilton (Patrick)	327
Haran	327
Hardouin (Jean)	327
Harmonies of the Gospels	327
Harmonists	327
Haydn (Francis Joseph)	327
Heart (Sacred) of Jesus	328
Heart (Immaculate) of Mary	328
Heaven	328
Heber	329
Hebrews (Epistle to the)	329
Hebron	329
Hecker (Isaac Thomas)	329
Hefele (Karl Joseph von)	329
Hegesippus	329
Heiss (Michael)	329
Helena (St.)	330
Heli	330
Hell	330
Hellenists	330
Helvidius	330
Hemerobaptists	330
Henni (John M.)	330
Henoch	330
Henoticon	330
Henricians	331
Henry IV	331
Henry VIII	331
Heracleon	331
Heresy	331
Hergenröther (Joseph)	331

	PAGE
Herman	332
Hermas	332
Hermeneutic	332
Hermes (George)	332
Hermias the Heretic	333
Hermias the Philosopher	333
Hermits	333
Hermogenes	333
Hermon	333
Herod	333
Herodians	333
Herrnhuters	333
Hesychasts	334
Hesychius (St.)	334
Hetheans	334
Hexæmeron	334
Hieracites	334
Hierarchy	334
Hierarchy of the Church	334
Hierocles	337
Hieronymites	337
Hieronymus (St.)	337
High-Priest	337
Hilarion (St.)	337
Hilary, Pope	337
Hilary of Arles	337
Hilary of Poitiers	337
Hillel	338
Hincmar of Laon	338
Hincmar of Rheims	338
Hippolytus	338
Hiram	338
Holiness	338
Holiness of the Church	338
Holland (Church in)	339
Holy Coat	339
Holy Family	339
Holy Fire	339
Holy Ghost	339
Holy Ghost (Orders of the)	339
Holy Office	339
Holy Orders	339
Holy Places	339
Holy Water	339
Holy Week	339
Homily	341
Homoosion	341
Honoratus (St.)	341
Honorius (name of 4 Popes)	341
Honorius I. (Condemnation of)	342
Hontheim (Nicholas von)	342
Hope	342
Hor	342
Horeb	342
Horebites	342
Hormisdas	342
Hosanna	342
Hosius	342
Hospital	342
Hospitalers	343
Host	343
Hours (Canonical)	343
Hubert (St.)	343
Hughes (John)	343
Hugh of St. Victor	344
Huguenots	344
Humanists	344
Humiliati	344
Huss and Hussites	345
Hyacinth (St.)	346
Hyacinth (Charles Loyson)	346
Hyacintha (St.)	346
Hyginus (St.)	346
Hylozoism	346
Hymeneus	346
Hymn	346
Hyperdulia	347
Hypnotism	347
Hypostasis	348
Hyssop	348

I

Ibas	348
Ibirians (Conversion of the)	348
Iceland (Christianity in)	348
Iconium	349
Iconoclasm	349
Iconostasis	349
Idioms (Communication of)	349
Idolatry	349
Idumea	349
Ignatius (St.) of Antioch	350
Ignatius (St.) of Constantinople	350
Ignatius of Loyola (St.)	350
Ignorantines	350
I. H. S	350
Ildefonsus (St.)	350
Illuminati	350
Illuminati (Sect of the)	350
Illyricum	351
Images	351
Images (Controversy on)	351
Immaculate Conception	351
Immortality of the Soul	351
Immunities	353
Impanation	353
Impediments of Matrimony	353
Imposition of Hands	353
Improperia	353
Imputation	353
Incarnate Word	354
Incarnation (Mystery of the)	354
Incense	354
In Cœna Domini	354
Index Librorum Prohibitorum	355

	PAGE
India and China (Christianity in)	355
India and China (Worship in)	355
Indians in America	355
Indulgence	355
Indulgence (Jubilee)	356
Indulgences (Sale of)	357
Indult	358
Infallibility of the Church and Pope	358
Infidels	359
Infralapsarians	359
Inneity	359
Innocent (name of 13 Popes)	360
Innocents (Feast of the Holy)	361
Inquisition	361
Inspiration	362
Installation	363
Intelligence	363
Interdict	364
Interim	364
Interpretation of Scripture	364
Introit	368
Investiture	368
Ireland (Christianity in)	368
Ireland (Protestantism in)	368
Ireland (The Church in)	369
Ireland (John)	369
Irenæus (St.)	369
Irene	370
Irregularity	370
Irvingites	371
Isaac	371
Isaac of Antioch	371
Isaac the Parthian	371
Isaias	371
Isboseth	371
Isidore (St.)	371
Isidore Mercator	371
Isidore of Alexandria	372
Isidore of Pelusium	372
Ismael	372
Islam	372
Israel (Kingdom of)	372
Issachar	372
Itala	372
Italy (Worship in)	372
Ite Missa Est	372
Ithacius	372
Itinerary	372
Ituraea	373
Ivo (St.)	373

J

	PAGE
Jabbok	373
Jabes-Galaad	373
Jabin	373
Jachin	373
Jacob	373
Jacobins	373
Jacobites	373
Jacob's Well	373
Jahel	373
Jamblichus	373
James the Elder	374
James the Less	374
Jansenius and Jansenism	374
Janssen (John)	375
Januarius (St.)	375
Japan (Christianity in)	375
Japhet	375
Jason	375
Javan	375
Jebusites	375
Jechonias	375
Jehovah	376
Jehu	376
Jephte	376
Jeremias	376
Jericho	376
Jeroboam	377
Jerome (St.)	377
Jerome of Prague	377
Jeronymites	377
Jerusalem	377
Jerusalem (Council of)	378
Jerusalem (Church of the New)	378
Jesuats	378
Jesuits	378
Jesuits and Their Suppression	379
Jesus	380
Jesus Christ	380
Jews (History of the)	381
Jethro	384
Jezabel	384
Jezrael	384
Joab	384
Joachaz	384
Joachim (St.)	384
Joachimites	384
Joachim of Fiore	384
Joakim	384
Joan (Fable of the Popess)	384
Joan of Arc	385
Joas	385
Joatham	385
Job	385
Jocques (Isaac)	386
Joel	386
John (name of 23 Popes)	386
John (Knights of St.)	387
John Capistran (St.)	387
John Chrysostom (St.)	387
John Climacus	387
John Gualbert	388
John of Antioch	388
John of Damascus (St.)	388

PAGE

John of God (St.) ... 388
John of Matha ... 388
John of Nepomucene (St.) ... 388
John of the Cross (St.) ... 389
John the Almoner (St.) ... 389
John the Baptist (St.) ... 389
John the Evangelist (St.) ... 389
Jonas ... 389
Jonathas or Jonathan ... 389
Joppe or Jaffa ... 390
Joram ... 390
Jordan ... 390
Josaphat ... 390
Josaphat (Valley of) ... 390
Joseph ... 390
Joseph (St.) ... 390
Joseph (Congregations of St.) ... 390
Josephinum ... 391
Josephism ... 391
Joseph of Arimathea ... 391
Josephus Flavius ... 391
Josias ... 391
Josue ... 391
Journalism (Catholic) ... 392
Jovinian ... 396
Jubilee (The Year of) ... 396
Jubilee Year ... 396
Juda ... 396
Juda (Kingdom of) ... 396
Judæa or Judea ... 396
Judaizers ... 397
Judas ... 397
Jude (St.) ... 397
Judgment (The Last) ... 397
Judgment (The Particular) ... 397
Judges (Book of) ... 398
Judges of Israel ... 398
Judicatum ... 398
Julian the Apostate ... 398
Julianists ... 398
Julius (name of 3 Popes) ... 398
Julius Africanus ... 399
Jurisdiction ... 399
Jus Primæ Noctis ... 400
Just ... 400
Justice ... 400
Justification ... 400
Justin (St.) ... 401
Juvencus ... 401

K

Kaaba ... 402
Kabala ... 402
Kant (Immanuel) ... 402
Karaites ... 402
Keane (John Joseph) ... 402
Kempis (Thomas à) ... 402
Kenrick (Francis P.) ... 402
Kentigren (St.) ... 403
Kilian (St.) ... 403
Kings (Books of) ... 403
Kings and Emperors ... 403
Kissing the Altar ... 403
Kiss of Peace ... 403
Knights ... 403
Know-Nothingism ... 404
Knox (John) ... 404
Koran ... 404
Kultur-Kampf ... 404
Kyrie Eleison ... 404

L

Labadie (John) ... 405
Laban ... 405
Labarum ... 405
Labre (Benedict Jos., St.) ... 405
Lachis ... 405
Lacordaire (J. B. H.) ... 405
Lactantius ... 405
Lacticinia ... 406
Lætare Sunday ... 406
Lainez (James) ... 406
Laity ... 406
Lamaism ... 406
Lamech ... 406
Lamennais (H.-F. R. de) ... 406
Lamentations ... 406
Lance (The Sacred) ... 407
Lando ... 407
Lanfranc ... 407
Langton (Stephen) ... 407
Language ... 407
Laodicea ... 408
Lapsi ... 408
La Salle (J. B.) ... 408
Las Casas (Bartholomew) ... 408
Lateran (The) ... 408
Latimer (Hughes) ... 409
Latin Language (Use of the) ... 409
Latitudinarians ... 410
Latria ... 410
Latrocinium ... 410
Lauds ... 410
Laura ... 410
Lavabo ... 410
Lavigerie (Chas. M. A.) ... 410
Law ... 410
Lawrence or Laurentius Justinianus ... 412
Lawrence (St.) ... 412
Lawrence O'Toole (St.) ... 412
Lazarists ... 412
Lazarus ... 413
League (Holy) ... 413
Leander (St.) ... 413

	PAGE
Lectionary	413
Lector	413
Ledochowski (M. H., Count de)	413
Legate	414
Legio Fulminatrix	414
Legion (Theboan)	414
Leibnitz (G. W. von)	414
Lent	415
Leo (name of 13 Popes)	416
Leviticus	419
Lia	419
Libanon	419
Libellatici	420
Liberius (St.)	420
Liberties (Gallican)	421
Libertines	421
Life	421
Lights at Divine Service	421
Liguori (M. A. of)	422
Limbo	422
Limbo Puerorum	422
Litany	422
Liturgy	423
Livinus (St.)	423
Llorente (Don Juan A.)	423
Logothete	424
Lollards	424
Lombard (Peter)	424
Lord's Prayer	424
Lord's Supper	424
Loreto	424
Lot	424
Louis (St.)	424
Louis Bertrand (St.)	424
Louis of Gonzagua (St.)	425
Lourdes	425
Low Sunday	425
Lucia (St.)	425
Lucian	425
Lucianus (St.)	425
Lucidus, Heretic	426
Luciferians	426
Lucius (name of 3 Popes)	426
Ludmilla (St.)	426
Lugo (John de)	426
Luitprand	426
Luke (St.)	426
Lust	426
Luther (Martin)	427
Lydia	430
Lying	430
Lyons (Councils of)	430
Lystra	430

M

	PAGE
Maacha	431
Mabillon (John)	431
Macarius (St.)	431
Macedonia	431
Macedonius	431
Machabees (Books of the)	431
Machabees (The)	431
Machabeus (Jonathas)	432
Machabeus (Judas)	432
Machabeus (Simon)	432
Madianites	432
Magdala	432
Magdalen (St. Mary)	432
Magdalen de Pazzi (St. Mary)	432
Mageddo	432
Magi	432
Magic	432
Magnificat	433
Magog and Gog	433
Mahomet	433
Mai (Angelo)	433
Maid of Orleans	433
Malachias	433
Malachy (St.)	433
Malchus	433
Maldonatus (John)	433
Mambre	433
Mamertus (St.)	433
Mammon	433
Man and Science	434
Manahem	446
Manasses	446
Mandæans	446
Manichæanism	446
Maniple	447
Mankind (Unity of)	447
Manna	455
Manning (Henry E.)	455
Maranatha	455
Marcellina (St.)	455
Marcellinus (St.)	456
Marcellus (name of 2 Popes)	456
Marcion and Marcionites	456
Maréchal (Ambrose)	456
Marists	456
Mark	456
Mark (St.), Evangelist	456
Mark (St.), Pope	457
Mark's Day	457
Maronites	457
Marquette (Jacques)	457
Marriage	457
Marriage (Civil)	457
Marriage (Mixed)	458
Martha	458
Martha (Religious of St.)	458
Martial (St.)	458
Martin (name of 5 Popes)	458
Martin of Tours (St.)	458
Martinelli (Sebastian)	459
Martyrologium	459

	PAGE
Martyrs	459
Maruthas	460
Mary (Brothers of)	460
Mary Immaculate (Oblates of)	460
Mary (The Blessed Virgin)	460
Mary (Feasts of)	461
Mary (Prerogatives of)	461
Maspha	461
Mass	461
Mass of Bolsena	462
Mass of the Presanctified	462
Massilians	463
Massillon (J. B.)	463
Massorah	463
Materialism	463
Matha (St. John of)	464
Mathew (Theobald)	464
Mathurins	464
Matins	464
Matrimony	464
Matrimony (Unity of)	465
Matthew (St.)	466
Matthias (St.)	466
Maundy Thursday	466
Maurice (St.)	466
Maurists	466
Maximus of Jerusalem (St.)	466
Maximus the Confessor (St.)	466
Maximus of Turin (St.)	466
McCloskey (John)	466
McGlynn (Edward)	467
Measures	467
Mechitarists	467
Media	467
Meditation	467
Melanchthon (Philip)	467
Melania (St.)	467
Melchiades (St.)	467
Melchisedech	467
Melchisedechians	467
Melchites	467
Meletius of Sebaste	467
Meletius the Heresiarch	468
Melita	468
Melito (St.)	468
Memento	468
Menander	468
Mendicant Orders	468
Mennonites	468
Menologium	469
Mercy (Order of)	469
Mercy (Sisters of)	469
Merit	469
Merodach-Baladan	469
Merom (Waters of)	469
Mesa	469
Mesopotamia	470
Mesraim	470
Mesrop (St.)	470
Messalians	470
Messias	470
Methodism	470
Methodists in the United States	471
Methodius (St.) the Confessor	472
Methodius (St.) of Olympus	472
Methodius (St.)	473
Metrophanes	473
Metropolitan	473
Mexico (The Church in)	473
Mezzofanti (Joseph)	473
Michael (St.)	473
Michael Cerularius	473
Micheas	473
Michol	473
Miletus	473
Millennium	473
Milner (John)	474
Miltiades (St.)	474
Miltiades	474
Minims	474
Minor Orders	474
Minucius Felix	474
Miracle	475
Miriam	477
Missal	477
Mission	477
Missions and Missionary Institutes	477
Missions (Protestant)	478
Missions in India, China, Japan, etc.	479
Missions in South America	480
Missions (Early) in the United States and Canada	480
Mission Work (Statistics of)	481
Mitre	483
Mitylene	483
Mixed Marriages	483
Mizraim	483
Moab	483
Mohammedanism	483
Möhler (John A.)	484
Molinism	484
Molinos (Michael of)	484
Monarchians	484
Monastery	484
Monasticism	484
Monk	485
Monogram	485
Monophysites	485
Monothelites	486
Monseigneur	486
Monstrance	486
Montalembert (Charles F.)	486
Montanists	486
Month (Hebrew)	487
Morality of Human Actions	487
Moravian Brethren	487

	PAGE
More (Sir Thomas)	488
Moria	488
Mormons	488
Mortal Sin	488
Mosaic Cosmogony	488
Mosaism	488
Moses	489
Mozarabic Liturgy	489
Mozart (Wolfgang A.)	489
Muratori (Ludovico A.)	490
Muratorian Fragment	490
Murder	490
Music (Sacred)	490
Mysia	491
Mystery	491
Mysticism	491
Myth	491

N

Naama	492
Naaman	492
Naas	492
Nabal	492
Nabataneans	492
Nabopolassar	492
Naboth	492
Nabuchodonosor I	492
Nabuchodonosor II	492
Nadab	492
Nahum	493
Naim	493
Nantes (Edict of)	493
Nathan	493
Nathinites	493
Nativity	493
Nazarenes	493
Nazareth	493
Nazarites	493
Neale (Leonard)	493
Neapolis	494
Nebo	494
Nechao	494
Necrology	494
Necromancy	494
Nectarius	494
Nehemias	494
Nemesius	494
Neophytes	494
Nephtali	494
Nepomuk (John of)	495
Nergel	495
Neri (St. Philip)	495
Nero	495
Nestorianism	495
Netherlands (Protestantism in the)	495
Netherlands (Worship in)	496
Neumann (John N.)	496
Newman (John H.)	496
New Mexico Missions	497
New Zealand (The Church in)	497
Nicanor	497
Nice (Councils of)	497
Nicephorus (St.)	497
Nicholas (name of 5 Popes)	497
Nicholas (St.)	498
Nicholas of Clemanges	498
Nicholas of Cusa	498
Nicodemus	498
Nicolaitans	498
Nicopolis	498
Nilus (St.)	498
Nimbus	499
Ninian (St.)	499
Ninive	499
Nisan	499
No	499
Nobili (Robert de)	499
Nocturn	499
Nod	499
Noe	499
Noemi	500
Noetius	500
Nominalism	500
Nomocanon	500
Nonconformists	500
None	500
Nonjurors	500
Norbert (St.)	500
North-American Missions	500
Norway (The Church in)	500
Notker	500
Notre Dame	500
Novatian	500
Novatians	501
Novena	501
Novice	501
Numbers (Book of)	501
Nun	501
Nunc Dimittis	501
Nuncio	501

O

Oates (Titus)	502
Oath	502
Oblates	502
Oblation	503
Occam or Ockam (William)	503
Ochozias	503
O'Connell (Daniel)	503
Octavarium	503
Octave	503
Œcolampadius (John)	503
Œcumenical Council	503
Offertory	503

PAGE

Office (The Divine) ... 503
Og ... 503
Oils (Holy) ... 503
Olaf (St.) ... 504
Old Catholics ... 504
Olier (Jacques) ... 504
Olives (Mount of) ... 504
Olivetans ... 504
Omer (St.) ... 504
Omophorion ... 504
Onkelos ... 504
Ontology and Ontologism ... 504
Ophir ... 505
Ophites ... 505
Optatus (St.) ... 505
Optimism ... 505
Opus Operatum ... 506
Orangemen ... 506
Orarium ... 506
Orate Fratres ... 506
Oratorians ... 506
Oratory ... 507
Oratory (The) of Jesus ... 507
Ordeals ... 507
Order (Holy) ... 507
Order (Third) ... 509
Orders (Anglican) ... 509
Orders (Military) ... 509
Orders (Minor) ... 509
Orders (Monastic) ... 510
Ordinary ... 510
Ordination ... 510
Organ ... 510
Ordo ... 511
Origen ... 511
Oriental Rites and Churches ... 511
Original Sin ... 514
Orosius (Paul) ... 514
Osee, Prophet ... 514
Osee, King ... 514
Osiander (Andreas) ... 514
Ostiary ... 514
Oswald (St.) ... 514
Otho (St.) ... 514
Othoniel ... 515
Ozias ... 515

P

Pacca (Bartholomew) ... 515
Paccanarists ... 515
Pachomius (St.) ... 515
Pacianus (St.) ... 515
Paganism ... 515
Painting ... 516
Palamites ... 516
Palestine ... 516
Palestrina (Giovanni P. da) ... 517

PAGE

Pall ... 517
Pall (Funeral) ... 517
Palladius (St.) ... 517
Palladius of Galatia ... 517
Pallavicini (Pietro S.) ... 517
Pallium ... 517
Palm Sunday ... 518
Palmyra ... 518
Pamphylia ... 518
Pamphylus (St.) ... 518
Pange Lingua ... 518
Pantænus (St.) ... 518
Pantheism ... 519
Pantheon ... 520
Papa ... 520
Papal States ... 520
Papebroch (Daniel) ... 520
Paphnutius (St.) ... 520
Paphos ... 520
Papias (St.) ... 520
Parable ... 520
Parabolani ... 520
Paraclete ... 520
Paracleticon ... 520
Paradise (Earthly) ... 521
Paralipomena ... 523
Parasceve ... 523
Parents (Duties of Children toward Their) ... 523
Parents (Duties of, to Their Children) 523
Parish and Parish Priest ... 524
Parker (Matthew) ... 524
Parsism ... 524
Parthia ... 524
Paschal (name of 2 Popes) ... 524
Paschal Candle ... 525
Paschal Precept ... 525
Paschasius Radbertus ... 525
Passionists ... 525
Passion Play ... 525
Passion Sunday ... 525
Passover ... 526
Pastor ... 526
Pastoral Letter ... 526
Pastoral Staff ... 526
Patara ... 526
Patarini ... 526
Paten ... 526
Pater Noster ... 527
Patmos ... 527
Patriarchs ... 527
Patriarchs (Ancient) ... 527
Patrick (St.) ... 527
Patrimony of St. Peter ... 528
Patripassians ... 528
Patrology ... 528
Patron Saint ... 529
Paul (name of 5 Popes) ... 529

	PAGE
Paul (St.) the Apostle	529
Paul (St.), Hermit	530
Paul (St.) of Constantinople	530
Paul of the Cross	530
Paul of Samosata	530
Paul (Vincent de)	530
Paula (St.)	530
Paulianists	531
Paulicians	531
Paulinus (St.)	531
Paulinus (St.) of Treves	531
Paulinus (St.) of Acquileia	531
Paulist Fathers	531
Pax	531
Pax Vobis	531
Pectoral Cross	531
Pelagius (name of 2 Popes)	531
Pelagius and Pelagianism	531
Penance (Sacrament of)	532
Penance Books	533
Penitential Discipline	533
Penitential Psalms	533
Penitentiary	534
Penitentiary's Court	534
Pentateuch (Authenticity of the)	534
Pentecost	548
Pepin the Short	548
Pepuzians	548
Pergamum	548
Perge	548
Persecutions	548
Perseverance	549
Persia	550
Persia (Christianity in)	550
Peschito	551
Pessimism	551
Petavius	551
Peter (St.) the Apostle	551
Peter (Epistles of St.)	551
Peter (St.) of Alexandria	551
Peter Chrysologus (St.)	551
Peter de Bruys	551
Peter in Rome	551
Peter Lombard	552
Peter Nolasco (St.)	552
Peter of Alcantara (St.)	552
Peter's Pence	552
Peter the Hermit	552
Peter the Venerable	553
Petrines	553
Petrobusians	553
Phacee	553
Phaceia	553
Phaleg	553
Pharan	553
Pharao	554
Pharisees	554
Pheresites	554
Philadelphia	554
Philastrius (St.)	554
Philemon	554
Philip (St.) the Apostle	554
Philip (St.) the Deacon	554
Philippians (Epistle to the)	554
Philippine Islands (Church in the)	554
Philip the Fair	555
Philip the Tetrarch	555
Philistines	555
Philo the Jew	555
Philosophy	555
Philostratus	556
Phœnicia	556
Photinus	557
Photius	557
Phrygia	557
Phul	557
Phylacteries	557
Piarists	557
Picpus	557
Pietism	557
Pilate (Pontius)	557
Pilgrim and Pilgrimages	557
Pirkheimer (Wilibald)	558
Pisa (Council of)	558
Piscina	558
Pistoja (Synod of)	558
Pistorius (John)	558
Pitra (John Baptist)	558
Pius (name of 9 Popes)	559
Placet	561
Placidus (St.)	561
Plagues of Egypt	561
Plain Chant	561
Platonism	561
Pliny the Younger	562
Plotinus	562
Plymouth Brethern	562
Poland (Christianity in)	562
Pole (Reginald)	562
Polycarp (St.)	562
Polychronius	563
Polygamy	563
Polyglot Bibles	563
Polynesia (Missions in)	564
Polytheism	564
Pombal (Marquis de)	564
Pontianus (St.)	564
Pontifical	564
Pontus	564
Poor Man of Lyons	564
Pope	564
Pope (Election of the)	565
Pope (Temporal Power of the)	567
Pope (Prerogatives of the)	567
Popes (Future)	569
Popes (List of)	569

PAGE

Porphyrius ... 572
Portiuncula ... 573
Port Royal (Monastery of) ... 573
Portugal (Worship in) ... 573
Possession (Diabolical) ... 573
Post-Communion ... 574
Postulant ... 574
Pothinus (St.) ... 574
Power (Temporal and Spiritual) ... 574
Pragmatic Sanction ... 575
Prayer ... 575
Prayer (The Lord's) ... 577
Prayer (Mental) ... 577
Praxeans ... 577
Preacher ... 578
Preaching Friars ... 578
Preadamites ... 578
Precious Blood (Congregation of the Most) ... 578
Preconization ... 578
Predestination ... 578
Predestined (Number of the) ... 579
Predetermination ... 579
Pre-existence of Souls ... 579
Preface ... 580
Prefect Apostolic ... 580
Prelates ... 580
Premonstratensians ... 580
Presanctification (Mass of) ... 581
Presbyterians ... 581
Presbytery ... 581
Prescience ... 581
Presence (Real) ... 582
Presentation ... 582
Presentation (Feast of the) ... 582
Preston (Thomas S.) ... 582
Priest ... 582
Primate ... 582
Prior ... 583
Priscillianists ... 583
Probabilism ... 583
Processions ... 584
Proclamation ... 585
Proclus (St.) ... 585
Profanation of a Church or Cemetery 585
Profession (Religious) ... 585
Profession of Faith ... 586
Promise (Divine) ... 586
Propoganda of the Faith ... 586
Propoganda of Lyons ... 587
Prophets and Prophecies ... 587
Prophets (Chronological Table of the) 589
Prophets (False) ... 590
Prophets of Holland ... 590
Property ... 590
Proselytes ... 592
Prosper (St.) ... 592
Protestantism (Causes and Effects of) 592

PAGE

Prothesis ... 593
Protocanonicals ... 593
Protomartyr ... 593
Protonotaries ... 593
Proverbs ... 593
Providence ... 594
Provincial ... 594
Prudentius ... 594
Psalms ... 594
Psalter ... 595
Pulcheria (St.) ... 595
Punishment (Eternal) ... 595
Purcell (John Baptist) ... 595
Purgatory ... 595
Purification ... 595
Purification (Feast of the) ... 596
Purim ... 596
Puritans ... 596
Puteoli ... 596
Puseysm ... 596
Pyx ... 596

Q

Quadragesima ... 596
Quadratus (St.) ... 596
Quakers ... 597
Quartodecimans ... 597
Quesnel (Pasquier) ... 597
Quietism ... 597
Quinisextum Concilium ... 597
Quinquagesima ... 597
Quirinius ... 597

R

Rabanus Maurus ... 597
Rabbath or Rabbath-Ammon ... 597
Rabbi ... 597
Rab-mag or Reb-mag ... 598
Rab-saces ... 598
Rab-saris ... 598
Rabulas (St.) ... 598
Raca ... 598
Rachel ... 598
Radbertus Paschasius ... 598
Rages ... 598
Rahab ... 598
Rama ... 598
Ramathaim-Sophim ... 598
Raphael ... 598
Raphia ... 598
Raphidim ... 598
Rappe (Amadeus) ... 598
Raskolniks ... 599
Rationalism ... 599
Ratisbonne (Alphonse M.) ... 600
Ratisbonne (Maria Theodor) ... 600

	PAGE
Ratramus	600
Ravignan (Gustave X. L.)	600
Raymond of Pennaforte	600
Realism	600
Reason and Faith	600
Recollects	600
Rector	601
Redeemer and Redemption	601
Redemptorists	602
Reformation (Causes and Effects of)	602
Regalia	602
Regeneration	602
Regina Cœli	602
Reifenstuèl (Anaclet)	602
Relics	602
Religion and Virtue of Religion	602
Religion and History	603
Religions (Approximate State of)	605
Remigius (St.)	605
Remonstrants	606
Renan (Joseph E.)	606
Reprobation	606
Rescripts	607
Reservation of Cases	607
Residence (Duty of)	607
Resignation	607
Responsory	607
Restitution	607
Resurrection	608
Retreat	609
Reuch (Francis H.)	609
Reuchlin (John)	609
Revelation	609
Revelation (Primitive)	610
Revolution (The French)	611
Rhodes	611
Rhodon	611
Ricci (Lawrence)	611
Ricci (Matthew)	612
Ricci (Scipio)	612
Richard of St. Victor	612
Richelieu (Armand de)	612
Rimini (Council of)	612
Ring (Episcopal)	612
Ring (Fisherman's)	612
Ritual	612
Robert of Abrissel	612
Robert of Molesme	612
Roboam	612
Rochet	612
Rogation Days	612
Romans (Epistle to the)	613
Romanus (St.)	613
Romuald (St.)	613
Ronge (John)	613
Rosary	613
Rasati (Joseph)	614
Roscelin (John)	614
Rose (St.) of Lima	614
Rosicrucians	614
Rosmini-Serbati	614
Rota	614
Rubrics	614
Rufinus (Tyrannius)	615
Rule of Faith	615
Rupertus (St.)	615
Russian Church	615
Ruth	615
Ruthenian Catholics	615
Ryan (Patrick J.)	615

S

	PAGE
Saba	616
Sabaoth	616
Sabas (St.)	616
Sabatine Bull	616
Sabbath	616
Sabbathians	616
Sabeans	616
Sabellius	616
Sabina (St.)	616
Sabinianus (St.)	616
Sackcloth	617
Sacraments	617
Sacrament (Congregations of the Blessed)	618
Sacramentals	618
Sacramentarians	618
Sacramentary	618
Sacred Heart	619
Sacrifice	619
Sacrifices of the Old Law	620
Sacrilege	621
Sacristan	621
Sacristy	621
Sadducees	621
Sadoc	621
Sainte Anne de Beaupre	622
Saints (Veneration of the)	622
Salem	623
Sales (St. Francis of)	623
Salesians	623
Salle (The Abbé de la)	623
Salmanasar	623
Salome	623
Salomon	623
Salvation Army	623
Salvation (No) Outside the Church	623
Salve Regina	625
Salvianus	625
Samaria	625
Samaritan Pentateuch	626
Samaritans	626
Samos	626
Samosathians	626
Samothracia	626

	PAGE
Samson	626
Samuel	626
Sanbenito	627
Sanchez (Thomas)	627
Sanctuary	627
Sanctus	627
Sanhedrin	627
San Jago (Order of)	627
Sara	627
Sarabites	627
Sardica	627
Sarepta	627
Sargon	627
Satan	627
Satisfaction	628
Satolli (Francis)	628
Saturday (Holy)	628
Saul	629
Saviour	629
Savonarola (Jerome)	629
Scapular of Mount Carmel	629
Scepticism	631
Schism	631
Schism of England	631
Schism of the East	632
Schism of the West	633
Scholastica (St.)	633
Schools (Brothers of the Christian)	633
Schools and Universities	633
Science and Revelation	635
Science and the Formation of the Universe	638
Scotland (Evangelization of)	640
Scotland (Protestantism in)	640
Scotland (The Church in)	640
Scotus (John)	640
Scribe	640
Sebastian (St.)	640
Sebueans or Sebuseans	641
Secret Discipline	641
Secret of Confession	641
Secret Societies	642
Secular Clergy	642
Secularization	642
Sedecias	642
Sedulius (Cœlius)	642
Seleucia	642
Sem	642
Semi-Arians	642
Seminary	642
Semi-Pelagians	643
Sennaar	643
Sennacherib	643
Sensualism	643
Separatists	644
Sepharvaim	644
Sephora	644
Septuagesima Sunday	644
Septuagint	644
Sequence	644
Seraphim	645
Sergius (name of 4 Popes)	645
Sergius Paulus	645
Sermon	645
Serpent	646
Serra (Junipero)	646
Servetus (Michael)	646
Servites	646
Servus Servorum Dei	647
Severians	647
Severinus (St.)	647
Severinus (St.), Pope	647
Sexagesima Sunday	647
Shakers	647
Shalmaneser III. and V	647
Sheol	647
Shepherd (Sisters of the Good)	647
Shrine	647
Shrovetide	647
Sichem	647
Sidon	647
Sidonius Apollinaris (St.)	648
Sign of the Cross	648
Sila or Silo	648
Silas or Silvanus	648
Siloe	648
Silverius (St.)	648
Simeon	648
Simeon (St.), aged Jew	648
Simeon (St.), Disciple	648
Simeon Stylites	648
Simon (St.)	648
Simon Magus	648
Simon Stock	649
Simony	649
Simplicius (St.)	649
Sin	649
Sin (Original)	651
Sins (Capital)	653
Sinai	653
Sion	654
Sion (Missionary Priests of)	654
Sion (Notre Dame of)	654
Siricius (St.)	654
Sirmium (Councils of)	654
Sisara	654
Sisinnius	654
Sisterhood	657
Sisters of the Free Spirit	657
Sixtus (name of 5 Popes)	657
Slavery and the Church	657
Slippers and Stockings	658
Smet (Peter J. de)	659
Socialism	659
Societies (Secret)	659
Socinianism	659

PAGE

Socrates ... 660
Sodom ... 660
Solomon ... 660
Somaschians ... 660
Sophonias ... 660
Sophronius (St.) ... 660
Sorbonne ... 660
Sorin (Edouard) ... 660
Soter (St.) ... 661
Soul ... 661
South Africa (Catholicity in) ... 661
Sozomenus (Hermias) ... 663
Spain (Worship in) ... 663
Spalding (Martin J.) ... 663
Spener (Philip J.) ... 663
Spiritualists ... 663
Sponsors ... 663
Stabat Mater ... 663
Staff or Crosier ... 663
Station ... 663
Stations or Way of the Cross ... 664
Stephen (name of 10 Popes) ... 664
Stephen (St.), Deacon ... 665
Stephen (St.), King ... 665
Stephen Harding (St.) ... 665
Stigmata ... 665
Stole ... 665
Stylites ... 666
Suarez (Francis) ... 666
Subdeacon ... 666
Subunists ... 666
Suffragan ... 666
Suicide ... 666
Sulpicians ... 667
Sulpicius Severus ... 667
Sunday ... 667
Supererogation (Works of) ... 667
Superstition ... 667
Supralapsarians ... 667
Surplice ... 667
Susanna ... 668
Suspension ... 668
Sweden (The Church in) ... 668
Swedenborg (Emanuel of) ... 668
Swithin (St.) ... 668
Switzerland (Christianity in) ... 668
Switzerland (Worship in) ... 668
Syllabus ... 669
Sylvester (name of 3 Popes) ... 669
Symachus, Pope ... 669
Symachus, Writer ... 669
Symbol ... 669
Synagogue ... 669
Synaxis ... 669
Syncellus (George) ... 669
Synesius ... 669
Synod (Diocesan) ... 669
Syrian Christians ... 670

T

PAGE

Tabernacle ... 670
Tabernacle (Eucharistic) ... 670
Tabor ... 670
Taborites ... 670
Taché (Alexandre A.) ... 670
Tadmor ... 671
Tanchelin ... 671
Tantum Ergo ... 671
Tarasius (St.) ... 671
Taschereau (Elzéar A.) ... 671
Tatian ... 671
Taxa Innocentiana ... 671
Te Deum ... 672
Teglath-Phalasar ... 672
Telesphorus (St.) ... 672
Temperance ... 672
Templars ... 672
Temple of Jerusalem ... 672
Temporal Power of the Pope ... 672
Tenebræ ... 672
Tertiary ... 673
Tertullian ... 673
Testament ... 673
Tetrarch ... 673
Tetzel (John) ... 673
Teutonic Knights ... 673
Thabor ... 673
Thaddeus ... 673
Thanksgiving Day ... 673
Theatines ... 673
Theban Legion ... 674
Thecla (St.) ... 674
Theiner (Augustin) ... 674
Theism ... 674
Theocatognosts ... 674
Theocracy ... 674
Theodicy ... 674
Theodore (name of 2 Popes) ... 675
Theodore Ascidas ... 675
Theodore of Canterbury (St.) ... 676
Theodore of Heraclea ... 676
Theodore of Mopsuestia ... 676
Theodore of Pharan ... 676
Theodore the Reader ... 676
Theodoret of Cyrus ... 676
Theodosius the Great ... 676
Theodotus ... 676
Theology ... 677
Theophanes (Isaurus) ... 679
Theophilus (St.) ... 679
Theophilus of Alexandria ... 679
Theosophy ... 679
Theotokos ... 679
Therapeutæ ... 679
Theresa (St.) ... 679
Thessalonians (Epistle to the) ... 680
Thomas Didymus ... 680

PAGE

Thomas Aquinas (St.) ... 680
Thomas à Becket (St.) ... 680
Thomas à Kempis ... 681
Thomas of Celano ... 681
Thomas of Villanova (St.) ... 681
Thomism (Doctrine of St. Thomas) ... 681
Thomism ... 683
Three Chapter Controversy ... 683
Thummim ... 683
Thurible ... 683
Thurificati ... 683
Thursday (Holy) ... 683
Thyatira ... 683
Tiara ... 683
Tiberias ... 683
Tiberias (Sea of) ... 684
Timothy (St.) ... 684
Tithes ... 684
Title (Catholic) ... 684
Titular Bishop ... 684
Titus (St.) ... 684
Tobias ... 685
Tobias (Book of) ... 685
Toleration (Religious) ... 685
Tonsure ... 688
Tractarians ... 688
Tractus ... 688
Tradition ... 688
Traditionalism ... 689
Traditores ... 690
Transubstantiation ... 690
Trappists ... 691
Trent (Council of) ... 691
Trinitarians ... 692
Trinity (The Most Holy) ... 692
Trinity Sunday ... 694
Trisagion ... 694
Troas ... 694
Truce of God ... 694
Trullan Synods ... 694
Tunic ... 694
Turibius (St.) ... 694

U

Ubiquitarians ... 694
Ulfilas ... 694
Unigenitus (Bull) ... 695
Unitarians ... 695
United Armenians, etc ... 695
United Brethren in Christ ... 695
Unity of God ... 695
Unity of the Church ... 696
Universalists ... 696
Universities ... 696
Ur ... 696
Urban (name of 8 Popes) ... 696
Urias ... 697

PAGE

Urim and Thummim ... 697
Ursula (St.) ... 697
Ursulines ... 697
Utraquists ... 698

V

Valentinians ... 698
Valentinus ... 698
Valesians ... 698
Vallombrosa (Order of) ... 698
Vatican Council ... 698
Vatican Palace ... 699
Vaughan (Herbert) ... 700
Veil of the Religious ... 700
Veil (The) in Liturgy ... 700
Veronica (St.) ... 700
Vespers ... 700
Vestments (Sacred) ... 701
Viaticum ... 702
Vicar Apostolic ... 702
Vicar (Capitular) ... 702
Vicar General ... 702
Vicar or Assistant ... 702
Victor of Africa ... 702
Victor (name of 3 Popes) ... 702
Victor (St.) ... 703
Victorinus Petaviensis ... 703
Victorinus (Fabius M.) ... 703
Vienne ... 703
Vigil ... 703
Vigilantius ... 703
Vigilius, Pope ... 703
Vigilius of Thapsus ... 703
Vincent (St.) ... 703
Vincent of Beauvais ... 704
Vincent of Lerins (St.) ... 704
Vincent of Paul (St.) ... 704
Virginity ... 704
Virtue ... 704
Virtues (Cardinal) ... 704
Virtues (Theological) ... 705
Vision (Intuitive) ... 705
Visit ad Limina SS. Apostolorum ... 706
Visitation (Episcopal) ... 706
Visitation (Feast of the) ... 706
Visitation (Order of the) ... 706
Vitalianus ... 707
Voltaire (François M. A. de) ... 707
Vow ... 707
Vulgate ... 707

W

Waldenses ... 708
Walsh (William) ... 708
Washing of Feet ... 709
Washing of Hands ... 709
Water (Holy) ... 709

PAGE

Weights and Measures ... 710
Wesel (John) ... 710
Wesley (John) ... 710
Westphalia (Peace of) ... 710
Whitefield (George) ... 711
Whitsunday ... 711
Wilfrid (St.) ... 711
Wilibrord (St.) ... 711
Will (Free) and Grace ... 711
Wills in Christ ... 711
William of Champeaux ... 711
William of Malmesbury ... 711
William of Orange ... 711
William of St. Amour ... 711
William of Tyre ... 711
Williams (David) ... 712
Windthorst (Ludwig) ... 712
Winebrenner (John) ... 712
Winfrid ... 712
Wisdom (Book of) ... 712
Wiseman (Nicholas P.) ... 712
Witchcraft ... 712
Wolsey (Thomas) ... 713
Wood (James F.) ... 713
Works (Necessity of Good) ... 713
Works of Supererogation ... 713
Works (Satisfactory) ... 713
Works (Servile) ... 714
Worms (Concordat of) ... 714
Worship ... 714
Worship (Ancestor) ... 715
Worship and Its Development ... 715
Writers (Ecclesiastical) ... 717

PAGE

Wulfram (St.) ... 717
Wycliffe (John) ... 717

X

Xaverian Brothers ... 718
Xavier (Francis) ... 718
Xavier (Jerome) ... 718
Ximenes de Cisneros (Francis) ... 718

Y

Year (Ecclesiastical) ... 718
Young (Brigham) ... 718
Yves (St.) ... 718

Z

Zabulon, City ... 719
Zabulon ... 719
Zacharias, King ... 719
Zacharias ... 719
Zacharias, Prophet ... 719
Zacharias, Priest ... 719
Zacharias (St.), Pope ... 719
Zacheus ... 719
Zambri ... 719
Zeno (St.) ... 720
Zephyrinus (St.) ... 720
Zinzendorf ... 720
Ziska ... 720
Zoroaster or Zarathustra ... 720
Zosimus (St.) ... 721
Zwickau (Prophets of) ... 721
Zwingle and Zwinglians ... 721

203
T341
6250
THEIN, JOHN
AUTHOR
Ecclesiastical Dictionary
TITLE
DATE LOANED
BORROWER'S NAME
Silva
Bart
Luger
Fr
6250